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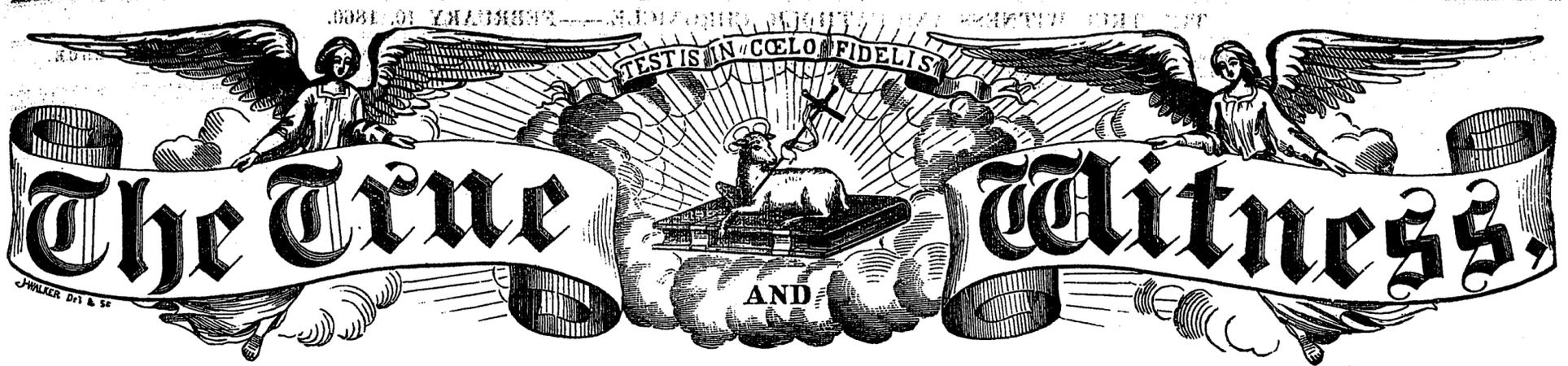
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CATHOLIC CHRONICLE.

VOL. X.

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THE LAST IRISHMAN.

(Translated from the French of Etie Berthet, by C. M. O'Keefe, for the Boston Pilot.)

CHAPTER XIX.

The dwelling of Fairymount, towards which Angus was proceeding, was celebrated in Connemara, though few could boast of having seen it, and still fewer were acquainted with the secret paths which led to it. It had been constructed by a member of the Fitzgerald family who was "on his keeping," and who defied the agents of the law. This man could command the whole country, and, assisted by the peasants, had often captured the officers who attempted to capture him. According to popular tradition, he had subjected them to horrible tortures, such as carding and scorching on a red-hot griddle; and gouts of blood were still dabbled on the wall, where the jaded victims of Fitzgerald's cruelty were tortured first and shot afterwards. Ultimately George Robert Fitzgerald was killed in a skirmish with the English soldiers; and his ghost is popularly believed to haunt the stronghold in which he committed crime, and wanders howling round the walls—scaring and terrifying all intruders. These legends gave a fantastic and supernatural character to Fairymount. On the other hand, the outlaws, who fled to this stronghold for refuge after the death of Fitzgerald, aggravated these absurd rumors and increased their safety by augmenting the fears of the peasants. In this way the Irish police (disconcerted by these incredible and contradictory rumors) concerning this unknown retreat, came ultimately to doubt the very existence of the place, and deemed Fairymount as fabulous as fairyland.

Fairymount was, nevertheless, a reality; and we, in virtue of our power as romancers, shall introduce the reader before the arrival of the priest and companions.

This ancient dwelling of the ferocious Fitzgerald was situated nearly midway up the side of one of three mountains popularly known as the "Three Sisters." No visible path led to Fairymount; none but the initiated could tread the corkscrew ways which it was necessary to wind through in order to reach its interior. No one could approach the dwelling without being exposed to the fire of musketry from a sort of rampart which commanded the way. The inhabitants of Fairymount could not be deprived even by a blockade, of air, light, or exercise.—Above the building was a natural platform which spread out and formed a garden studded by numerous shrubs. In this shelf there was a rocky basin hewn by human hands to receive the water of a fountain—a holy well which furnished a pure and abundant beverage that was unchanged and inexhaustible at all seasons of the year. At the extremity of the garden stood a block of basalt, from the summit of which a vast and savage landscape might be surveyed. On one hand lay the Valley of the "Three Sisters" with its black and motionless lake; its death-like solitude, humid vapors, and foaming cascade; on the other was a little lap of mountain where Kavanagh dwelt. In the rare were more majestic mountains whose white summits seemed to soar, melt and mingle with the pale vapors of the wintry sky. A female leaning on this block of basalt, was gazing on the landscape which spread far and wide in every direction. A large shawl draped her head and shoulders like the plaid scarf of a Scotch mountaineer. The features which were discernible amid the foldings of the shawl, were characterised by a degree of beauty and delicacy which no one expected to find in such a place. In spite of the northern winds that occasionally inflicted their harsh kisses on her countenance, she remained perfectly motionless apparently awaiting some one's return whom she looked for with anxiety.

Finally she left her post of observation and began to stray through the garden of Fairymount. "He does not come," she exclaimed; "I am always alone in this horrible house where the walls sweat blood! I cannot blame him however. He must provide for our security and procure provisions. But who would have said that I should ever support such terror and misery without dropping dead?" she stopped, and, for a moment, yielded to an irresistible gush of grief. "I must endeavor to appear content," she said—"he may come at any moment, and must not suspect I have been weeping. Yes, yes, I shall hide my sufferings from him. For him my eyes shall express only love! my lips open only to smile. He must know nothing—see nothing—divine nothing of my secret sorrows. This I have promised; I shall give the lie to the old prophet of Lady's Church."

She approached the granite basin, dipped her fingers in the water, and endeavored to wash away the traces of tears. While thus employed, a shrill, distant whistle, repeated three times, made her start. "That's he," she exclaimed, and was immediately moving as light as a fairy through the garden in the direction of the door. When she reached the portal by which admission

was gained to this singular dwelling, she exclaimed with affected gaiety—"You seem very cautious to-day, Richard. Any news from the lowlands? Come in, come in. Your enemies are not here."

A lively athletic military looking man dressed like the peasants of the country, in dark frieze, but carrying, like a fowler, a firelock on his shoulder, bounded from a recess in which he lay concealed until his signal was answered. The lady stretched out her hand which he caught and kissed. "Do not be alarmed, my dear Ellen, but I met a peasant while I was fowling, who told me that he saw a horseman riding alone through the valley of the 'Three Sisters.' You know the appearance of a stranger always inspires me with suspicion. It was for that reason that just now—But there is nothing seriously alarming in the appearance of this stranger, I hope. Has Jack Gunn returned?"

"No, Richard, I have seen no one; but as I always become afraid when I remain long in this place by myself, I went out for a moment to breathe the fresh air."

"What can you possibly fear in such a stronghold as this?"

"They tell such frightful stories of this house and the gloomy caverns under it—I am, I confess, ashamed of myself."

"Ellen, my dear Ellen, you were not born for this adventurous life. I perceive it more and more every day."

While thus talking, they approached the house, when Richard resumed in a tone of gaiety.

"While the enemy is coming we shall have a perfect feast to-day. I shot four wild ducks, and Jack, the cook, will make a perfect feast of them. But you are very silent, my love."

A foregoing remark of Richard had affected Ellen's mind to such a degree that she was afraid to speak lest her voice should betray her emotion. Richard looked in her face.

"Ellen," said he, "you have been weeping, my love."

"I'm not at all, Richard. You mistake! The cold wind blowing on my eyes has filled them with rheum."

Richard said nothing, but shook his head with a melancholy air. They entered a vaulted room—nearly destitute of furniture. A pyramid of turf was blazing on the hearth, diffusing cheerful light and genial warmth. Richard placed his gun in a corner and put his game on a hook.—He then sat down before his companion. Both were silent for a moment.

"Ellen," said Richard, at last, "you are unhappy." She expressed dissent by shaking her head. "It's useless to deny it, Ellen. I had long suspected—but am now certain you are unhappy. I knew well you had too much confidence in your own strength when you—so young, so delicate, and so accustomed to luxuries—consented to share the hard fortunes of an outlaw. I foresaw this melancholy relapse when I made you the associate of my misfortunes and dangers. You must remember that, in spite of the ineffable consolations your society afforded me, I experienced remorse in accepting it."

"Richard, do not say so," said the young lady, putting her arm round the neck of the outlaw, and giving way to a gush of tears.

"It is impossible to hide it from you, Richard; my tears betray my secret. Yes, I must confess, amid the privations, terrors, and sufferings which overwhelm me, I sometimes remember the past. But you must pardon a few tears called forth by the memory of a happy and joyous infancy—an old father, whose kindness I recall while his faults are forgotten. Do not suppose my regret for other days diminishes my affection for you, and—"

"You have given me so many proofs of your affection that I cannot doubt your love. But what am I to do? It is impossible to see you afflicted without making some effort to relieve you, as the poet says—

*Neque enim cœlestia tingi
Ora decet lacrymis.*

"It is only too true, dear and generous lady," added Richard with tenderness, "I have caused your misfortunes—I have dragged you down into the abyss into which I, myself, plunged."

Richard hid his face in his hands and stifled the sobs—suppressed the paroxysms of grief, which he would have willingly indulged if alone. Lady Ellen suddenly rose and wiped his eyes.

"Forgive me, Richard," she resumed, in a firmer tone. "You know I have been always vain enough to deem myself superior to the weaknesses of my sex. Pardon the folly for which I blush. The pleasure of being near you—of being the object of all your thoughts, vastly surpasses the advantages I regret. And as to my father, did he not set me an example of indifference when he abandoned me. Come, it is past. I do not weep now, Richard. I assure you I am happy. I love you tenderly, and shall never leave you."

These affectionate words were uttered with so

much sincerity, simplicity and candor that the outlaw quivered. The gloom passed from his countenance, which became radiant with hope. He took the lady in his arms, and strained her to his breast convulsively.

At this moment the hoarse bray of a horn was heard outside. The two young people started up, moved to different parts of the room, and listened with profound attention.

"That is the alarm," said Richard, with agitation. "The traveller must have been unquestionably a government spy in disguise."

"What matter about him, Richard. You are surely too brave to fear a single man. But the sound is approaching, and Jack Gunn will be here in a moment, and let us know what he means by this noise."

"I shall go out on the terrace and meet him. In our position we cannot be too cautious."

Richard was hastening out when three men rushed wildly and precipitately into the hall.

"Make your escape as fast as you can," exclaimed Tom Kavanagh, "the soldiers are coming."

The lady uttered a cry of distress and terror; but Richard, knowing Kavanagh's simplicity, thought the latter might be mistaken. He turned to Gunn for more reliable information.

"It is only too true," exclaimed Gunn, "the soldiers are rapidly approaching. We got some inkling of it early this morning, but did not expect them so soon. They are only half a mile distant at the very farthest, and consist of infantry, cavalry, and pealers. In short they are too many for us. That's all I have to say."

"Very good," said the outlaw calmly, "but there is no proof that they know the way to Fairymount, and—"

At this moment, Richard's eye fell upon the priest, whom he had hitherto mistaken for one of the country people. Angus threw off his cloak.

"Richard, you may speak without apprehension," said Angus, "I am your brother; I love you warmly, and only want to save your life."

He embraced the outlaw with cordial affection, but Richard neither returned nor refused his caresses.

The moment Angus revealed himself, Ellen, blushing, trembling and confused, took refuge in the darkest part of the room; but her agitation was unnoticed by either of the brothers. Having extricated himself from Angus's embrace, Richard said to Gunn in an irritated tone—

"You disobeyed my orders; you betrayed me. I told you to let no one know where I lived, and, above all—"

"My dear Richard, accuse no one of a fault of which I alone am culpable," said the priest with dignity. "I had been long desirous of discovering your retreat. I should never have made you out if a dying ribbon-man, in a neighboring county, had not communicated the secret—in an imperfect manner—while I was attending him on his death bed. When I met Gunn and Kavanagh I told them that if they valued your life they must let me see you. You should find in your own heart, Richard, motives to excuse the faults of your servants."

These words, uttered in a tone of melancholy reproach, appeared to touch Richard.

"You are right, Angus. I thank you for your devotedness. You will soon know—but what are you doing here?" he said, suddenly addressing Kavanagh and Gunn. "Station yourselves behind the terrace, and see what's going on. If anything occurs, bring me word immediately. Above all, don't let yourselves be seen."

He gave them additional instructions in a low tone, and they went out with their firelocks.

While Richard was speaking to these men, the priest managed stealthily to approach Lady Ellen.

"Take courage, Lady Ellen, your liberation is at hand," said the priest in a whisper.

The young woman looked fixedly at him as if she did not well understand his words. The next moment he was beside Richard, who observed him with an air of suspicion.

"Few words are necessary in our present circumstances, Richard," said the priest in a serious tone. "You see the dangers which threaten you, for it is perfectly clear that you are the object at which the government aims. For you, nothing remains but flight, while I am endeavoring to repair the fault you have been guilty of—a crime of which I deemed you incapable."

"What crime do you mean, Angus?"

"The unpardonable crime of tearing a young female from her father's arms to gratify the bitter hate with which you regard her family, and thus running the risk of bringing dishonor on her innocent head. At this moment you are suffering the penalty of that guilty act. I am quite certain that Lord Powerscourt is the person who has prompted the government to send a regiment, I might say, an army, into these inaccessible mountains. You must know, Richard, what you have to expect if you fall into the hands of these parties."

"Yes, yes," replied the outlaw, in a bitter tone, "I know I have been condemned, and my brother, I dare say, has approved of the sentence. But I cannot be convinced that the government is acquainted with the place of my retreat. But should it be known to them, we are not entirely destitute of the means of defending ourselves in this place."

"Do not speak in that manner, my dear Richard. Do not suppose that it is possible for me to share the feelings of those who have reduced you to the miserable condition in which I see you placed. Do not be so unjust and cruel to me, Richard; it is the common error of persons suffering under misfortunes to accuse innocent parties of producing the disasters which embitter their minds and exasperate their hearts. Let us come to an understanding: what course do you intend to pursue? Will you make vain and futile efforts at resistance, or will you avail yourself of the subterranean passages under this building to effect your escape, and fly to some foreign country? If you do, you must forsake your prisoner, for it would be inhuman as well as impossible to compel her to accompany you."

"Since you are so fertile in suppositions, Angus, you cannot find it very difficult to imagine that I will conduct Lady Ellen into the subterranean passage you mention—the secret of which I am alone acquainted with. Why should I not retain her until the English army has quitted these mountains? This would not be so difficult; for there are recesses in the caverns into which it would be very easy to introduce in an instant provisions sufficient to support life a long time. Thus I should not be separated from my prisoner, as you term her, and I could—"

Richard paused, for he saw Lady Ellen recoiling in terror, and a sardonic smile played upon his features.

"Richard," said Angus, "do not take pleasure in appearing worse than you really are. Neither your past sufferings nor your present anger would justify you in such conduct towards an innocent girl, who was the attached friend of our unhappy sister. Let me in my turn explain the plan which I have framed for your safety; for I had no other object in coming here but to rescue you from the terrible fate with which you are threatened. About twenty miles from this spot, in Kilkerran harbor, a French vessel is at present anchored, with the captain of which I am acquainted. This captain has pledged himself to take you secretly on board, and land you in France, where you will be safe. You may reach Kilkerran harbor before dawn, if you walk all night, and if you present the Frenchman with a letter which I have prepared, he will take you on board at once. As for my part, I shall take Lady Ellen by the hand, and present her to the commanding officer of the English troops.—When these two things are effected, the military expedition will no longer have an object, and I am convinced it will be countermanded."

Richard listened with attention, and seemed to hesitate.

"I find I have been once more mistaken as to your intentions, Angus," said he in a cordial tone, "you are a good brother, forgive me. The execution of your plan seems perfectly facile;—but before I answer, I am desirous of learning what Lady Ellen thinks."

The young lady seemed confounded by this sudden appeal. Then recovering herself, she ran up to Richard and took him by the hand.

"Richard, you already know my answer. I shall never consent—"

Her utterance was arrested by suffocating sobs.

"What does she say?" asked the priest.

"Lady Ellen," said Richard, with a mixture of irony and sadness, "feels some little pity for an unhappy fugitive who is destined henceforth to remain alone in the world without hope or consolation. In spite of the long captivity in which she has experienced so many privations and sufferings, she will feel regret on quitting the man who was the cause of her misery. But the pleasure of meeting her family, and leading again that life of luxury to which she was long accustomed, will doubtless speedily remove such troublesome recollections."

"Do not say so," exclaimed Lady Ellen with impetuosity, "for were I to expire with shame at the feet of your reverend brother—"

"Richard," resumed Angus with a frown, "what is the meaning of those words? Why should Lady Ellen receive the news of her deliverance in this manner?"

"The poor girl," said Richard, "is unprepared for so great a change; and a little perplexity is natural under such circumstances."

Lady Ellen was incapable of answering the sarcasms of the outlaw; she was agitated by a violent struggle between love and duty, and knew not which should gain the mastery. Her extraordinary trouble of mind increased the suspicions of Angus, when the arrival of Jack Gunn produced a diversion in her favor.

"Colonel," said the old trumpeter, "the day is lost; a traitor is serving among the English

as a guide. Kavanagh and I succeeded in recognising this rascal at a distance. His name is Pat Kirwan. He has shown the 'pealers' the secrets of Fairymount."

"That is very probable," said Richard; "I was long suspicious of Pat Kirwan; but he luckily does not know much. I shall go myself and see what the enemy looks like. We shall then know how to shape our conduct. Come, Angus," said he, addressing his brother, "there is nothing to hinder you and Lady Ellen from coming out and looking at your liberators."

The two brothers went upon the terrace, and Lady Ellen moved after them mechanically;—they found Kavanagh ambushed behind the natural parapet, taking aim at some distant object.

"You villain!" are you going to fire?" said Richard. "Do you want to show them where we are?"

Tom Kavanagh laid aside his firelock. "Faix, I believe your honor is right. I never thought of it; but its enough to set one mad!—so it is, to see one of the villains of dhrogons hunting my Biddy, the mother of five childrer; an' that's what turned my brain. The rascals! they won't leave a potato in my cabin for my childer, nor a dhrap o' whiskey for my friends."

Without attending to his complaints, Richard thrust Tom to one side, and anxiously perused the enemy. At the first glance Richard was convinced there was treachery in the case. The assailants were scrupulously following the corkscrew sinuosities which led to Fairymount; at times they disappeared in the deep hollows and foldings of the hills, and one might fancy they had gone astray; but this error was of no long continuance; they reappeared speedily at the precise point where alone it was practicable to proceed. Nevertheless, their advance was dilatory, either on account of the roughness of the road, or from apprehensions of attack, for they often looked pointedly at the rocks, and indicated them to one another, as places from which death might issue any moment to mow them down.

"Their attack," said Richard, "is well conducted. Sentries have been placed at every point to guard the passes of the mountains.—Were it not for the cavern and the subterranean passage we should be captured like rabbits in a burrow. Their guide deserves his wages."

At this moment, the guide, who was moving between four soldiers, was seen standing at a short distance right before the terrace. But the road undulated deeply in the interval which separated Fairymount from the guide. The latter perceived this, and apparently refused to proceed further, lest a ball from the terrace should reward his treason. He stopped short, and indicated by a sign the remainder of the way to the soldiers. His fears might have been confirmed by an attempt on the part of Jack Gunn, "Yer honor," said he, addressing Richard in a low tone, "Pat Kirwan is a nice mark; if yer honor permits it, I'll waste a little powder and ball on him."

"Let him alone," said Richard, "one traitor in such a multitude, is neither here nor there."

"Oh, yer honor," said Kavanagh in his turn, "we must not let them into Fairymount so easy as all that. I'll role down the rocks that are piled up there, and for this time at least the Sassanachs will return as they came."

"No, Tom," replied the outlaw, "we shall make no resistance. I have made up my mind on that point."

Kavanagh and Jack Gunn looked on one another with stupefaction.

All on a sudden Lady Ellen uttered an exclamation of joy. "Richard—your Reverence!" cried she, pointing with her finger through the natural crenels of the terrace, towards a person enveloped in furs, whom we have already indicated as head of the expedition, "Do you not think—I fancy I recognise—Oh, my God! it is possible!"

"It is your father—Lord Powerscourt himself!" said Angus, warmly, "you see nothing can arrest him; neither the intemperance of the weather nor his advanced age, when his beloved daughter is to be recovered."

"It is very true," said Lady Ellen, thoughtfully. "Poor father—how weak and tottering he seems!—Oh, this attachment and courage effaces the recollection of another period—he loves me, I am sure he loves me."

"Do you not also remark, Lady Ellen," said Richard with irony, "the officer who accompanies your father, and seems to threaten us with his sword of parade. You know him also, I make no doubt; and he too will share the joy of your deliverance."

The young girl blushed and cast down her eyes.

"Lady Ellen," added the outlaw in a lower tone, "do you remember the words that you uttered when I carried you out of the churchyard—'kill me rather than replace me in the hands of that monster'—Ellen, you are greatly changed!"

"You are mistaken," murmured the lady with energy, "I hate him as much as ever."
Meanwhile the assailants had doubtless perceived something moving behind the rocks, and being no doubt ignorant of the number of their enemies, prudently halted to concentrate their forces. The danger was becoming imminent. "Brother!" said Angus with agitation, "there is not a moment to be lost—you must take measures to save yourself."

He was already following Jack Gunn, who went before, waving his torch, when Lady Ellen, in a transport of irresistible feeling rushed towards Richard and grasped his dress with convulsive clutch. "Richard! Richard!" she exclaimed, "you shall never leave me!"
All the sticism of the outlaw forsook him at this spontaneous cry of passion and despair: he clasped Ellen convulsively to his bosom. "Well, then," cried he impetuously, "are you desirous of accompanying me—do you really desire it?—In spite of the entire world I will take you with me, and nothing on earth shall separate us a second time.—Speak—say a word, and even hell itself shall not tear you from my arms!"

The temporal power of the Pope is the most essential first proposition. But that the same power be limited to a State without any extent—second proposition! The Emperor of the French is not the man to fall into such a contradiction.
The document goes on to say, "that France has not run the risk of a great war—spent 300,000,000 francs—lost 60,000 men—spent 300,000,000 francs, with a view that Austria might on the narrow of peace resume in the Peninsula the domination she exercised on the eve of her defeat."

deadly weapons. Thus, as we are convinced, the free sentiment of the people in the States of the Church has been, by the necessity of the case, stifled and repressed. Those who loved the government of the Holy Father did not dare to say so openly.
That would have compromised their temporal interest, perhaps their lives, and thus there is no country in the world in which the sincerity of political sentiment, whatever it may be, has been so artistically concealed, as by the people of the Roman States. Are they in favor of the Carbonari? As a people they have not said so. Are they in favor of the more recent conspirators? They have not, as a people, so declared themselves. Are they in favor of the Pontifical government as a people, or taking them one by one? The answer to this question might be a shrug of the shoulders. They are afraid of the subterranean cabinet, and the terrible edicts which it has the means to execute in secrecy and in blood.

LETTER INTELIGENCE.
The Times publishes the subjoined, which, it pretends, has been addressed in the form of a Circular letter addressed to the Catholics of Ireland. It has already obtained the signatures of Lords Donnan, Southwell, Bellew, and Killen, eight members of Parliament, 15 Marquises, four Barons, and several mercantile men—in all 47.
The address is as follows:—
"TO Viscount Palmerston.
"MY Lord,—The undersigned Catholics of Ireland deeply attached to the Crown and constitution of these realms, deem it right at this important crisis to express to your Lordship, as the head of Her Majesty's Government, our opinion respecting the attempt now made to subvert or weaken the temporal authority of the Pope. We believe it expedient for the general interests of Europe that the head of our Church, which comprises the great majority of the Christian world, should by his position as an independent Sovereign be free to exercise his spiritual authority over Catholics of all nations, unfettered by the dependence on any particular State. The wisdom of this policy has been acknowledged by Sovereigns and statesmen of various creeds. It has been solemnly sanctioned by treaty, and we deprecate departure from it at the present time. Let it not be supposed that in our desire to preserve to the Pope his temporal possessions we are indifferent to the interests of his people. We value too highly the blessings of good government not to desire that they should be extensively enjoyed. We feel persuaded that His Holiness has a heart to carry further the reforms in the States of the Church which he had commenced, and it is our earnest wish that they may be soon completed. We deplore the causes by which they have been hitherto impeded, but we deem it unjust to hold the Sovereign Pontiff responsible for the misgovernment of which he has been accused. We appeal with satisfaction to the acts of His Holiness on his accession to the Papacy, by which he proved his earnest attachment to the cause of nationality and improvement, although his efforts were, unhappily, frustrated by the machinations of foreign adventurers, who worked by terror and intrigue on the feelings of a volatile population, and employed the reforms already effected by His Holiness as instruments for the subversion of his throne. In our anxiety to maintain unimpaired the temporal authority of the Pope we advocate opinions in accordance with the interests of the British Empire, which contains so many millions who venerate His Holiness as their spiritual head of the Church, and whose contentment is not unworthy of the serious attention of the British statesman. We think it right, therefore, frankly to declare these our opinions to your Lordship, in the hope that they may exercise a just influence on the policy of Her Majesty's Government and induce them to promote or concur in such a settlement of the affairs of Italy as, while it provides for the liberties of the Italian people, will secure the integrity, independence, and neutrality of the dominions of the Holy See."

ishment denounced by many Protestants as the greatest curse that ever fell upon any country, and which has been drinking for centuries the blood of an impoverished people. (Loud cheers.) Let them by all means sympathize with the farmers of the Amélie, while at the same time they are laughing to scorn the rights and claims of the Irish tenantry. (Cheers.) Let them by all means open their doors and their ears to the sacrilegious robbers whose palms are itching for the gold and silver vessels in the Italian churches: but let them know, at the same time, that if they condemn the Pope so surely will the Catholic world receive their sentence with a shout of derision (loud cheers), and trample it under foot as a mockery and a nullity." (Renewed cheers.)

The venerable ruins of Killone Abbey or Nunnery, spoken of above, are within two miles of Ennis. The edifice is stated to have been founded about the year 1190, by Donald O'Brien, King of Limerick, for a community of Nuns of the Order of St. Dominic. The convent was dedicated to St. John the Baptist, and Slaney, daughter of Donagh Carbonegh, King of Thomond, a lady distinguished amongst the women of her time for her devotion, hospitality, and alms-deeds, is said to have been the Abbess of the house. The convent fell in the period of the Reformation so was dismantled by the ruffians of the infamous Cromwell. The site of the ruins is an emerald plain, overshadowed by a charming lake, which is again overhung by lofty and rocky cliffs, contrasting with which are blooming plantations. Not far from the ancient religious edifice is a Holy Well, near which numbers of people are in the habit of offering prayers at a stone altar, in the Throne of Grace, through the intercession of the Saint to whom the Abbey was dedicated. The present landowner, who is a nephew of the former proprietor, Mr. McDonald, who belonged to the Protestant persuasion, but who never offended the natural feelings and religious convictions of the Catholic people; and who it may be hoped, will henceforth be initiated in that respect, by his less careful successor. This is the more necessary, since he has become connected with the old noble family that represents the royal line, and is of the princely descent of that same regal founder by whom in brighter and better times, the convent and ground were allocated and consecrated to the people's religion.—*Munster News.*

The meeting at Mullingar to sympathize with the Holy Father, was one of the largest and most influential ever held in that locality, and the resolutions embraced the questions of Tenant Right, National Education, and the Independent Policy to be pursued to secure these and other national objects.

A general meeting of the Catholics of the Diocese of Ross, was held on Tuesday, in the Cathedral, Skibbereen, for the purpose of joining in the demonstration of sympathy with the Pope that have already taken place all over Ireland; and of expressing their opinions on the questions and policy treated of in the Bishop's pastoral of August.

The following extract from the address of His Grace the Archbishop of Dublin will show in what light the prospects of an invasion of Ireland by French troops are viewed by the heads of the Catholic Church. His Grace said:—

"The writers in the English press seem to think that we are all conspirators, and that we desire nothing so much as a French invasion. Perhaps some waggish youths, anxious to play on the credulity of our neighbors beyond the Channel, and to alarm their fears, may throw out hints about such an event; but I am persuaded that every man of sense in Ireland would look upon any foreign invasion as the greatest calamity that could befall the country. (Hear, hear.) For my part, I would prefer the return of seven years of famine, of the cholera, of fever, to one month's occupation of our soil by a hostile army. (Hear, hear.) The visitations of Heaven only purify us; the presence of an enemy would degrade and demoralize the noble feelings of the country, at the same time entailing physical ruin upon it."

It being now pretty generally understood that the Holy Father is inclined to accept pecuniary proofs of the devotion of his foreign subjects, it will cause no surprise to learn that the modern collection of Peter's pence, like other great public charities, has its abuses. Thus, at Limerick Quarter Sessions, a devotee named Adam Valance pleaded "Guilty" to the charge of obtaining money under false pretences for the use of His Holiness the Pope. The prisoner, happening to be hard up, went about the district in which Killinane is situated, and commenced raising the wind for himself and the Pope, by alleging that he was authorized by the Rev. Mr. Leo, Catholic Curate of Killinane, to collect "Peter's pence" in aid of His Holiness, and succeeded in obtaining about 1s 9d., when the Rev. gentleman, whose name and influence had been thus abused, put an end to the career of the selfish sympathiser by having him taken into custody, and he was sentenced to 12 months' imprisonment with hard labor by the learned Chairman.—*Times.*

The Right Rev. Dr. Quinlan (aged thirty-four years), who has just been appointed Bishop of Mobile, is a native of the county Cork.

THE PHOENIX CONSPIRACY.—The Lord-Lieutenant has been pleased to confer on Mr. F. Davys, resident magistrate, Bantry, £100 a-year increased pay, as a small reward for his successful repression of the Phoenix Society in the county of Cork, and in appreciation of his very valuable services as a magistrate for many years.

JURY PACKING IN COUNTY CORK.—Our readers will find it worth while to study the list of names constituting the present Quarter Sessions Grand Jury. In the entire twenty-three there does not occur the name of a single Catholic. We do not just now consider the matter of any great practical importance. We do not know that there is any question likely to come before that tribunal which would be affected by its constitution. But it is not devoid of import, inasmuch as it indicates the continued existence of that spirit which for years has dictated the systematic exclusion of Catholics from Grand Juries.—*Cork Examiner.*

The liberal electors of the county Londonderry have presented a purse of nearly £2,000 to the late member, Mr. S. M. Green, as a proof of "their high sense of his services whilst their representative."

MR. SEYMANT SHINE.—The following is a copy of the letter sent by this gentleman to some of his friends in the county of Kilkenny, and alluded to in our last:—

London, 19th Dec. 1856.

My Dear Father Birch,—As the success of a ministerial reform bill will probably lead to a dissolution, I should be glad, if it could be made known in good time, and without the formality of an address from me in the newspapers, that I shall not again solicit the suffrages of my late constituents.

Perhaps you will have the goodness to communicate this resolution to the members of the committee, and with it the assurance that I gratefully remember their kindness as well as the generous and earnest support which I received, at three contested elections from a numerous body of my fellow-electors, of every rank and profession.

It will always be a subject of pride to me and mine that my best exertions, during five of the best years of my life, were devoted to the service of the county of Kilkenny in Parliament.

Being unable adequately to express my thanks to you, the earliest of my personal friends among the clergy of Osory, for all the trouble you have taken about me, I can only beg of you to believe that I am, my dear Father Birch, with great respect and regard, very sincerely yours,

WILLIAM SHINE.

The Very Rev. Dr. Birch, P.P., V.R.—*Waterford News.*

On the Feast of the Immaculate Conception, Miss Ellen Ahern, of Charleville, county Cork, was received at the Convent of Mercy, Mankillan, being the first reception that has taken place in that town since the period of the reformation.

One of the clergymen of the Dominican Church, proceeding to the poor box placed at the door to receive contributions for the destitute to whom the clergymen administer the public benevolence as well as their own, and opening the receiver to remove the contents, found amongst them a Belgian bank note for 1,000 francs, about £39 or £40. Having some doubt whether the note was genuine, he took it to Mr. Anglim, by whom, judging from the water mark of the paper, as well as other indications, a favorable opinion was given, and by whom, very kindly the note was transmitted to a correspondent or friend in Belgium. The note was presented at the Bank in that city; and the result, we are glad to say, bore out the opinion Mr. Anglim expressed. The full amount was received by that gentleman, and handed over to the Clergyman by whom it is dispensed in accordance with the probable wishes of the unknown but munificent donor.—*Limerick Advocate.*

MIXED EDUCATION.—In an article on this subject, the *Nation* says:—The unanimous pastoral of the entire Catholic hierarchy, addressed to the faithful Catholics of Ireland in August last, embodied the demand of the bishops, concession of which alone can render the Educational Institutions to which State aid is granted safe for the Catholic conscience. On the close of the present agitation to offer the sympathy of Catholic Ireland to the Holy Father, we have reason to believe that a similar appeal will be as generally made to elicit the opinion of the Catholic laity upon this momentous question pending an appeal to Parliament. Of the issue of the popular appeal we entertain no doubt. If Ireland has so clearly spoken in reference to the question, which affects her only as one out of the family of Catholic nations, her pronouncement may easily be anticipated in a question upon which the Holy Father, and all the bishops of the Irish Church, have definitively decided—a question that vitally concerns the safety of the souls of their own children, the preservation of their cherished nationality, and the promotion of educational progress in Ireland.

THE SO-CALLED RELIGIOUS REVIVALS.—In the North of Ireland, the revivalist excitement seems to be dying out. In one of the leading Belfast papers of Saturday, the subject is quite ignored, with the exception of a brief reference to the past year. We must wait awhile before the ultimate results of the movement can be properly estimated. Publications on the revival still continue to issue from the press.—Amongst the most noticeable is a pamphlet written by Doctor Stevenson Busban, resident physician of the Laverstock House Private Lunatic Asylum, Salisbury, the title of which is, "Religious Revivals in Relation to Nervous and Mental Diseases." It contains a good deal of curious information on the startling results that have, in various ages, resulted from the continuance of powerful emotion. He exhibits from historical documents a series of pictures of the direful consequences of ecstatic worship in religion, with the object of showing how readily it passes from what is good to the practice of what is evil, and that what are termed physical demonstrations of inward emotion, are, beyond doubt, real diseases. Dr. Busban calls "upon the well-meaning, but too often injudicious, patrons of religious revivals to pause before they make the religion of Him who, while on earth, went about curing diseases, answerable for the perpetuation of bodily misery during the lives of many unfortunates, especially where there is so little ground for believing that they can thence derive any spiritual benefit." In respect to the particular case of the Ulster revivals, this experienced physician says:—"To us who live amidst daily opportunities of becoming familiar with the circumstances under which each particular case of mental derangement committed to our charge has originated, the terrible spectacle presented by such a universal exaltation of feeling is beyond description. We feel that the people have been subjected to a daily ordeal such as might have been devised for the purpose of testing the extent of their ability to resist the most effective causes of mental derangement.—The publications which have appeared in succession on the subject of this revival, but too clearly show that our early apprehensions have been fully realized. The more obvious effects of the excitement in question prove to be innumerable cases of nervous disorder, which will beyond doubt in many instances result in permanent afflictions of hysteria, catalepsy, and epilepsy. But further: those who have most carefully watched the progress of the excitement have brought to light the fact that our worst fears were well founded, inasmuch as numerous instances of insanity have been discovered." This pamphlet exhibits an accomplished, discriminating mind, and a truly Christian spirit. Whatever may be the value of its deductions, it will be highly advantageous to the phenomenon of revivals that it has now entered upon a phase when it will be calmly and impartially examined in the light of science, as well as true religion.

LORD DERBY AND HIS DOON TENANTY.—After a scrutiny into the truth of a flying report to the effect that Lord Derby had relented and withdrawn his notices to quit which had been served upon the Doon tenantry, the *Tipperary Examiner* is enabled to state that the rumor was well founded, and that all is again peaceful in the rather notorious district of Doon. In addition to this fact, the *Tipperary* paper supplies, "upon reliable information," some few extra particulars in connection with the truth between the belligerent parties.—"Our informant states that Lord Derby appears determined to act precisely up to the course which he declared himself at the Liverpool Conservative banquet resolved to pursue—namely, to eject such tenants as his Lordship shall find have, either by themselves, or through members of their families, aided, assisted, or conspired with the murderer of Grove, or shown sympathy for, or aided the escape of the murderer. With regard to those tenants who have been, or who may yet be able to clear themselves to Lord Derby's satisfaction of the charge of having aided, abetted, assisted, or sympathized with the murderer of Grove, it was quite clear since the delivery of Lord Derby's speech that they had nothing to apprehend from the service of the notice to quit, Lord Derby having distinctly stated that his only object in causing these notices to be served was to place himself in such a position as would enable him to deal promptly in the ejection of those Coogee tenants of whose bloodguiltiness he should be satisfied on or before the expiry of the term of notice. Matters, therefore, remain precisely in the same condition in which they stood at the beginning of last November, and our informant and authority are so precise and emphatic that we are at a loss to account for the rumor about the 'withdrawal of the notices to quit' having got into circulation."

A County correspondent writes as follows:—"I am informed on reliable authority, that a Notice to Quit has been served on an industrious, respectable, and thriving tenant (at will), on the estate of an absentee lord, in this county. A case of greater hardship has not occurred, to my knowledge, for the last ten years; and the circumstances, when disclosed, must draw down on the noble lord the public admiration. It is to be hoped, that a sense of justice, on the part of this hitherto good landlord, will induce him to forego the proceedings in this case; and that he will not bring his name before the public or before the Parliament in connexion with an act so greatly transcended, I believe, in the history of Irish evictions. It is said our liberal Representatives will bring the case (if persevered in) before the House of Commons, and the true friends of Tenant Right could not perhaps adduce a more telling argument in support of that long expected and necessary measure. It is proper to add, that I do not allude to the Estate of the good Earl of Devon.—*Munster News*

Brigadier La Sussaye, an Irishman, has been promoted to be Major-General for gallant conduct in Morocco.

Head quarters of the Spanish army has been saddened by the sudden death of a young gentleman from Cadix, of Irish descent, Mr. Edward Butler, who, having been several years resident in Morocco, and being conversant with the language, was induced by Marshal O'Donnell to accompany the Headquarters Staff. He was out yesterday at the skirmish, returned to his tent two hours after dark, complaining of slight indisposition, went down to sleep to Ceuta, and in the morning was a corpse.

THE ADDRESS TO LORD PALMERSTON.

LETTER FROM THE ARCHBISHOP OF DUBLIN.

JANUARY 11, 1860.

My Dear Mr. Russell—Whilst Catholicity is assailed by so many enemies and such dangers from without the necessity of avoiding everything calculated to occasion internal divisions and dissensions must be evident to all. Impressed with this conviction, I cannot refrain from offering a few observations on the subject of a letter signed "Pope Hennessy, M.P.," which appeared in to-day's *Freeman*, and which, under an address to Lord Palmerston, to which your name and that of Mr. Errington, jun., are attached as secretaries.

Having had nothing whatsoever to do, as you are aware, with the preparation of that "declaration," I do not at all feel called upon to undertake its defence. However, I must express my humble opinion that the strictures of Mr. Hennessy on the document itself, and much more the censure cast upon those who signed it, are evidently calculated to create distrust, awaken discussion, and finally to break up that union now happily prevailing amongst us.—United in principle and object—and more cannot be reasonably expected—we must, in the employment of means to effect our purpose, leave room for, and wisely tolerate, difference of opinion. All Catholics with so few exceptions, "rarinantes in gurgite vasto," as scarcely require any notice, are agreed on the importance of preserving the Pope in possession of his temporal dominions, and of discountenancing the violence and treason of which he has been made the victim. The address substantially agrees in all this. It states:—

Firstly—That it is expedient for the general interests of Europe that the head of the Church, which comprises the great majority of the Christian world, should, by his position as an independent Sovereign, be free to exercise his spiritual authority over Catholics of all nations, unfettered by the feeling of dependence upon any particular state.

Secondly—That the wisdom of this policy has been acknowledged by sovereigns and statesmen of various creeds, and has been solemnly sanctioned by treaty.

Thirdly—In their anxiety to maintain unimpaired the temporal authority of the Pope, the persons signed to the address advocate opinions in accordance with the interests of the British Empire, which contains so many millions who venerate his Holiness as the spiritual Head of their Church, and whose contentment is not unworthy of the serious attention of British statesmen.

Fourthly—A wish is expressed that the blessings of Good government should be everywhere extended, and that the Reforms commenced by his Holiness in the States of the Church should be soon completed.

Fifthly—It is stated to be unjust to hold the Pope responsible for the misgovernment of which he has been accused.

Sixthly—That the Pope by his acts on his accession to the Papacy, proved his earnest attachment to the cause of nationality and improvement.

Seventhly—That his efforts were unappreciated by the machinations of foreign adventurers who worked by terror and intrigue on the feelings of a volatile population, and employed the reforms already effected by his Holiness as instruments for the subversion of his throne.

Eighthly—That her Majesty's government be called on to promote or concur in such settlement of the affairs of Italy as, while it provides for the liberties of the Italian people, will secure the integrity, independence, and neutrality of the Holy See.

These several propositions, taken in a great part word for word from your "declaration," are not at all at variance with the resolutions adopted at our several meetings, nor with the sentiments expressed by our most eloquent and zealous speakers. It is true that expediency is put forward very prominently in the "declaration," and that no reference is made to the injustice and sacrilegious character of the attempts directed against the patrimony of St. Peter. But the just and sacred rights of the Pope are not in any way impugned or denied, they are rather supposed and admitted, and perhaps they were passed over in silence; because it might seem useless and out of place to speak of justice and religion in addressing a statesman whose policy is apparently regulated by mere motives of expediency and temporal consideration.

But why address Lord Palmerston at all? Why address a man who does not conceal his hostility to the Pope? Why should he be allowed to interfere in the settlement of the patrimony of St. Peter? In reply, I say that it would be most desirable that no Protestant statesman should be allowed to interfere in matters which so nearly concern our religion and the liberty and free action of our church. It is not to be wished for that either Whig or Tory, Protestant or Presbyterian, should be allowed to intrude into the domain of ecclesiastical affairs. But unhappily, if a congress be held, not only English Protestants, but Greek schismatics, and Prussian Evangelicals will consider it their right to vote on the various questions now pending, which are so closely connected with the independence of the Holy See.—If this be the case, why not remind the prime minister of England that he will lose the confidence of several millions of her Majesty's subjects if he takes any part against the rights of the Pope, and that it is, consequently, expedient for him to support the independence, integrity, and neutrality of the dominions of the Pope? But, perhaps, greater confidence could be placed in a Conservative minister in regulating such questions. It may be so, but I doubt very much whether we have anything to expect from a party that has for its leaders most bitter opponents of Catholicity, and rests in Ireland for its support on the Orange lodges of this country. Whilst Lord Derby proclaims the Pope's territory a plague spot, and Lord Malmesbury and Mr. Disraeli call for his dismemberment, and Lord Ellenborough subscribes money for the purchase of a million of muskets to arm the rebels of the Pope's states, I must confess that I find myself embarrassed to make a choice between the aid of Lord Palmerston and Lord John Russell, and that I cannot but pray that His Holiness may be preserved from the affectionate care and protection of both parties.

As to the censures passed on the gentlemen whose names have been attached to your "declaration," it is not necessary for me to speak in their defence.—All I shall say is, that from an acquaintance with several of them, who are connected with this diocese I am able to affirm that they are supporters of every Catholic charity, and sincerely devoted to the cause of our Holy Father the Pope. Many of them on the occasion of some of our late meetings came forward, or were ready to come forward, to join in defending him against the assaults of his enemies. Indeed I must say that all the respectability, the wealth, the station of this great city united most cordially in this holy cause with the industrial and working classes, and it would be impossible to determine what class was most zealous in defending the rights and independence of the successor of St. Peter. Whilst we are thus united in principle, let no difference of opinion in regard to the manner of expressing our principles be allowed to dissolve so happy a union. Some will not go so far as others—some will not speak as strongly as we would wish; but whilst all agree in

demanding the freedom and independence of the patrimony of the Holy See, there is no reason why we should split into parties and condemn the proceedings of others who agree with us in principle and act with us in heart. Excuse this long letter, and allow me to assure you that I fully appreciate the great services you and Mr. Errington render to public charities in Dublin, and I remain, your obedient servant.

PAUL CULLEN.

GREAT BRITAIN.

CARDINAL WISEMAN, ARCHBISHOP OF WESTMINSTER.—A letter in the *Dublin Freeman's Journal* mentions that private accounts just received from Cardinal Wiseman announce the gratifying fact that his health has been greatly benefited by the change of air and scene, and that he is now, to all appearance, on "the high road to recovery." His Eminence has had repeated interviews with the Sovereign Pontiff, and were it not that the Congress is adjourned *sine die*, there was reason to believe that the Card. Archbishop of Westminster might have been selected by the Holy Father to represent the Roman Empire.—A question might in that case have arisen as to whether the Pope's Plenipotentiary, being a subject of Great Britain, could represent the Roman Sovereign; but as Count Walewski, who was a Russian subject, was named as the representative of France, it would seem that no substantial objection could, if raised, have been sustained.

CONVERSION OF THE LATE LORD HOLLAND.—The correspondents of the *Post and Herald* have stated that the late Lord Holland was received in the Catholic church at Naples a short time before his death the other day. The *Union* of last night confirms this statement on "competent authority." Our contemporary says, "At the time of his decease, and for some years previous, the late Lord Holland was a member of the Roman Catholic Church. He and Lady Holland were received some time since at Genoa. In announcing this fact, it must not be supposed that we are intruding improperly into the privacy of family matters. We learn from the same authority that his relatives are anxious that the fact should be made public.

SPREAD OF CATHOLICITY IN LONDON.—The accession to the Catholic Church of the Rev. Mr. Wormal curate of St. Barnabas, Pimlico, and of the Rev. Mr. Fothergill, of St. Paul's, Knightsbridge, both in the rectory of Knightsbridge, is but the forerunner of several more, which are intended, of which I am cognizant, but of course am not at liberty further to notice.—*Cor of Telegraph.*

THE ROYAL NAVY OF 1860.—By the official Navy List for the present month and quarter we find that British Navy consists of 518 vessels, including screw steamers of every description, exclusive of which there are 153 gunboats, 131 brigs, hulks, &c., employed in harbour service, and 47 coastguard tenders. Of the number of vessels composing the navy no less than 314 are in commission and doing duty in every part of the globe. The vessels in commission are distributed as follows:—65 line-of-battle ships, frigates, sloops, and gun-boats attached to the East Indies and China station, 18 on the Coast of Africa, 6 at Australia, 13 in the Pacific, 3 in the Brazil, 8 on the South East coast of America, 6 at the Cape of Good Hope, 21 on the North America and West India station, 41 in the Mediterranean, 19 attached to the Channel squadron, and the remaining 112 are employed on particular service or attached as guard-ships to the principal ports in Great Britain and Ireland. In addition to the above there are 38 powerful vessels building at the various Royal dockyards many of which are nearly ready for launching. From the above statistics it will be observed that the navy of England is in a most efficient state, both in regard to the number of vessels and the manner in which they are equipped.

During a gale on the Atlantic, on the 24th November, 1859, Capt. Flynn of the *Minnesota*, fell in with the *James McHenry*, bound from Liverpool to Quebec, water-logged and in great distress. At considerable risk, Capt. Flynn lowered his lifeboat, took of from the *James McHenry* forty of the crew and two passengers. For this gallant conduct the Liverpool Board of Trade has presented Capt. Flynn with a silver telescope, bearing a suitable description.

FRANCE AND ENGLAND.—There exists—we rejoice to be able at length to proclaim the fact—a virtual alliance between the Governments of France and England to recognize and protect the newly-acquired independence of Northern and Central Italy. This virtual alliance is the creation of no special treaty, nor was any special treaty required to define its ends, or determine and agree upon its means. The two great Western Powers have, it is true, started from different points, but their policies have converged to a common goal.—*Morning Post.*

It is now announced almost in official language that England and France have fully agreed to recognize and protect the Central Italian State which has been formed out of the Duchies of Tuscany, Parma, and Modena, and the Papal province of the Romagna. This consummation has been for some time certain, and we were enabled to allude to it as soon as the refusal of the Catholic Powers to join in the Congress made it no longer necessary to consult them in the matter. However, the policy of England is so evidently to avoid all active interference in Italy that our Government has wisely allowed the French Emperor to take the initiative in all that has been done, and if we have any hand in settling the future destinies of Italy it will only be as the counsellors of the great Power which lies on her borders, and whose army still occupies Rome and Lombardy.—*Times.*

In anticipation of meeting of Parliament on the 24th, Lord Palmerston has issued circulars to his supporters, requesting their attendance at the opening of the Session, as business of great importance is at once to be brought forward.

Leaders of respective parties had likewise issued invitations to the customary dinners which are given prior to the assembling of Parliament. A domestic affliction, however, would prevent Disraeli from entertaining his followers.

It is rumored the Government intends early in the spring to disband the militia now embodied.

The Queen had accepted the services of the employees in the Ordnance mail service at Liverpool as a corps of artillery volunteers. The force has been organized by Mr. McIver, agent of the line, and will number 400 men.

The assembling of Congress still considered possible, with programme founded on the treaties of Zurich.

It is strange enough that a nation which is the offspring of war and conquest—the essence of fighting races—with the blood of Viking, Norman, Saxon, and Celt—and who knows what infusion of Roman?—running in its veins—should have always exhibited a certain amount of contempt for military sciences and for pure soldiery. No people on earth are more martial; but none know so little, or care less, about the principles of war. We English have never invented a system of fortification, though it cannot be said we did not need castles even when our fleet protected our shores. We have never organized a military system, or even an order of battle. All improvements in implements of war, except Armstrong's gun, which has yet to be tested in actual service, have come from abroad; and such grand discoveries and immense improvements as we have made in the mechanical arts are, in a military sense, apparently more advantageous to our neighbors than to ourselves. Our treatises on the science of war are translations, mere fragmentary essays or dry text-books and manuals. It seems as if, in our undoubted power of fighting, we scorned all adjuncts; and, indeed, not a few even now maintain that the

introduction of Minerva to the British Mars will terminate in the youth's entire ruin! There is a large mass of the public who has yet to find out that the British officer is more intelligent, better educated, and more accomplished in all many arts and useful acquisitions than three-fourths of those whom they call the educated classes in civil life. As the officers of the services advance in the estimation of their fellow-countrymen, and feel that they are elevated from the empty popularity of a passing enthusiasm for some bloody victory, to the higher level of permanent national esteem, they will seek to vindicate their position by a thorough acquaintance with the principles of their art; and we shall see them elucidated with all the clearness and vigour of the English intellect.—*Army and Navy Gazette.*

THE CRIMINAL POPULATION OF ENGLAND.—We are now in possession of criminal statistics so extensive and accurate as to enable us to take something like a gauge of our position. They have been made up from local returns, compiled with care and deliberation, and if not perfect, are as near an approximation to the truth as perhaps is attainable. The table is frightful, but it will only become more so if those who are bound to haste to the succor, refuse to ponder it, out of a mawkish sentimentality, or a cowardly indolence. Here are some of its items:—Criminals as far as known to the police, at large or in prison, 160,346; houses of bad character frequented by them, 25,120; indictable crimes brought to the knowledge of the police, 57,868; total who have passed through the hands of justice, 434,492. This is exclusive of Scotland and Ireland, and relates only to one year. In connexion with this large amount of crime, there are 20,256 policemen, comprised in 41 police districts. The criminal population are divided into—1. Known thieves, &c., 26,772 male, and 6879 female, besides 6381 juvenile under 16 years. 2. Receivers of stolen goods, 4197; and 148 below 16. 3. Prostitutes, 27,113; and 5424 below 16. Suspected and tramps, 17,352; and 5207 below 16. These make a total of 18,807 under 16, and 116,115 above; or a grand total of 134,922 who may be said to be preying upon the community. In addition to these, there are 27,424 suffering imprisonment, or about one-fifth of our criminal population, restrained therefore from their professed vocation only by physical force; and of the whole number, 53,000 are women. The first questions suggested by these fearful particulars are—How are these lost ones to be reclaimed; and how are the sources from whence their ranks are recruited to be stopped? The police are merely to protect property and persons, and never can reclaim the criminal. Neither can government directly do much in this respect, although it may do much to lessen the temptations to enter upon a criminal course, and to render that course hazardous. This work must mainly devolve upon individual effort, the fruit of personal sympathy, and a benevolence which has its seat deeper than the emotions: or rather, it must rest with society generally, modifying the circumstances out of which criminals originate, and carrying out systematic plans for their restoration. There are few who are naturally addicted to crime, and except these scattered monumens, for such they may be considered, the majority would live honestly if they could, at least the majority of those in whom habit has not obliterated the lines of their better nature. The results of reformatories and madgalene asylums are proof of this, and show what can be done when the thing is taken systematically and determinedly in hand, and in a proper spirit.—There is very much more to do at home than most of us have dreamed of—a wider scope for usefulness—objects to be achieved which are equally imposing in moral grandeur as those of a mission to the heathen, and perhaps demanding even more self-denial and stern resolution. Crime is no pleasure—"the way of transgressors is hard"—conscience unkindly towards and if more loving and common-sense efforts were made to reclaim the Arabs of society, to open up the way to an honest life, and to extend a sheltering wing to such as wish to return to it, we should often hear of and see these results. Surely, 1647 prostitutes below 16 are within easy reach, and would not break loose from the arms of kindness if sought out. It is distressing to think of the vile dregs which must have driven girls so young to a course which is against nature, and so contradictory to the female spirit. And then, 25,120 houses of bad character, frequented by thieves, might be put more completely under surveillance, so as to prevent their facilitating crime. But the doing of these and many other things can only be anticipated when a Christian public spirit is more extensively created, and diffused, so that every one shall feel that Nelson's memorable watchword, "England expects every man to do his duty," simply expresses a truth which applies to all persons, and during all time,—that duty being as diversified as human character, and as are the exigencies which those to whom it may be discharged are to find.—*Sheffield Independent.*

WHAT WE MAY LOSE AT THE CHINESE WAR.—It is quite true that we cannot freely submit to the perfidy and wrong done to us in the Peilo, but after avenging as well as we may that affair, let us be very careful of what we are about. We are associated in this enterprise with the French, who have only the one interest of vengeance in common with us. They can afford what the high authority in the *Cornhill Magazine* truly affirms we cannot afford, the overthrow of the government of China. The French have no trade with China of any importance, and it matters not to them if the country be plunged into anarchy and all commerce destroyed. Our case is different, and if we push home the war against the Chinese Government, we push it home to the ruin of a trade now flourishing, and growing. We have to beware of killing the goose that is laying golden eggs. France is unrestrained by any such consideration. We are fighting an enemy whose life is insured in our office of trade. If we hit him in a vital place it will cost us millions. We advert not to the possible but highly improbable chances of disaster, the danger lying in the opposite direction; but we must not forget the temerity and false confidence that ended in the loss of an entire army in Afghanistan. The Chinese are not Afghans, but the Chinese are less to be despised than formerly, owing to the lessons they have had from us, and their aptitude in imitation and recklessness of life; and once committed too far, we may be obliged to strike our hardest, though the consequence be the destruction of the dynasty, and with it of all other, and the ruin of our trade.—*London Economist.*

The two mates of the American bark *Anna*, previously reported under arrest upon a charge of having caused the death of six colored seamen by brutal treatment, had been brought up for examination before Magistrates at New Port, Isle of Wight. Evidence of great cruelty was adduced; but it was asserted for the defence that the men died from the effects of yellow fever, which prevailed in the vessel. The American Minister having sent a protest against the jurisdiction of the Court, the Magistrates had to dismiss the charge. This protest was accompanied by a request that the Magistrates would detain the defendants until the matter could be enquired into by the American Consul, so that they might be remitted to their own country under the extradition treaty. The Magistrates considered they could not hold the accused without a formal requisition, and they were accordingly discharged. The matter had to be conveyed to their ship under the protection of the police, for fear of the fury of the mob. The *Times* has a strong editorial on the case, in which it says these crimes, for which the American merchant service has become justly infamous, demand the serious attention of civilized people.

Another case of cruelty on board the American ship *Wizard King*, which resulted in the death of the victims, had undergone an investigation before a Coroner in London. The jury in their verdict stated inflammation to have been the cause of death, but at the same time charged the officers of the vessel with gross and cruel neglect.

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, FEB. 10, 1860.

NEWS OF THE WEEK.

By the arrival of the *Asia* we are put in possession of European news to the 21st ult. The plot thickens, and everything would seem to indicate an open rupture betwixt Louis Napoleon and the Church. His last letter to the Sovereign Pontiff, recommending the latter to give his assent to the spoliation of the Holy See, and the proscription of the Society of St. Vincent de Paul which has had the honor of incurring the French Emperor's hostility, are pretty conclusive proofs of the sentiments by which Louis Napoleon is actuated; whilst the formal withdrawal of the Archbishop of Paris from the Conseil would seem to indicate that the French Clergy have at last appreciated the true character of the man, and the value of his Catholic professions. What will be the issue of all these things it is impossible to tell; only this we know, that the promises of Christ can never fail; and that though the princes of the earth may conspire against His Church, and though the nations may rage furiously against her, every weapon forged for her destruction will ultimately be turned against the bosoms of her enemies.

The *North Briton* from Liverpool 25th ult., arrived at Portland on Thursday. The British Parliament was opened on the 24th. The speech from the throne declared the intention of the Government to be endeavor to prevent foreign interference with the affairs of Italy—or in other words to be to give free scope to Sardinia to rob the Pope of his dominions, and to prevent Austria from coming to the help of the latter. The French alliance was alluded to in the speech, as were the affairs of Spain and the San Juan dispute. On the whole it would seem as if the British Government were fully committed to the Louis Napoleon policy.

Amongst the arrivals by the *North Briton* we find the names of Messrs. Smith and Galt.

We have been requested to mention that it is in contemplation to hold a general meeting of the Catholic laymen of this City, in order to prepare an address to the Sovereign Pontiff, expressive of their sympathy with him in his afflictions, their devoted loyalty towards him, and their detestation of the policy of his enemies. The Saint Patrick's Society have for this purpose put themselves in communication with the National Society of our brethren of French origin, by whom the proposition has been favorably received: and thus, acting in concert, Catholics without distinction of origin, and as children of one mother, will we trust meet upon the common ground of religion, to testify their attachment to the Pope, and their determination, by all lawful means at their command, to uphold his power.

Neither the time nor place of the meeting has as yet been definitely settled; but we believe that the interior of one of our Churches will be used for the purpose, and that the afternoon of Sunday week, the 19th instant, will be selected as the time for the holding of the meeting. Further and full particulars will however be made public in a few days: and in the meantime we exhort our friends to stir themselves so as to make the projected demonstration worthy of themselves, the Catholic community of which they are members, and the illustrious Pontiff who is their object.

We congratulate the *Witness* upon the insight that he has obtained, or rather is beginning to obtain, into the reasons for the Catholic's faith. A glimmering of the truth has at last dawned upon his intellect; and may, we hope that it may, yet shine brighter until it reaches the light of perfect day. He has, in short, discovered that the reason, and the only reason, for the Catholic's belief in the supernatural order, is the authority of the Church; and that therefore the sole question at issue betwixt the latter and the Protestant is, the simple historical question—"What means, if any, did Christ Himself appoint for perpetuating and promulgating amongst all nations, and through all days, the supernatural knowledge of which He was the bearer?" The Catholic replies to this question by asserting the Church as the sole means so appointed; and his faith may be thus summed up:—

"Lord I believe all things whatsoever Thy Church believes and teaches, because Thou Who art the Truth hast revealed them unto her."

The question of "Church Authority," its origin and extent, are therefore the only questions the Catholic can entertain with the non-Catholic; and if the latter rejects the Church as the means, or medium by Christ Himself appointed for preserving and promulgating the supernatural truths of Christianity, he is bound to one of two things. Either he must show from authentic history that Christ has Himself appointed some other means for that purpose; or he must admit that He has appointed none—which would be tantamount to asserting the incompetence of Christ as the Messiah, and as a heavenly teacher.

But to admit the Church, as the means appointed by Christ for spreading the knowledge

of His Gospel, and to call in question, or to hesitate even about accepting, any of her teachings, would be a stretch of absurdity to which even the *Witness* would find it difficult to attain.— Either the Church is a sufficient authority for every article of faith, or she is not sufficient for any one of them; if her testimony is accepted on any one point in the supernatural order, it must be accepted as valid, indeed absolute on all; and if she be a divinely appointed teacher, he who rejects, or call in question even, any one of her teachings, calls in question the divine veracity itself, and is in danger of hell-fire.

This being the case the *Witness* is quite correct in its surmise that we do not dream of citing any other authority than that of the Church as the reason for our belief; and that we never appeal to writings of any kind in support of her teachings. 'This however is what we have done. We have shown that those teachings are not contradictory to, nor irreconcilable with, the language of the writings known as the Old and New Testaments; and this we have done because the Church teaches that those writings were divinely inspired; do contain therefore some portion at all events of the Word of God; and because it is important to show that the teachings of the Catholic Church, which are also the very Word of God, are not in contradiction with any other portion of that Word.— For this purpose, but for this purpose only, do we cite the Bible in controversy with Protestants. We do so, not to prove that what the Church teaches is true; not even to show that betwixt what she teaches, and what the Bible—the most mysterious indeed unintelligible book in the world—really teaches, there is, when the latter is properly interpreted, no semblance even of contradiction; but that the Bible is susceptible of an interpretation perfectly in harmony with the teachings of the Church. This is all that the Catholic can be called upon to do; and he can be called upon to do this, only because the Catholic Church herself teaches that the Bible is a divinely inspired book, whose teachings must therefore be in harmony with the teachings of the Church.

Thus in reply to the charge of idolatry, we argued that in giving to creature that which could not be offered to Creator, without a gross insult to the latter, without a denial of His Supreme Majesty—there could not be idolatry; which consists essentially in giving to creature that which belongs exclusively to Creator. Now the honor, and *cultus* which Catholics render to the Saints, and especially to the Blessed Mother of God; could not be offered to God. It differs from the worship that we offer to Him, and which is due to Him, not in degree but in kind; and even were it wrong, were it a violation of the Divine Law, it would no more be idolatry, than house-breaking is idolatry, or than Sabbath-breaking is burglary. It would, if a crime at all, be a crime *sui generis*, not comprised, or rather not prohibited in the Decalogue; which enjoins the worship of one sole God; which forbids the worshiping of more than one God; but which is perfectly silent as to the propriety or impropriety of invoking the assistance of the prayers of the Saints. To establish this fact we cite the Decalogue in controversy with Protestants; but merely to show that betwixt its precepts, and the teachings of the Church—to the effect that God is honored by the honor that we render to His Saints; and that His Supreme Majesty is not impugned by our invocation of their prayers to Him in our behalf—there is no irreconcilable difference, and that both therefore may be true, or from God Himself. That they actually are so, we can know only by means of the authority of an infallible Church; the sole medium of communication, in the supernatural order, betwixt God and man that we know of, or to which we would condescend to yield the slightest deference.

So also we cite several passages of Scripture to prove the historical fact, that the Israelites used images, or sensible signs, as adjuncts to, though not as the objects of, divine worship; and that this employment of sensible signs was not repugnant to the precepts of the Decalogue, which only prohibits the rendering to those sensible signs of that worship which is due to the invisible God. We argue also that—since one of the reasons why the Israelites were forbidden to make any image, sensible sign, or representation of God, was, that on the day when the Lord spake to them from Horeb, they heard the voice of the words only, but saw no similitude—and since that reason no longer exists for Christians to whom God has been made manifest in the form of a man, amongst whom the Word made flesh has dwelt—the prohibition, once binding on the former is not binding on the latter, as the reason for the prohibition no longer exists. In so far, but so far only, would we condescend to cite Scripture with Non-Catholics; as authentic historical documents, as credible in the natural order—but never as inspired or supernaturally credible, or as competent of themselves to settle a single point of doctrine.

For this reason too, the "hope" in which the *Montreal Witness* indulges, to the effect that "the Roman Catholic laity will search the Scriptures for themselves," is but a vain thing, an idle dream. The Catholic knows that the Scriptures of themselves, and without the authority of the Church are utterly useless; that they never were designed for a "rule of faith," and that had they been so designed, they are eminently unsuited for that purpose. Indeed it would be impossible to adduce an argument more conclusive against the divine mission of Christ than that with which the Protestant furnishes infidels when he pretends that the Bible is the sole "rule of faith" given to us by Christ. The author of such a "rule," so imperfect, so deficient in all that is most needed, most indispensable, in a "rule of faith," i.e., in explicitness and comprehensiveness—must, it is evident, have been deficient either in honesty or in intelligence—either in will or in power—and upon neither hypothesis therefore could he have been commissioned by a God the author of light and of truth. In matters with which as mortals we are concerned, in the affairs of this life, we can tolerate vagueness of expression, and ambiguous terms; but in those matters which concern us as immortal beings, but in the affairs of religion, we demand, above every-

thing, clearness, conciseness and precision, the absence of all vagueness or ambiguity, and indeed a sharpness of definition which we do not exact, and can safely dispense with, in all other circumstances. This clearness, conciseness and precision no one will pretend are to be found in the Bible; which, on all the most important articles of the Christian faith, observes a most careful silence, or at most indulges in a few mysterious and generally unintelligible hints; which of all the books or collections of writings, which treat of religious subjects, is the most obscure, enigmatical, and open to the most various and contradictory interpretations. The very idea of God involves the idea of a Being, infinitely Wise, Just, and Powerful. Reason teaches us that, if an all-wise God has made a revelation of His Will to man, He requires man to accept it in its plenitude and integrity; and that an all-just, and all-powerful God, must, therefore, have given to man, to all men without exception, to the most simple and unlettered as well as to the most highly cultivated, some short and simple means of arriving at the certain knowledge of all that He has revealed. We know too from history that the Christian revelation was not at first propagated by means of Scripture; whilst from the actual condition of that portion of the professedly Christian world which accepts Scripture as the sole "rule of faith," we know that it must be deficient in the most important, indeed indispensable, conditions of such a "rule," viz., in clearness and explicitness. We cannot, therefore, believe that an All-just, Wise, and Powerful Being has left us nothing but the Bible as our "rule of faith."

Nor is it only on matters of supernatural dogma, such as the Godhead, the Trinity, the Incarnation, and the Vicarious Atonement, that the language of the Bible is open to contradictory interpretations; but on matters of morality as well, or matters in which the temporal interests of man are directly concerned. Take the question of the sexual relations of Christians, or marriage—which again, is the basis of the Family and of Society; and from the Bible alone, Protestants have not as yet been able to ascertain, whether the union of the sexes is indissoluble, or not; or whether, if it is not indissoluble, for what causes it may be dissolved. Here is a question of immediate practical importance both in a temporal and spiritual, both in a natural and supernatural, point of view; and yet to this vital question it is practically impossible from the Bible alone to elicit any clear or explicit response. What thence do we conclude? That God has not made the union of the sexes the subject of His Divine law? No, indeed! but that from the Bible alone, it is in practice impossible to deduce His revealed will upon the subject; and that, therefore, and because He is all-wise and infinitely just, He has given to His creatures some other means of arriving at a full and certain knowledge of that Divine Will—which He requires us to obey; and to a full and certain knowledge of which He must, therefore, if Wise and Just, have given us some easy means of attaining.

THE MARQUIS OF NORMANBY AND THE ITALIAN PATRIOTS.—The severest blow hitherto inflicted on the Italian Liberals comes from the pen of the Marquis of Normanby, in the form of a pamphlet entitled "The Congress and the Cabinet." We make some extracts.

The noble writer replies to the assertion that "nothing can exceed the order and regularity of the revolutionary governments":—

"Now, I say that, before Lord John Russell, a Minister of the Crown, volunteered these assertions, which of course his hearers believed, he ought to have informed himself as to facts. He must have known that the real truth was never permitted to appear in any of the revolutionary papers on the spot, which are all under strict censorship. That Lord John had no desire to inform himself I happen to know, as just at the close of this session a Tuscan arrived in England of some diplomatic experience, and who knew his own country thoroughly; and was a man so respected and esteemed by all parties, that this very Provisional Government had requested him to continue his administrative functions, that his influence might tend to preserve order. This person had been in Tuscany till the time of the elections, and of course knew much of all that was passing there. He had no mission from any one, and was only ready to make known what he thought important. Presuming upon my old friendship with Lord John (although my opposition in public to the policy of the present Government prevented my asking to introduce personally my Tuscan friend), I requested him by letter to see this person, and for his own sake he readily declined it; saying he was satisfied with what the Marquis Layetico told him. I will not stop here to comment upon the foreign intrigue, willfully ignored by Lord John, by which this impure of the supposed desire for annexation (to Sardinia) throughout Central Italy has been palmed upon those who have only a superficial knowledge of these subjects. I trust the Congress will boldly decide the question of principle—first, whether any popular leader may, with impunity and with European sanction, usurp supreme power in a small State, aided by foreign arms and assisted by foreign money and intrigues; and, secondly, whether he may at any moment, by an irregular appeal to an arbitrarily chosen minority of the population, transfer the allegiance of a settled State to a foreign pretender.

"Lord John Russell has taken a line by which it may be inferred that he or his deputy is prepared to urge in Congress that the vote of the Tuscan Assembly annexing that country to Piedmont must be accepted as a final solution. He will not listen to the plea that such vote was obtained by every variety of intimidation, and wholesale corruption by foreign agents, while the Government of the country was in the hands of those who had conspired against their Sovereign under the protection of the Sardinian flag; that the constituency was arbitrarily limited; that not more than half of those selected of the classes favorable to the change actually voted; that the electors were never told, and did not know for what their deputies were summoned; and that those deputies, without deliberation or explanation, in a silent sitting of a few minutes, voted the extinction of their country, which during the last five hundred years has boasted citizens proud of that country and worthy of it, somewhat superior to the Piedmontese tools which now fill the benches of the Palazzo Vecchio. All these considerations Lord John Russell is obstinately determined to ignore."

The gross dishonesty, or rather the thefts of the Italian Patriots, whose patriotism means but love of money, are next exposed by the Marquis of Normanby:—

The Dictator Ricasoli sent the officers of the Go-

vernment to the institution for young ladies in the Via della Scala, founded by the Dowager Grand Duchess, and renowned all over Italy. They broke open every drawer and every desk, searched from the cellar to the garret in hopes of finding the jewels of the Grand Duchess which they heard had been deposited there. They afterwards committed the same outrage at the Convent of Noble Ladies, the Mantellini—without success, as luckily the Grand Duchess took her jewels with her. They might just as well have rifled the jewel-box of any English lady, as they are all well-known to be private property; moreover, all the Grand Duke's property in Tuscany is private property; the palaces, the villas, the pictures, the statues, the gems of art, are all private property, for which an equivalent was given at the time of the cession to the House of Lorraine, with the exception of the gallery at the Pitti Palace, which was equally left to the Grand Duke, with the proviso that it was never to leave Florence, and to be left open for the public. All this was regulated by the will of the Princess Palatine, the last of the Medici, and guaranteed by European Treaties with a contingent succession to the House of Hapsbourg.— Having said thus much of the honesty of this "Model Government," let us see the liberty enjoyed under those "who seem as if they had long been the citizens of a free state." Arbitrary arrests have been numerous and important; officers of the army of the rank of major have been marched handcuffed through the streets to prison, because they have said they thought it would be the best thing to restore the Archduke Ferdinand, whose liberal feelings and intentions no one ever doubted.

The Advocate Andriozzi, was arrested, with many others, on a charge of conspiring against the existing Government. No evidence however was produced against him, but he, has since been tried in his dungeon by the prefect, in what is called, "Via economica," which means by a secret tribunal, without witnesses or power of defence, and has been condemned to two years imprisonment in a fortress. This leading person was not what the little coterie which Lord John lived with in 1856 at Florence, which went usually by the name of "Lord Minto's set," would have called "un vile codino." He was more liberal than the existing Government. This act was, in short, as if it were possible that Lord John Russell could, without regular trial, shut up John Bright for two years in a dungeon.

The amount of freedom, of civil and religious liberty that exists under Liberal Italian governments is also pointed out:—

It would be useless to detail now the many beneficent acts of the Grand Duke Leopold, at all periods when his people required his superintending assistance. Nor have his people forgotten the charitable exertions personally made both by him and the Grand Duchess, when together and on foot they visited the poorest parts of their city, and relieved the miseries and alleviated the sufferings caused by the great inundation of Florence; the devotion to his people which the Grand Duke showed when, sending his family for safety to the Lucca baths, he remained alone in Florence during the awful visitation of the cholera in 1856, when he emptied his cellars of all the wine they contained for the use of the hospitals, and personally superintended the working of that benign Institution the Misericordia—thereby exciting the imitation and stimulating the activity of all the upper classes, who nobly seconded his efforts. If any one wishes to inform himself as to what will be a true and faithful opinion of the reign of the Grand Duke when these trumpety slanders have been consigned to the oblivion they deserve, let him turn to a pamphlet recently published, entitled "Tuscani da se, or an owre true Tale." I do not know the writer, and he states that he never had any personal communication with the Grand Dukes, father or son, and therefore his opinion cannot be warped, as mine may be, by the friendship with which the Grand Duke Leopold has honored me for more than thirty years. I am aware that some of the statements I have made, and some which I am about to make, may be denied by the authorities of Florence, as has been the case before. But I am confident of the truth of the sources from which I derive my facts, and as long as the press is muzzled, and terrorism prevails I cannot compromise names. The public, therefore, must accept my facts as I receive them, and, assertion against assertion, must form their own judgment on the aggregate.

To return from this inevitable digression to the question how far Lord John was justified in the economies he passed upon any of these Governments.— The difficulty of ascertaining the truth is aggravated by two facts, neither of which I should think would please Lord John. The Press is shackled and the Post office rifled. As to the first, the same authority I have before quoted says, "This Government is always ready to pounce upon any paper, pamphlet, squib, or caricature which is distasteful to it;" and as to the Post-office, I myself received a letter the other day, sent by a private hand, announcing the appointment of two new officers, called "Verificatore," whose duty it is to open and suppress at their pleasure all letters containing anything the Government would dislike.

Now, as to the intimidation and corruption by which the so-called *Popular Vote* of Annexation was obtained, the details are but imperfectly known as yet; but the amount of the population which alone took part in it has been admitted by those who fixed the Constituency to have been intended to comprise only one twenty-fifth of the population; and as only one half voted the extinction of the country, it was only sanctioned by one in fifty of the population!

Even the *Times's* correspondent admits the dishonesty, and gross jobbery of the Italian patriotic party. Thus he writes:—

The *Monitore* contains a very lengthy decree for the reorganisation of the War Ministry. The office will be divided into three general departments, at the head of which will be a General Aide-de-Camp, a Secretary General, and a Director-General. It will consist of six sections, making up a *personnel* of 60 employes or officers, exclusive of a commissariat for the navy affording occupation to 16 more persons; altogether, with the Minister, the heads of departments, and their respective aides-de-camp, the War-office may turn out, whenever it pleases, a little battalion of 100 men.

All these doings of the Tuscan Government strike thinking persons about me as being melancholy in the extreme. Consider that Tuscany, so far as her own wish and irrevocable engagement may influence her destinies, is already, to all intents and purposes, an integral part of the strong Italian kingdom under King Victor Emmanuel; consider that by a league contracted months ago between this State and the adjoining *Amilian* Provinces, all the available Tuscan forces are under the command and general direction of General Panti, who is at the same time at the head of the military administration of the minor Duchies and the Legations, and could, without the least effort, take into his hands the reins of the whole war department of Central Italy; consider, moreover, that by the late appointment of Buoncompagni to the pro-Renegy it was settled that the general command of the forces of the League should—nominally, at least—devolve upon him, and that no better opportunity could offer itself for the organisation of a combined administration of the warlike resources of a state which may so soon be called upon to put such resources into operation, and could not fail to derive the greatest benefit from that union or unity of action which alone constitutes strength—consider all this, I say, and then explain, if you can, the conduct of a Provincial Government coddling its brains to give a permanent organisation to the separate military establishment of a country which is to cease to be a separate country; which, even as a separate country, never was, never is likely to be, a warlike State, and give it such an organisation, too, as could scarcely best a

military State of the very first order. A navy administration also! 16 employes and a chef to manage the affairs of the Tuscan fleet—a fleet consisting of a single petty frigate, the *Giglio*, which never performed, and never will perform, any more important office than it did yesterday, of conveying the body of the Marquis of Lajatico all the way from Genoa to Leghorn!

His Lordship the Bishop of Toronto sails for Europe on the 11th inst., bearing with him the affectionate regards of his spiritual children, to whom he has ever been a most attached and zealous father.

BAZAAR FOR THE SALLE D'ASYLE.—This Bazaar opened on Monday last, and has been continued throughout the week. The display of objects is very handsome, and the purpose for which the funds are designed most meritorious. We trust therefore that the bazaar will receive that encouragement from the public which it deserves, and that thus the Salle D'Asyle may be enabled to continue with renewed vigor its work of Christian Charity. We would remind our readers that the bazaar will open until to-morrow evening; and that every day at 3 p.m. there is a most interesting examination of the little pupils, at which all are invited to assist.

A DEAF AND DUMB SISTER OF CHARITY.—On Saturday last His Lordship the Bishop of Montreal, received the vows of Miss Margaret H. Henley, aged 17 years, a deaf and dumb pupil of the Institution in Mignonne Street.— This young lady is the first deaf and dumb person in Canada who has made a religious profession, and is a striking proof of the advantages conferred upon the community by the institution wherein she received her training.

SCHOOLS OF THE CHRISTIAN BROTHERS.—We had the satisfaction of witnessing on Tuesday last the examination of the Schools in the Quebec Suburbs under the direction of the Christian Brothers; and have much pleasure in recording our admiration of the wonderful proficiency evinced by the pupils. Montreal has good reasons to congratulate herself upon having in her midst such a band of noble instructors as are the good Brothers; and it is earnestly to be desired that Catholic parents should avail themselves of the advantages which they thence enjoy. In a community like ours, blessed with such institutions as the Christian Brothers' Schools there can be no excuse for ignorance; and God will demand a strict account at the hands of that parent, who failing to profit by the many blessings which he enjoys, allows his children to grow up destitute of a sound Christian education.

It would be superfluous to speak of the pains taken with the religious instruction of the pupils of the Christian Brothers; for the malice of bigotry cannot deny to them the merit, at all events, of giving the first place in their system to the inculcating of the truths and duties of Christianity. But in a secular point of view their system is no less admirable, and worthy of the highest praise, as was abundantly established by the great proficiency of their pupils, in all the branches of their studies—comprising Grammar, Geography, Arithmetic, Geometry, Algebra, Trigonometry, and the elements of Astronomy. The proceedings were agreeably diversified by music, and addresses from the several pupils, and left upon the minds of all present a profound conviction of the value of the services which the Christian Brothers are rendering to the Church, and to civil society.

"THE CATHOLIC LADDER."—This is a very handsomely executed sheet, with an accompanying pamphlet in explanation, wherein is traced the history of God's Church from the creation of the world to the present day. By means of this Ladder, the student of ecclesiastical history can at a glance collect, and assign to each its due significance—all the most important events connected with religion that have occurred in all parts of the world; and we can therefore warmly recommend it as a most valuable adjunct to our educational institutions. His Grace the Archbishop of Oregon sanctions the publication of this work, which is for sale at Messrs. Sadliers', and at M. M. Fabre et Gravel, Montreal. As the number of copies is limited an early application is necessary.

ESSAI SUR LES LETTRES DE CHANGE, ET LES BILLET PROMISSOIRE. Par Desire Girouard, John Lovell, Montreal.

This is a treatise in the French language, on Letters of Exchange and Promissory Notes, which will be gladly received by the commercial public. The work is dedicated to the Hon. Sir Louis H. Lafontaine, and is elegantly printed by the Montreal publishers.

ENGLISH GRAMMAR MADE EASY.—By George G. Vasey, John Lovell Montreal.

Well adapted for the use of schools, and students of the English language.

A PORTRAIT.—The *Kingston Herald* of the 3rd instant notices the visit of the unhappy Chiquay to Kingston, and his dreary exhibition at the different meeting-houses of that city. Our contemporary describes him as the possessor of "a somewhat over-fed inexpressive countenance;" and speaks of his address, as "somewhat more humorous and ejaculatory in style than the sermons." Protestants are accustomed to hear, but destitute of all "pretensions to eloquence or learning."

ERRATUM.—Remittances received through E. M' Cormick, and not through E. M'Carthy, as acknowledged in last week's list of acknowledgments.

TERRIBLE ELECTION.—We learn from parties who were present at the show of hands yesterday in Terrebonne County, that the majority for Mr. Morin was very great—three to one says our informant.—*Transcript, 9th inst.*

SUDDEN DEATH.—We understand that Mr. A. Hume, formerly a candle-maker in the Quebec Suburbs, died of apoplexy on board the cars coming into town on Monday night from New York.—*Herald, 8th inst.*

REPORT

Of the Managing Committee of the St. Bridget's Asylum Association, Quebec, for the Year ending 31st December, 1859.

Your Committee's term of office being about to terminate, they beg leave to submit the following report of the affairs of the Asylum, for the year ending, the 31st December, 1859.

In compliance with the recommendation contained in last year's report, your Committee made application to the Legislature at its last session, for an Act of Incorporation; and owing to the exertions of the city members, and other friends, The Bill passed the Lower House in the shape in which it was presented; but in consequence of the introduction of the objectionable "Bequests Clause" by the Legislative Council, your Committee refused to accept it in its amended form. As it is of the utmost importance, however, that the Association should possess corporate powers, your Committee would urge upon their successors the necessity of renewing the application to the Legislature, at its next session, when it is to be hoped that an unobjectionable Act may be obtained.

In the month of April last, your Committee availed themselves of the voluntary and gratuitous services of Miss M. Bradley, to take charge of the Asylum; and the good order, cleanliness and economy which have been enforced under her supervision, bears ample testimony to her high qualifications for the office which she has so generously undertaken, and which entitles her to the gratitude of all those who take an interest in the success of the Institution.

Your Committee have to acknowledge their indebtedness to the charitable ladies of the Congregation, for pecuniary means to aid in defraying the expenses of the Asylum.

A Bazaar was held for this purpose in the month of February last, which realised the sum of \$2089 40c.; this, with a grant from the Legislature of \$400—the members' subscriptions—and small sums paid for board by some of the inmates, makes the receipts of the past year \$3080 04c., exclusive of donations from old and generous benefactors; and of confiscated bread from the Chief of Police on several occasions.

During the past year, 26 persons were admitted into the Asylum; 6 servant girls who were in for temporal relief, have been provided with situations; and 6 orphans have been adopted, and taken away by charitable parties.

There was but one death during the year.

There are now in the Asylum, 28 inmates: 15 adults, and 13 children,

The whole respectfully submitted,
B. MCGAURAN, Pr.,
President St. B. A. A.

J. C. NOLAN,
Sec., St. B. A. A.

The Treasurer in account with the St. Bridget's Asylum Association.

Dr.	To Balance on hand,.....	\$366 71
	" Proceeds of Bazaars,.....	2337 17
	" Grant from Legislature,.....	400 00
	" Cash by Boarders in Asylum,.....	97 35
	" Members' Subscriptions,.....	153 00
	" Sale of Cows,.....	57 89
	" Collections in Chapel of Institution,.....	60 90
	" Interests on Deposits,.....	22 23
	" Estate of Esther O'Hara,.....	18 00
	" Labor of Inmates,.....	10 00
		\$3523 25
By	By Bakers' Account,.....	\$241 74
	" Meat,.....	291 62
	" Groceries,.....	321 40
	" Vegetables,.....	44 97
	" Insurance on Property,.....	20 00
	" Medical Attendance,.....	40 00
	" Cash for Fuel,.....	266 47
	" Furniture Purchased,.....	40 45
	" Clothing and Dry Goods,.....	114 72
	" House repairs,.....	273 85
	" Bazaar Expenses,.....	247 75
	" Installment paid on property,.....	400 00
	" Interest paid on purchase,.....	192 00
	" Cash for Cartage,.....	51 24
	" Do. for Calash hire,.....	16 50
	" Servants' and Laborers' wages,.....	73 68
	" Purchase of Vestments, &c.,.....	119 51
	" Tinsmith's Account,.....	54 90
	" Sundry expenses,.....	118 53
	" Balance on hand,.....	593 72
		\$3523 25

(Signed) J. J. MURPHY, Treasurer
St. B. A. Association.

The following gentlemen were elected to serve for this year as Office-Bearers:—

- Thomas McGreevy,.....Active President.
- E. O. Doherty,.....1st Vice Do.
- W. Quinn,.....2nd Do.
- J. Lane, jun.,.....Secretary.
- M. O'Leary,.....Treasurer.
- G. Neillan,.....Assistant Sec.

Committee—J. J. Murphy, J. Archer, J. Flanagan, J. Lane, sen., M. Bright, P. Lawler, R. W. Behan, J. C. Nolan, M. J. O. Doherty, J. Lilly, J. O'Leary, H. O'Connor.

Report of the St. Patrick's Catholic and Literary Institute in our next.

We are indebted to the Examiner of Prince Edward's Island, for the following biographical notice of the late lamented Bishop of Charlottetown:—

"The Right Reverend Bernard Donald McDonald, D. D., Bishop of Charlottetown, was born in the Parish of St. Andrews, in this Island, in December 1797. He exhibited from his early youth signs of this peaceful, amiable, and pious disposition which formed a distinguishing characteristic of his after life. He obtained the rudiments of an English education in the school of his native district—one of the very few educational establishments then existing on the Island. It was observed at this time, that even during his boyish sports, his deportment was always more grave than that of his school-fellows, and that he was accustomed frequently to introduce into conversation some topic connected with religion and the ritual observances of the Church. Feeling that he was called by Divine Providence to that holy state which he so much honored, he entered at the age of fifteen, his Alma Mater, the Seminary of Quebec, an Institution celebrated for the number of holy men of solid piety and learning which it has prepared and sent forth to preach the truths of the Gospel. Here he remained for ten years, during which time he distinguished himself by his unremitting application to study, and by the constant practice of all the virtues of a perfect Seminarist. It was then that he laid the foundation of that fund of varied and exten-

sive learning—sacred and profane—which rendered his conversation on every subject agreeable, interesting, and instructive. Having completed his studies he was ordained Priest in the Spring of 1823, and he soon afterwards entered on his missionary career in this Diocese. There being but few clergymen on the Island at that time, he had to take charge of all the western parishes, including Indian River, Grand River, Fifteen Point, Belle Alliance, Miscouche, Cascompe, Tignish, &c. In all these missions he succeeded, by his zeal and untiring energy, in building churches and parochial houses.—In the Autumn of 1829 he was appointed Pastor of Charlottetown and the neighboring Missions. In 1836 he was nominated by the Holy See successor to the Right Rev. E. McEachern, of happy memory; and on the fifteenth of October of that year he was consecrated Bishop of Charlottetown, in Saint Patrick's Church, Quebec. Besides this Island and the Magdalen Islands, the whole of New Brunswick was included in this Diocese, until the year 1842, when that Province was erected into the Diocese of St. John.

The deceased Prelate, by his kind disposition and ever ready zeal in the discharge of all his pastoral duties, gained for himself the affection and esteem of all. He was charitable, hospitable, and pious; in a word he was a model of all the virtues which should adorn those who are called to the Holy and responsible office of a Bishop. His noble bearing, his affable air, his serene, yet commanding countenance, his benignant smile, could not fail to fill the beholder with veneration and love for his sacred person.—Having few priests in his Diocese, he himself took the charge of a mission; and besides attending to all his episcopal functions, he always discharged the duties of a Parish Priest. The little time which he could spare from his duties and devotional exercises was devoted to study. Seldom did any person take a more lively interest in the promotion of education than did the venerable subject of this short notice.—He established in his own district, schools in which the young might be instructed, not only in secular knowledge but also in their moral and religious duties: and he encouraged, as much as possible, their establishment throughout the whole extent of his Diocese—being careful, at the same time, not to permit the introduction therein of any books which he considered prejudicial to the faith or morals of those committed to his charge. Aided by the co-operation of the charitable, and by the munificent donation of a certain gentleman, he was enabled a few years ago, to establish in Charlottetown a Convent of Ladies of the Congregation de Notre Dame, which Institution is now in a flourishing condition, affording to numerous young ladies belonging to Charlottetown and the different parts of this Island, the inestimable blessings of a highly finished and religious education. But the educational establishment in which Bishop McDonald appeared to take the principal interest, of which he showed himself the munificent Patron, and which may be said to have been the idol of his heart, is St. Dunstan's College, in the vicinity of Charlottetown. This Institution, which is both an honor and an ornament to the Colony, the late lamented Bishop opened early in 1855, for the purpose of affording to the young men of the Island the opportunity of receiving a complete literary, moral, and religious training. The care and anxiety with which he watched over its progress and provided for its wants until the time of his demise—and we may justly add after it—were truly paternal. Long before he was called to his reward, he had the satisfaction of seeing this House established on a firm basis, and imparting to numerous elevates, from the various parts of this and the neighboring Colonies, the blessings which he had laboured with so much solicitude to procure for them.

In the year 1856 he contracted a cough, and a decline in his health soon became perceptible; nevertheless, he still continued to discharge all his duties as Pastor of St. Augustine's Church, Rustico, until the Autumn of 1857, when, by the advice of his physicians, he discontinued the most laborious of them. Finding that his disease, Chronic Bronchitis, was becoming more deeply seated, he went to New York in the Summer of 1858, and consulted the most eminent physicians of that city, but to little or no purpose. His health continuing to decline, he set his temporal and spiritual concerns in the most perfect order, and waited the time of his dissolution with the utmost calmness and resignation. About two months before his death he removed from Rustico and took up his residence in St. Dunstan's College, saying that he wished to die within its walls. Here he was attended with all the care which love and gratitude could bestow. On the 22d December he became visibly worse, and on the 26th he received the last Sacraments. He continued to linger until Friday, the 30th, when he calmly expired in the 62nd year of his age; being the 8th of his Priesthood and the 23rd of his Episcopate. *Beati mortui qui in Domino moriuntur.* Blessed are the dead who die in the Lord.

Few men have passed from this life to their eternal rest, more deservedly respected, more generally esteemed, or more sincerely loved, than the late Bishop McDonald. His death is deeply lamented, and is justly considered, not only by the Catholic body, but also by every enlightened man and sincere Christian in the community, a great, an irreparable loss, to the Colony of Prince Edward Island.

"HORÆ INANES," OR THE "OMNIUM GATHERUM."

(COMMUNICATED.)

A Dialogue "de omnibus rebus" between Preceptor and Discipulus.

Preceptor—Cans' tell me, most worthy Discipulus, wherefore our Holy Church useth so many candles in broad daylight upon this day—the solemnity of the Feast of the Purification?

Discipulus—Doubtless, most venerable Preceptor, to the end that she may do honor to the Festival.

Preceptor—Thy answer smacks of the undisciplined scholar, else would it have about it more of precision. Lighted candles are used by our Holy Church at all her solemn offices, on all festivals, and that doubtless for the reason thou hast assigned; but why, I pray thee, does she use so many candles on this particular feast, as to have entitled it amongst Anglo-Saxon nations, to the name *par excellence* of "Candlemas Day"—i.e., Candle Mass.

Discipulus—I know not, most worthy Sir, unless it be in reference to those words of the canticle sung by holy Simeon, when he clasped his infant Saviour in his arms—to wit—"Lumen ad revelationem Gentium," and "My eyes have beheld . . . a light to the revelation of the Gentiles."

Pre.—Thy answer beareth with it now more of point and precision, most erudite Discipulus. Holy Church lights candles in unnumbered numbers on this Feast of the Presentation of Jesus Christ in the Temple, in order to take part in the joy of holy Simeon on receiving into his arms his infant Saviour; and to express in the most emphatic manner, that *He is the light of all nations.* Hence in her Office during the blessing of these candles, she bids her choirs repeat again and again in solemn but joyous cadence those words—"Lumen ad revelationem Gentium"—"A light to the revelation of the Gentiles"—as tho' they were the key-note of her triumphant feelings on this day.

Dis.—But do not ignorant and designing men designate these usages of Holy Church as idle and superstitious?

Pre.—Ignorance will ever measure with its own yard-stick, and threaten the measure to be due and true withal; but we know well that these usages are of no idle import, but of deepest meaning and religious instruction. And first, most worthy disciple, as to the general intention of Holy Church in using outward and sensible things to express the inward or super-sensible meanings of things spiritual. Knowing that by our very nature we are ever liable to be drawn away from spiritual things by exterior or sensible

objects;—that our minds follow unconsciously, and, as it were, against our wills, the impressions they receive from what they see and hear around them, our Holy Church, ever intent upon the salvation of her children, would wish to avail herself of this very faculty to lead us to God. She would wish to make the evil itself, its own antidote, by making these sensible or outward objects the signs and symbols of inward or spiritual things. Hence her constant use of signs and symbols; and hence also the earnest desire of holy men to profit by her teaching. To such an extent had the holy St. Francis schooled himself in this practice of making outward things lead his mind to God, that he never beheld a bird flying through the air, and thereby forming a cross with its wings, but it immediately brought to his remembrance the sad sufferings and death of Our Divine Redeemer. So also the little trefail, or slum-rock, under the Saint's feet as he passed along the fields, served to remind him by its triple or triune leaves of the adorable and triune God; and hence this little flower is called in Catholic France, "*Sainte-Trinite*," (Sanctify) or holy leaf. And so with everything else;—he had made a covenant with all exterior objects, that they should lead his mind to God. And thus it is with Holy Church in her ceremonies and the outward objects which she employs in her solemn worship. She uses them as symbols of spiritual things. Thus in the use of incense at the Mass; she has attached to it many meanings. In the first place, it is a burnt offering, as amongst the Jews of old, by which we acknowledge God as the Creator and Sovereign Lord of all; that though we can destroy or resolve created things into their component parts, *He* alone is able to create or reconstruct them. Secondly, it is to remind us of the prayers of the Saints, which God Himself has declared are like unto sweet incense before Him. And thirdly, it is to remind us that if we would wish our prayers to ascend as sweet incense to the Throne of God, they must pass, like that incense, through the fire of tribulation; that as that incense, without fire, is a dull and heavy mass, and utterly devoid of all sweetness, but when burnt in the fire it becomes lighter than the air, and immediately rises up to Heaven, and becomes imbued with the sweetest odor,—so our prayers, if they are the offerings of a heart bowed down by contrition and purified in the furnace of adversity, will mount up immediately like that incense to the Throne of the Most High God, and be most acceptable in His sight.

Dis.—Behold these things, which ignorant men call idle and superstitious practices, how holy and beautiful they are. But what, most venerable preceptor, are the lessons which Holy Church would teach us in the use of lighted candles in her solemn Offices? Has this apparently useless practice, as sublime a teaching and deep significance as has the usage of burning incense?

Pre.—Doubtless it has. In the first place, Holy Church would have these burning tapers to remind us of the day of persecution, when our forefathers were obliged to skulk in holes, and caves, and to assemble in dark and obscure places, in order to practise their religion. She would remind us of the days of the early persecutions of the Church, when the primitive Christians were obliged to bide themselves in the subterranean sepulchres of ancient Rome, to attend the sacred Mysteries by torch-light in those dark and dismal abodes of the dead; and she would animate us to be prepared to undergo bravely the like persecutions, should it ever be God's holy will to subject us to the like trial. Behold those burning lights! Do they not burn to reproach us with our negligence and lukewarmness in the service of God? They—irradiant and inanimate as they are—give up their whole being, and are wholly consumed in the service of God; whilst we are ever most careful of self, and give only the smallest moiety of our life to God. And again as they burn there with their mild and subdued light, do they not upbraid us plainly with their tongues of fire, for that we are so much less courageous in the service of God, than were our fathers of old? That whereas they went daily to take part in the Holy and Adorable Sacrifice of the Mass, at the imminent risk of their lives, on account of the persecutions; we, on the contrary, are deterred by every trifling and petty impediment. The fear of death could not deter them; whilst the fear of a little fatigue, may even idleness and laziness often keep us at home. They braved the torture of the lash—of the rack—of the heated gridiron—of the furnace—of the boiling chaldron—of crucifixion itself—rather than not be present at the Holy and Adorable Sacrifice, as often as it was offered up, whilst a little rain, or a soiled or torn garment often detains us from church.—What tales of persecution—what deeds of heroic courage and incomparable sufferings on the part of God's holy martyrs—would those burning tapers tell of, if they could speak? And can we see them burn, as they have burnt, at the side of those holy martyrs, without being reminded and animated by them to follow their holy example?

(To be continued.)

To the Editor of the True Witness.

Glengarry Feb. 6th, 1860.

MR. EDITOR,—By mere chance I have seen the Cornwall *Freeholder* of the 1st inst., and the article on the Concert held lately in Williamstown in aid of the Catholic church. I confess I was much surprised, though indeed I need not have been as I had an idea of some of the acquirements of the gifted editor, to see the gross ungentlemanly manner in which he was pleased to write regarding certain parties who were kind enough to perform at the concert. Had the individuals, of whom he has the impertinence to speak so rudely, been professional singers, one might criticise them, as one might and would have a right to criticise, if so inclined some of his productions in which occur sentences such as "*The proprietor has went*;" a mistake that would disgrace a school boy, and which certainly should bring a blush to the cheek of the learned editor of the *Freeholder* and make him take care to be proof against criticism ere he undertake the dangerous task of criticising others—particularly where, as in the present case, the criticism is so uncalculated. The object of the concert should have induced him to speak at least truthfully of those who so kindly lent their talents on the occasion. Indeed with a refined public his remarks will have little effect other than to lead them to suspect what is well known to many, that they were made through animosity—to gratify a desire of petty revenge. If blessed with a good memory, which is very doubtful, seeing the very incorrect statements made by him relative to the Concert, he will remember how rapturously and how repeatedly the talented lady and gentleman upon whom he so churlishly vents his spleen were encored by the delighted audience. This fact alone goes far to warrant the idea commonly entertained in Glengarry of the motives that influenced the musical critic of the *Freeholder* in his ungracious article.

Hoping some friend of truth will have the charity to send the gallant gentleman a number of last week's issue of the *True Witness*, that he may see what unprejudiced persons thought of the performance of the very individuals whom, to indulge his ungenerous feelings, he would even at the expense of truth, endeavor to depreciate.

I have the honor to be, Mr. Editor, yours, &c.,

JUSTICE.

ORANGEISM.—Under this caption we find an article in our highly esteemed cotemporary the *Ottawa Tribune* of Saturday last, from which we make some extracts, as strikingly illustrative of the audacity, and progress of Orangeism in Upper Canada:—

The following resolution was, last week, passed by the County Council of the County of Carleton:—
"On motion of D. M. Grant, seconded by Mr. Kidd—
"That the prayer of the petition of Roderick Ross, County Master, and Donald M. Grant, Master of 227,

soliciting the use of the Court House and rooms for the next annual convocation of the Grand Lodge of the Orange Association of British North America be granted."—*Carried.*

The pollution of the temple of justice by Orange orgies will be a sad spectacle for all men of intelligence, liberality or respectability; while the open outrage of that hitherto sacred and neutral ground must affect the confidence of the people in the administration of justice, and convey to the country a wretched idea of the state of morals regulating our municipal institutions.

In all seriousness we ask, is not the audacious character of this association evidenced by the fact of their application for the use of the County Court-House for their partisan deliberations, and is not its power or the imbecility of the Municipal authorities of the County evidenced by the instant acquiescence in this outrageous demand. The Court-House is the property of the people—it has been built by Catholic as well as by Protestant assessment—it is now sustained and supported by Catholic as well as Protestant taxation—and it has been erected as the domain of justice, a common ground for the poor and the rich, the Protestant and the Catholic, wherein no man should stand better than his fellow, except as regards the justice of his cause before Heaven—a domain into which hate, bigotry, or uncharitableness should not intrude their dangerous presence. And yet into this hitherto sacred territory, this rampart association, bloated with its Western success, claims to enter and poison the atmosphere—it wishes to inform the country that Orangeism has usurped the place of justice, that it occupies the judgment seat, and that to its influence all must bow who seek for aid from our country's laws. The conduct of the applicants and their abettors is in keeping with the aggressive and insolent character of the association; but words can hardly expose the meanness and degradation of the Municipal Council which has walked through the mire after the leading strings of the principal actors in this fearful outrage.

As for D. M. Grant, and Mr. Roderick Ross, the City High Bailiff, we leave them to the criticism of the community. Their names we mention because they seem to have courted a personal responsibility in the matter. Mr. Grant—whose intellect, modesty, or patriotism, have never attracted extraordinary attention—will probably by such means as these secure that notoriety, of which, otherwise he should be deprived. Mr. Ross, as a public peace officer, and a servant of the city authorities, occupies a more responsible position. We hope that some member of the City Council will have the courage to ask for an enquiry into Mr. Ross's conduct? What confidence can Catholics have in Mr. Ross as an administrator of the law, if he boldly and openly degrades his office to the level of Orangeism, and while he has been kept in office by Catholic votes hurls insult in their teeth on every occasion. The Chief of the Constabulary in this City should not be an active member of any Secret Society—much less, one so offensive as the Orange organisation. We hope that the City Council will request Mr. Ross to retire from one or the other offices he now holds—County Master of the Orange Organisation, and Chief Constable and High Bailiff of the City. The two positions cannot be held in justice to the community.

The resolution of the Carleton County Council is a fair specimen of the treatment which Catholics have to expect from Protestants when the latter are in the ascendant. We should like to know however, how the news would be received in Upper Canada, that the Montreal Court House and Rooms had been placed at the disposal of a Catholic politico-religious Society bearing the same relation to Protestantism that Orangeism bears to Popery!

Nothing can be more just or reasonable than the concluding remarks of the *Ottawa Tribune*. It is impossible that Catholics can have any confidence in, or refrain from expressing their distrust in and contempt for, the administration of justice so long as members of the infamous Orange association are allowed to have any part therein. From Orange Magistrates, Orange jurymen, or Orange legal officials of any kind, it is in vain for Catholics to look for truth or justice.

MELANCHOLY EFFECTS OF THE IRISH REVIVAL.—Under the somewhat ambiguous caption—"Wonderful Work of the Spirit in Coleraine"—the *Montreal Witness* draws a sad picture of the results of the late outbreak of cant and hysteria in the North of Ireland. These results it attributes to the "*Spirit*;" but seeing how analogous they are to the results of a too great indulgence in bad whiskey, we may be pardoned if we incline to the opinion that drunkenness has more to do with them than religion.—Indeed in a late article the *Belfast Vice*—a Protestant authority—assures us that vice is rapidly increasing in Belfast, and that on Christmas Day last, the number of persons arrested was unusually large. We are therefore the more willing to admit the truth of the following paragraph which we clip from our cotemporary the *Witness*:—

"One day the newspaper had to delay its publication, for the convincing Spirit had touched the hearts of the compositors"—[we suspect that it was their "heads" that the spirit had chiefly affected]—"and instead of being at work, they were wrestling in agonies of prayer."

Humph! Well, we suppose we have no right to inquire too strictly into the causes that led to the temporary suspension of the Coleraine newspaper. We will admit the "*spirit*;" we will not contest the "*wrestling*;" or the "*agonies*;" for we know that "compositors" are but mortal after all, and are subject to infirmities. There is, besides, nothing very unusual in such a circumstance; nor are the Coleraine compositors the first that have been "took" in a similar manner, though we must confess that we never yet heard of their "*agonies*," or their "*wrestlings*," properly being accompanied with "*prayer*," having been accompanied with certain uncouth invocations on eyes and limbs may be deemed prayer.

The *Witness* relates another case, the details of which are highly suggestive of "*delirium tremens*." It seems that a new Court-house had been built, and was to have been inaugurated by a ball. The *Coleraine Chronicle* says:—
"Instead of the joyous dance and the stirring music of the ball-room, the walls of the hall gave back the almost despairing groans of the stricken sinner, the heartfelt prayer of a believing penitent, or resounded with the adoring thanks of a redeemed saint. So hour after hour of that memorable night passed away."

It must have been a very jolly Soiree.

THE DIVORCE COURT.—A collection of the cases tried in the Divorce and Matrimonial Court (London) since that court has resumed its sittings, has been published. The *Times* notices the same, as constituting a strange revelation of the secret doings and social history of the middle classes of England. For many a long day it has been the stereotyped

practice to point to the middle classes of English society as models of virtue and patterns to mankind. And the favorable contrast between the *pater familias* of middle life, and the dissolute aristocrat, has been always insisted on. But facts are stubborn things. The insights obtained, and the disclosures elicited, through the Divorce Court, go far to subvert this time honored prejudice. Sir Cresswell Crosswell has become the grand inquisitor of English society; his court is the great confessional of the land, and its proceedings hold up a strange, but truthful mirror of life to the wondering gaze of the English people. It would be too tedious to follow all the strange features exposed to view in the report of cases tried in this court; but the following selection of those which bear more especially upon the present question, will abundantly prove that the morality of the middle classes of England suffers greatly by comparison with that of the aristocracy.—*Toronto Colonist.*

"The middle classes" of England are the staunch champions of Protestantism, the bitterest enemies of Popery. These facts, coupled with their monstrous immorality, and filthiness, brought to light by the Divorce Courts, are worthy of notice.

The following Commercial Review has been taken from the *Montreal Witness* of Wednesday last.

MONTREAL, Feb. 7, 1860.

The weather has been mild and spring-like, and some kinds of spring birds are beginning to appear in the orchards. There is very little snow on the roads.

Flour.—The continuance of unfavourable accounts from Britain has had a further depressing influence upon the markets here. Wholesale parcels have been pressed upon the markets at \$5 to \$5.05, without leading to any transactions, as there is no demand whatever to relieve the stocks gradually accumulating in the hands of the merchants and dealers. Sales for May and June delivery are reported to have been made at higher rates than those above quoted.

Wheat.—We are entirely without transactions. The farmers' deliveries in the British markets continue very much out of condition, though plentiful in quantity.

Peanut.—The market is not so buoyant, as the British market is weaker. Sales on the spot have been made at 78c and at 80c for May delivery.

Butter.—There is no improvement to note in the feeling of this market; 15 cents is still the asking price for kegs of good quality, and 16 to 17 for dairy-packed, in rolls or tennets.

Pork.—The market quiet, with a slightly upward tendency. Fine and heavy Hogs are in better demand, though without any material advance being established. Mess Pork has advanced 50c in Chicago. There is little doing here in packed of any kind at former rates.

Lard.—12 cents is paid for kegs of Leaf. Ashes.—The demand is very active, and the tendency is upward. The prices have advanced for both Pots and Pearls to 29s 6d to 30s.

Birth.

On the 4th inst., the wife of Mr. Hugh Madden, of a son.

That enemy of mankind, Consumption! can be cured, but it is far better to prevent the cruel disease from fastening itself on the system, by the timely use of a remedy such as Dr. Wistar's Balsam of Wild Cherry affords.

There's a vile counterfeit of this Balsam, therefore be sure and buy only that prepared by S. W. Fowler & Co., Boston, which has the written signature of I BUTTS on the outside wrapper.

TO LET,

SEVERAL COTTAGES & HOUSES, situated on Wellington Street, West.

ALSO,

An excellent BUSINESS STAND, suitable for a Hotel and Boarding House, and Two Houses for Business in course of erection.

Apply to

FRANCIS MULLINS,
Point St. Charles.



AN ADJOURNED MEETING of the SAINT PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING the 13th February, at EIGHT o'clock.

By Order,

EDWARD WOODS, Rec. Sec.

INFORMATION WANTED of MARIA MOORE, a native of the county Westmeath, Ireland, who left Montreal about 4 years ago, by her Brother, William Moore. Address to this office.

FIREWOOD.

1000 CORDS of FIREWOOD.—Pine, Hemlock, and Tamarack—at \$3 per Cord.
F. B. M'NAMEE.

FIRE BRICKS.

5000 FIRE BRICKS for Sale, Buckley Mountain, Ramsay's and Carr's manufacture.
F. B. M'NAMEE,
St. Antoine Street.

WHITE PINE.

100,000 FEET of Square 20,000 feet of Flat and Round Rock Elm.
10,000 feet of Flat Red and White Pine
2,000 Superficial Feet 3 inch Flooring
5000 do do 1 and 2 inch Flooring.
Parties intending to build will find this the best seasoned timber in market.
F. B. M'NAMEE.

FOR SALE.

3 TONS of assorted HOOP IRON, 1, 1 1/2, 1 3/4, 1 1/2, 1 1/2, 1 1/2
500 barrels of Best American Cement
300 Empty Cement Barrels.
F. B. M'NAMEE.

THE Subscriber has two pair of BOB SLEIGHS for hire, capable of carrying 50 tons each. Parties having large boilers, heavy castings, or wooden houses to remove, should call and see them.
F. B. M'NAMEE.

January 26.

FOREIGN INTELLIGENCE.

FRANCE.

The announcement that Lord Cowley had returned to Paris was premature. He did not arrive there till the 17th Jan. On his arrival he had a long audience of the Emperor. The telegram on the subject says that the Emperor requested Lord Cowley to declare to the English Cabinet, that, although desiring an intimate understanding with England on the basis of non-intervention, it was to be understood that France always considered herself bound by the engagement of Villa Franca and the treaties of Zurich. This reserve was maintained during the last negotiations between France and England.

The French Cabinet has formally resumed negotiations concerning the Congress, and has, by telegraph, informed Northern Courts of the desire of the Emperor of France.

The Times Paris correspondent writes as under: "It is said that the French Bishops, or a good many of them, have manifested ready at the first signal from Rome to launch in public, but that Rome hesitates to give that signal. The Emperor's letter to the Holy Father in reply to his angry allocution is very freely sold in the streets, and numerous copies have been sent to the country for distribution among the peasantry.

The Paris journals which had abstained from commenting on the letter and the Pope's answer to General Goyon now publish a few lines of remark. The Univers, in giving extracts on the subject from other journals, commences with the following brief observations:—

"The best and most instructive reflections that can be excited by the present situation are supplied by the journals which, under different titles and colors, support the conclusions of the celebrated pamphlet on which we have now the formal opinion of the Holy Father. The Constitutionnel assures us that it is not the Holy Father himself who has spoken, but that it is his Government which has put into his mouth the words the world has heard. This idea seems strange; it is, however, perfectly natural in that journal. It is important for the acute politicians who write in the Constitutionnel to establish that the Pope is at bottom of their opinion, or that the people of Rome no longer know how to reason; but we scarcely think they will succeed in their attempt."

The Union also gives extracts, and after pointing to the animadversions on the Pope, says:—

"And if this has been done because Pius IX.—as the vigilant guardian of the rights of his crown, consistent with himself, and resolved not to yield, as he declared in 1848, a single iota of his sovereignty—because, being decided not to allow anything to be diminished in his hands of that patrimony of the church which he has sworn to preserve intact, but to restore it as he received it, he has very justly characterized an anonymous publication, and condemned the principles contained in it. Such is the respect which writers who boast of being conservative show towards the representative of the most legitimate authority in the world! Such is the submission and the deference which writers who pride themselves on the title of 'Catholic' manifest towards the common Father of the faithful.

The writer, after a general review of the articles in the principal journals, then observes:—

"For our part, such speculations attach us still more closely to the sacred person and to the inviolable rights of the Sovereign Pontiff. It is by a more affectionate devotion and by a more filial obedience that we hope to compensate the magnanimous heart of the common Father for the afflictions caused by the attacks of so many minds led astray, and by so many who have their minds darkened by passion and by error."

The Debats merely makes the following remarks:—

"Most of the journals endeavour to show that there is an identity of views between the pamphlet and the propositions of the Emperor's letter. But there is a remarkable difference between them. The letter of the 31st of December only demands from the Pope 'the sacrifice of the revolted provinces'; whereas the pamphlet seems to propose to take from the Roman Government the Marches as well as the Romagna, and to restrict the domain of the Holy See to the single city of Rome and its territory."

Of all those whose public opinion pointed to as likely to take a turn in the lists since the writer of 'Le Pape et le Congres' threw down his gauntlet, M. Villemain was probably one of the last who was expected to break a lance in favour of the Papal Government. It now only remains for M. Thiers to come forth in the same cause, and it is, in fact, believed that M. Thiers intends doing so.

The Couriers notices with remarked approbation the pamphlet of M. Villemain. It says:—

"The war which has been made against the church has raised up defenders for it. M. Villemain will have the glory of being the first among those whom posterity will long peruse, and his short work so glorious from the circumstances under which it is written, and from the object which it has in view, will be placed in the number of the best pages that have fallen from that hand which has already produced so many fine works, and so near perfection."

Napoleon has addressed a most important free trade manifesto to Fould, Minister of State. It is dated 5th January, and is published in the Moniteur of the 15th. The letter is in effect as follows:—

"Despite uncertainty which still prevails on certain points of foreign policy, pacific solution may confidently be looked forward to. The moment has therefore arrived to occupy ourselves with the means of giving greater development to different branches of national wealth. Our foreign commerce must be developed by exchange of products, but we must first improve our agriculture, and free our industry from all the interior impediments which place it in position of inferiority. A general system of sound political economy alone can, by increasing internal wealth, spread prosperity among working classes.—Every year the State grants considerable sums to Agriculturers for clearing woods and levelling hilly ground. To encourage manufactured productions it is necessary to exempt from all duties primary articles indispensable to industry, and to advance capital at a moderate rate of interest, which will assist in perfecting material—by these measures agriculture will find an issue for its produce—industry freed from all interior obstacles, will advantageously compete with foreign products, and commerce will make fresh advances to counterbalance reduction of duties on primary materials and provisions of great consumption. Redemption of public debt will be provisionally suspended. The letter then sums up with intended reforms, viz: The suppression of the duties on wool and cotton; successive reductions of the duties on sugar and coffee; vigorous improvement of means of communication; reductions of canal dues by general lowering of transport costs; loans to be granted to agriculture and industry; considerable works of public utility; suppression of prohibition in customs; and commercial treaties with foreign powers. The 160 millions francs remaining disposable from last loan, will be applied in three yearly credits to the execution of great public works. The Emperor concludes:—'I am convinced that I shall obtain the support of the Senate and the Legislative body. To these reforms I am anxious to inaugurate with them a new era of peace, and to ensure its blessings to France.'" The letter attracted great attention, with scarcely an exception. The Paris press applaud the project, and in England it gives great satisfaction. The proposed changes are not expected to take place before August.

The Opinion Nationale expresses itself in these words to the authorship of the pamphlet:—

"Till now the authorship of the pamphlet has been more or less obscure; but, after reading the Moniteur, we know for certain that the predominant idea of that publication—the diminution of the temporal domain—is adopted by the French Government."

It is stated that the French Government is about to proceed against the Society of St. Vincent de Paul, the most important Catholic charitable association in France, and that the Minister of the Interior has already informed all the public functionaries that they must choose between retaining their offices as public functionaries and retaining their offices as public functionaries.

It is also reported that the Papal Nuncio has delivered to M. Baroche a note of the Papal Government dated January the 7th, containing a formal and official protest against the programme of the pamphlet Le Pape et le Congres.

Abbe Compieta, who was the bearer of this note left Rome on the evening of the 7th instant, three days after the letter of the Emperor, of the French had been received by His Holiness.

Since the 15th of August last, the day on which the Emperor granted a full pardon for all previous offences of the press, 20 new warnings (avertissements) have been given, viz:—One to the Girondin of Bordeaux, one to the Memorial de l'Allier, of Moulins, one to the Unions of Paris, one to the Correspondant of Paris, one to the Ami de la Religion of Paris, two to the Union de l'Ouest of Angers, one to the Independant de l'Ouest of Laval, one to the Courrier du Dimanche of Paris, one to the Gazette de France of Paris, one to the Memorial des Deux Seves of Niort, one to the Opinion Nationale of Paris, two to the France Centrale of Blois, one to the Esperance de Nancy, one to the Esperance du Peuple at Nantes, two to the Echo de la Frontiere at Valenciennes, and one to the Journal des Villes et des Campagnes.

A BACHELOR TAX.—The Salut Public says, "A petition addressed to the Senate is now being signed by the female operatives in this city, in which the petitioners pray that all men who attain the age of 40 without marrying may be compelled to pay a tax, as unproductive members of society."

THE MILITARY AND NAVAL ARMAMENTS OF FRANCE.—The Almanach de Gotha for 1860 gives a statistical account of the French army and navy, as existing in 1859. The staffs of the army include 5,779 officers and 693 subalterns, making a total of 6,472. There are 13 marshals, 90 acting generals of division, and 77 reserve generals, 180 acting generals of brigade, and 172 in reserve. So much for the staffs. The gen darmes, so called, numbers 26,278 men; it contains 1 regiment, 26 legions, 6 battalions, 7 squadrons, and 145 companies. The Guard of Paris is 3,634 strong, and the Sapeurs Pompiers of Paris 700. The total number of infantry soldiers on the war footing is 510,540; thus classified, viz:—Grenadiers, 13,000; Voltigeurs, 16,000; Line Infantry, 408,000; Chasseurs on Foot, 33,000; Zouaves, 15,000; Light Infantry of Africa, 2,400; foreign corps, 8,000; Algerian sharpshooters, 15,000; companies of discipline, 1,000; and veteran subalterns and Fusiliers, 240. There are 120 regiments, 493 battalions, and 3,058 companies. The French cavalry is 109,221 strong, including 64 regiments, 385 squadrons, 10 companies, and 64 'pelotons' out of rank. The cavalry is thus classified:—viz, the Cent-Gardes, 221; the Carabiniers, 3,000; the Cuirassiers, 18,000; the Dragons, 10,500; the Lancers, 13,500; the Chasseurs, 19,500; the Guides, 1,500; the Hussars, 12,000; the Chasseurs of Africa, 4,500; the Spahis, 4,500; and the Cavaliers de Remonte, 4,000. These cavalry troops are all on the war footing. The Artillery, on the peace footing, numbers 68,544 men and 50,240 horses; 27,427 artillerymen are on foot, 9,316 on horse, and 25,800 mounted. The engineers, on the footing of war, number 15,448—forming three regiments, one division, six battalions, and 70 companies, besides three out of rank. The whole of the (nominal) army of France, at this moment, numbers 760,931 soldiers of all ranks; thus classified:—viz, staff, 6,472; military schools, 2,100; invalids, 3,800; gen-darmes, 26,278; infantry, 510,540; cavalry, 109,221; artillery, 68,544; engineers, 15,448; equipage train, 12,000; artisans or Government workmen, 7,400; military infirmaries, 3,200; and military justice, 4,248. The French navy includes 461 vessels, carrying 12,520 guns, and the steamers of 60,060 horse-power. In the course of the next 10 years it is intended to construct 150 ships of war of all classes, and 72 steam transports. The conversion of the rest of the fleet into screw vessels is also to be effected in the same time. At present the sailing ships number 252, of 8,106 guns, and the steamers 209, of 4,414 guns. The personnel of the navy and marine includes 90,293 men, or nearly double the usual annual average of the English navy. But this includes the 'Marine' troops, which number 23,669 men; the service of the 'fleet proper' being carried on by 66,629. This last figure includes 2 Admirals, 11 (acting) Vice-Admirals, 20 (acting) Rear-Admirals, 109 captains of line vessels, 232 captains of frigates, 673 lieutenants, 546 ensigns, 271 pupils, 6,229 engineers, hydrographers, commissioners, inspectors, &c., and 60,000 seamen.

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dition's distribution, it fell into the hands of a schoolmaster in Lancaster County, in this State, from whom it was purchased by the deceased Bishop, who, upon many occasions since, has been heard to say that no money on earth could re-purchase the treasure.

The Mormons.—The Mormons, according to their own census are decreasing in Utah. In 1856 they numbered 38,000, in 1857 only 31,022, and in 1858 only about 30,000. They claim, however, that they are increasing in the country at large, and in the world, and they ascribe the diminution in Utah to temporary causes and absences. It is not generally known that there are more Mormons outside of Utah than in it. Less than one-third of them reside in the territory, though the congregations elsewhere are constantly sending on fresh recruits to Salt Lake City. It is computed that there are 32,000 in Great Britain and Ireland, and 7,000 on the continent of Europe, besides some 5,000 in Canada, 4,000 in California, and several thousand in the Eastern States and South America. Altogether they number 125,000. Utah is the only place where they practice polygamy and carry out their theories of civil government as well as of religion, and it is the only place where they do not increase. This would seem to warrant the inference that they will never attain that permanent and independent existence which they covet. So long as they are surrounded by civilized communities, of which they form but a small part, and are restrained by their laws and customs, they can maintain ground as one out of several sects. But when they are isolated in a separate community, and give their doctrines full swing they are continually losing adherents, who have become disgusted and the aggregate of their losses is more than the accession of new converts. This fact, taken in connection with the very considerable "Gentile population now settled in Utah, and continually increasing warrants the expectation that their power in the territory will gradually and peaceably dwindle away by the operation of natural causes and that in the future State to arise there, they will only be a component, and not a controlling element.

GAMBLING AT WASHINGTON.—The Washington correspondent of the Charleston Mercury, says the best reports given at Washington, are served up near the "witching time o'night" by those sportsmen, the subjects of King Faro.—Well supplied tables, choice wines, and agreeable company, lure many a pigeon to be plucked and well plucked at that. When the XXXIVth Congress was organized, after the protracted contest for the Speakership, which resulted in the election of Banks, the proprietor of a noted gambling house held orders for the pay of seven members during that entire session. It is whispered that some of the members of the present House have been equally unfortunate.

GETTING UP STAIRS BY STEAM.—The Fifth Avenue Hotel has a car in which the boarders are to be raised by steam to the different floors. It must prove valuable to some men particularly late in the evening.—Proc. Journal.

A BUFFALO EDITOR ROBBER.—The pickpockets of Buffalo are evidently as much frightened in circumstances as other classes of business men, or they would not resort to the pockets of editors for relief. The Local of the Commercial Advertiser had his overcoat pocket cleaned out on Thursday, and he makes up an account of his loss thus: "Items—a copy of the Commercial we were taking home, price four cents; an old knife handle, probably worth ten cents; and the remains of an old pocket-handkerchief, worth—nothing. So he robbed us for fourteen cents. We hope he feels well over it." The next thing we shall hear will be that the pick-pockets have been at work on the Buffalo Sheriff and his deputies. What a haul of executions they'd get!—Rochester Union.

DIVORCES IN THE UNITED STATES.—A Bill now before the New York Legislature provides that a three years' desertion shall be considered sufficient cause for a divorce.

A popular preacher in Pennsylvania had been wedded to a worthy lady, whose first gift was a dowry of ten thousand dollars, with the promise of as much more on the decease of her invalid parent. Shortly after marriage, while in the pulpit, he chanced to give out a hymn, the fifth verse of which commenced—

For ever let my grateful heart,
His words paused—he coughed, slightly—then adding, "The choir will omit the fifth verse," he sat down with something like nervous haste. With curiosity excited at the conduct of their minister, the congregation smiled some as they read:

For ever let my grateful heart
His boundless grace adore,
Who gives ten thousand blessings now,
And bids me hope for more.

PLAUDIBLE OR THE STUFF THEY FIND FOOLS ON.—The following amusing story is going the round of the Protestant press of this Continent. We transfer it without comment, to our columns from those of one of our Upper Canadian Protestant exchanges:—

IMPRISONED IN A VAULT 18 YEARS.—A newspaper published at Coloma, Mexico, on the 24th October last, tells the following frightful story, and calls upon the public to punish the criminals:—When Gen. Puebla entered the town of Ayo, in September last he exacted a forced loan from the people, and a share of it fell upon the curate of the place. The curate acted as though he would pay, but he did not make his appearance at the point designated for payment, and Gen. Puebla ordered him to be arrested. A party of men went to his dwelling and knocked at the door. There was no answer, and they broke in. They found no one in the house, and were about to leave it, when they heard a frightful voice, proceeding from the ground, saying "I am hungry!" The officer in command went back to Gen. Puebla and told him about the voice. The general appointed a commission to examine the house. This commission went to the curate's dwelling, and after a careful examination, they found a moveable stone in the floor, and under this was a stairway leading down to a vault, which was entirely dark, and this loathsome place has no connection with the air, save by the staircase, and a small hole that served as a ventilator. In this vault they found some books, a few articles of furniture, and a woman who had been shut up there for eighteen years. She was taken to Gen. Puebla's quarters. When brought into the light, where she saw a number of persons, she fainted.—After she had returned to her senses, a thousand questions were asked of her, to which she replied only that she had been buried in the vault for eighteen years, without going out for a moment; that she had been married, and had children by her husband, but she knew nothing of their fate; that while imprisoned in the vault, she had had children by the curate, but she knew nothing of what had become of these children; and after saying this much she became obstinately silent. While this was passing, a sergeant of the Puebla Brigade, then present, discovered that this woman was his mother, she recognized him as her son and embraced him. The son then ran for his father, who came and recognized his wife. The husband, fifteen years ago, was imprisoned three years under charge of having murdered his wife, this woman.

SERIOUS ADVICE ON A VERY DELICATE SUBJECT.—We out the following from an elaborate paper upon suicide, its causes and preventives, by Harriet Martineau, which has lately been published in England and the United States:—"Insanity, and particular forms of insanity, are hereditary. The practice of suicide goes down through successive generations, as we all know familiarly by the evidence given at coroners' inquests. Out of this fact arises a clear and stringent duty in the matter of forming a marriage connection. But there is one point especially on which the evidence is so plain, and the consequences of transgression are so fearful to the parties concerned, and so injurious to society, that nothing but ignorance, an excuse for the commission of the offence. The inter-marriage of blood-relations will hereafter be regarded as a barbaric crime, like some of the gross practices which we read of in ancient times and in foreign countries far behind us in civilization. We recall from Spanish and Portuguese marriages between uncles and nieces; but we see marriages of cousins take place before our eyes, with no more effectual condemnation than a shake of the head, and a prophecy of future mischief. And this goes on while marriage with a deceased wife's sister—an union which no natural law forbids, and some strong ones prescribe—is resisted by ecclesiastical opposition which makes no difficulty about the marriage of cousins. One single testimony of fact will here be worth more than anything else that can be set down. The Commonwealth of Massachusetts desired, a few years since, to ascertain the number of idiots in the State, with a view to make arrangements for their welfare, as well as to establish the statistics of the case. The legislature sent out a Commission of Inquiry; and the Report of that Commission (written by the Dr. Howe so well known as the educator of Laura Bridgman, and as the Principal of the great Blind School at Boston,) lies before me. One passage (page 90) gives "the statistics of the seventeen families, the heads of which, being blood-relatives, intermarried," which he had occasion to inquire about in the discharge of his commission. Ninety-five children were the issue of these seventeen marriages. Of the ninety-five children, one was a dwarf, one was deaf, twelve others were scrofulous and puny, and forty-four were idiots. Forty-four were idiots! Nature speaks plainly enough here; and no consideration of sentiment, custom, or prejudice should drown her voice.

A SERIOUS REPARTEE.—The Irish are very happy in their conversational tact, and the art of repartee. When an Irishman makes a blunder he generally makes a good joke, and recompenses the error by the sly humor it conveys. Their satire, however, is superior to their mirth. French may be the language of love, was once well observed, English of business, but Irish is the language of expression. There is no other language, German not excepted, that expresses so much meaning in a few words. The Irish endeavour to translate this capacity into English, and to supply with dramatic effect the deficiency of expression.

BURNETT'S TOILET PREPARATIONS.—Of the many preparations that are thrown into the market for toilet purposes, few can be found to excel those of the well-known chemist, Messrs. Joseph Burnett & Co., of Boston. One result of their excellence is that those who use them once, are always sure to give them the preference as standard articles for the toilet. The Cocoon and Kallistion and, in fact, all are articles in constant demand in this city and are giving perfect satisfaction.—New Bedford Mercury.

Wholesale & Retail, by Lyman, Savage & Co.; S. J. Lyman; Lamplough & Campbell, and by Druggists generally.

CAST STEEL CHURCH BELLS.



THE Subscribers having been appointed AGENTS for CANADA, for the sale of CAST STEEL CHURCH and FACTORY BELLS, are now prepared to execute Orders for them to any extent that may be required.

These Bells are made by Messrs. NAYLOR, VICKERS & CO., of Sheffield, England. They have a pure, melodious sound, peculiar to steel, owing to the elasticity of the metal the sound penetrates to a great distance.

Cast Steel Bells are much lighter than those made of ordinary bell-metal of the same size, and are consequently more easily rung; and owing to the density and also to the well-known strength of the material, it is almost impossible to break them with ordinary usage.

These bells have been successfully introduced in some of the largest cities and towns in the United States and Canada, for Fire Alarms, Churches, Factories, &c., and being sold much cheaper than Composition Bells, this fact in connection with their lightness, strength and sweetness of tone, cannot fail to commend them to public favor.

Cast Steel Bells combine, therefore an improvement in quality and power of tone, with greater facility for placing and ringing them, from their diminished weight and a very material saving in price.

CHIMES CAST TO ORDER WITH GREAT ACCURACY. Every Bell is warranted for one year, with proper usage, in any climate.

Printed Circulars, with descriptions, recommendations, prices, &c., will be furnished on application to FROTHINGHAM & WORKMAN, Montreal, Agents for Canada.

January 7.

WANTED,

A SITUATION AS TEACHER of a R. C. School, by a person of long experience, who holds certificates of recommendation of the most unexceptionable character for competence and morals. A letter addressed "To Teacher," in care of THIS WITNESS, will meet with prompt attention.

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

A THOROUGH English, French, Commercial and Mathematical Education is imparted in this institution, on moderate terms. As the strictest attention is paid to the Moral and Literary Training of the pupils attending this School, there are none whose conduct and application are not satisfactory allowed to remain.

For particulars, apply to the Principal at the School. W. DORAN, Principal. Jan. 6, 1860.

WEST TROY BELL FOUNDRY.

[Established in 1826.] BELLS. The Subscribers have constantly on sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School, House and other Bells, mounted in the most approved and durable manner. For full particulars as to many recent improvements, warrants, diameter of Bells, space occupied in Tower, rates of transportation, &c., send for a circular. Address A MENEELY'S SONS, Agents, West Troy, N. Y.

The Quebec Mercury of December 17 says:—Of the many preparations that are thrown into our Canadian Market for lung diseases, we believe none can be found to equal that staunch old remedy, Dr. Wistar's Balsam of Wild Cherry.

Contrary to the general rule, with preparations of this kind, this remedy maintains everywhere its primitive popularity, and every season brings fresh witnesses of its remarkable efficacy in curing coughs and colds, whilst even cases of what has appeared to be confirmed Consumption, have yielded to its magic influence. We can, with an uncommon degree of confidence, recommend it.

A CURE FOR WHOOPING COUGH.

St. HYACINTHE, CANADA E., Aug. 21, 1856.

Messrs. SETH W. FOWLE & Co. Gentlemen:—Several months since a little daughter of mine, ten years of age, was taken with Whooping Cough in a very aggravated form, and nothing we could do for her seemed in any way to relieve her suffering. We at length decided to try a bottle of your Dr. Wistar's Balsam of Wild Cherry. In three hours after she had commenced using it, she was greatly relieved, and in less than three days was entirely cured, and is now well. I have since recommended the Balsam to many of my neighbors, who have used it, and in no case have I known it fail of effecting a speedy cure.

You are at liberty to make any use of the above you think proper. If it shall induce any body to use your Balsam I shall be glad, for I have great confidence in it.

Yours, P. GUILTE, Proprietor of the Courrier de St. Hyacinthe. CERTIFICATE FROM L. J. RAGINE, ESQ., OF MINERVA.

MONTREAL, L. C., Oct. 20, 1858. Messrs. SETH W. FOWLE & Co., Boston.

Gentlemen:—Having experienced the most gratifying results from the use of Dr. Wistar's Balsam of Wild Cherry, I am induced to express the great confidence which I have in its efficacy. For nine months I was most cruelly afflicted with a severe and obstinate cough, accompanied with acute pain in the side, which did not leave me, summer or winter. In October the symptoms increased alarmingly, and so reduced was I that I could walk but a few steps without resting to recover from the pain and fatigue which so slight an exertion occasioned. At this juncture I commenced taking the Balsam, from which I found immediate relief, and after having used four bottles I was completely restored to health. I have also used the Balsam in my family and administered it to my children with the happiest results. I am sure that such Canadians as use the Balsam can but speak in its favor. It is a preparation which has only to be tried to be acknowledged as the remedy par excellence.

Your obedient servant, L. J. RAGINE. Prepared by SETH W. FOWLE & Co., Boston; and for sale at Wholesale, by Lyman, Savage, & Co.; Carter, Kerry, & Co.; S. J. Lyman, and by Druggists generally.

M. TEEFY,

RICHMOND HILL POST OFFICE, C.W. COMMISSIONER IN THE QUEEN'S BENCH, CONFESSOR, &c., AND GENERAL AGENT.

CATHOLIC COMMERCIAL ACADEMY, NO. 19 COTE STREET.

PROGRAMME OF INSTRUCTION IN THE COMMERCIAL ACADEMY OF CATHOLIC COMMISSIONERS, MONTREAL.

UNDER THE DIRECTION OF Mr. U. E. ARCHAMBAULT, Principal. Mr. P. GARNOT, Professor of French. Mr. J. M. ANDERSON, Professor of English.

The Course of Education will embrace a Period of Five Years' Study. FIRST YEAR: TERMS—ONE DOLLAR PER MONTH.

Preparatory Class: Religion; English and French Reading; Calligraphy; Mental Calculation; Exercises in the French and English Languages; Object Lessons in French and English; Vocal Music.

SECOND YEAR: TERMS—ONE DOLLAR 50 CTS. PER MONTH. Religion; French and English Reading; Etymology; Calligraphy; The Elements of French and English Grammar; The Elements of Arithmetic; The Elements of Geography explained on Maps; Sacred History; Object Lessons in French and English; Vocal Music.

THIRD YEAR: TERMS—TWO DOLLARS PER MONTH. Religion; French and English Reading with explanations; Etymology; Calligraphy; Arithmetic (with all the rules of Commerce); English and French Syntax; Sacred History; Object Lessons in French and English; Vocal Music.

FOURTH YEAR: TERMS—TWO DOLLARS 50 CTS. PER MONTH. Religion; French and English Reading, with readings; Etymology; Calligraphy; General Grammar (French and English); all the Rules of Arithmetic; Geography; History of Canada, under the Dominion of the French; the Elements of Algebra and Geometry; Natural History, ancient and modern History; Object Lessons in French and English; Book-Keeping (simple entry); Vocal Music.

FIFTH YEAR: TERMS—THREE DOLLARS PER MONTH. Religion; Etymology, English and French; French and English Literature; Calligraphy; Book-Keeping, by Double Entry; Commercial Economy; Geography; History of Canada under the rule of the English; Natural History; Ancient and Modern History; Geometry; Algebra; Notions of Natural Philosophy and Chemistry; Vocal Music.

N.B.—As the most important lessons are the first of the morning exercises, parents are respectfully requested to send their children early to the school, so as not to deprive them the benefit of any of their lessons. Parents will be furnished with a monthly bulletin, stating the conduct, application and progress of their children. The Religious instruction will be under the direction of a Gentleman from the Seminary, who will give lessons twice a week in French and English. Should the number of pupils require, his services, an additional Professor of English will be procured.

The duties of the School will be Resumed at Nine A. M., on MONDAY next, 22d current. For particulars, apply to the Principal, at the School, U. E. ARCHAMBAULT, Principal.

WHERE IS PATRICK LYONS?

INFORMATION WANTED OF PATRICK LYONS, who left Montreal for New York about nine years ago, and has not since been heard of. Any information of his whereabouts will be thankfully received by his sister, Eliza Lyons, at this office. United States papers will confer a favor by copying the above.

P. F. WALSH,

Practical and Scientific Watchmaker, HAS REMOVED TO 178 NOTRE DAME STREET. (Next door to O'Connor's Boot & Shoe Store.)

CALL and examine his NEW and SPLENDID assortment of Watches, Jewellery, and Plated Ware. P. F. Walsh has also on hand the BEST SELECTED and most varied assortment of FANCY GOODS, Toys, Perfumery, Chaplets, Rosaries, Decades, and other religious and symbolic articles. Buy your Fancy and other Stationery from P. F. WALSH, 178 Notre Dame Street, of which he has on hand the VERY BEST QUALITY.

Special attention given to REPAIRING and TIMING all kinds of Watches, by competent workmen, under his personal superintendence. No Watches taken for Repairs that cannot be Warranted.

BUSINESS DEVICE:

Quick Sales and Light Profit. —25 Nov. 17, 1859.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children into the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

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