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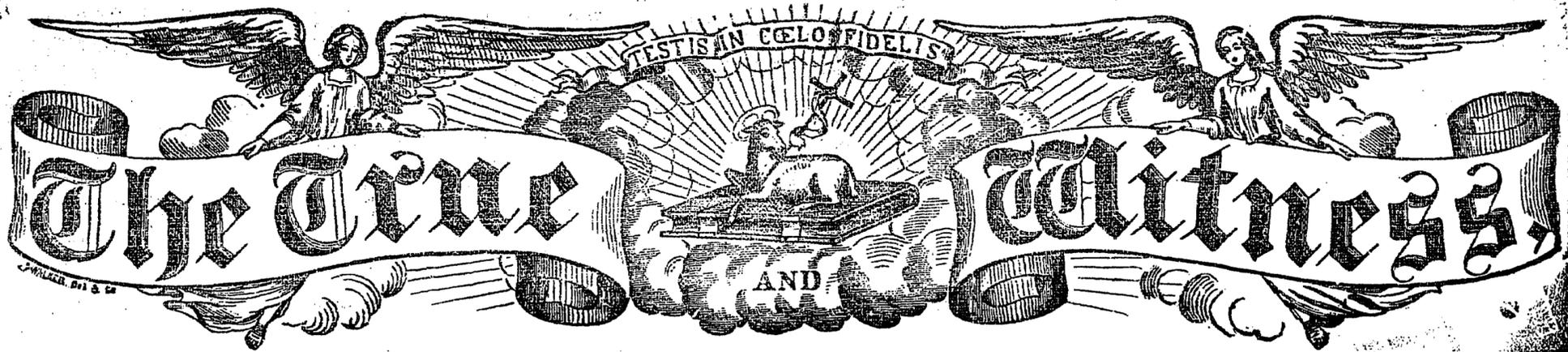
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HARMURA.

A PRELUDARY VISTA.

Upon an evening, many centuries ago, two aged priests of Brama sat conversing in the shadowy vestibule of one of those vast rock temples which a primal people in a long past epoch had shaped amid the mountains of Northern Hindostan, to perpetuate the worship of the universal spirit—the eternal deity of the sun.

The panorama which the eye commanded from that elevated position was one of vast and strange magnificence. To the south and west an immense brow plain extended, undulating in the dizzy haze, through which several, ramified like arteries of fire in the glow of sunset which now falling on the golden domes of some mighty city, potently thronged above their waters oozed on some vast tract of dark odorous woodland, now on the blood-red stony crests of some long mountain ridge, streamed away into the endless distance, in which all objects became indistinguishable, save a billowy mass of thunder cloud, whose black domes charged with invisible force, ascended in the majesty of stormy portents from the region of the remotest horizon. High overhead, the stupendous summits of the hills, crowned with imperishable snow, loomed sublime; the nearest masses cleft in ravines already black with night, hanging over the earth like giant presences of silent terror—those remote already unglowing their supreme white summits with the faint starlight, like gods inaccessible from the world beneath, breathing the air of highest heaven, secure in an eternal solitude.—Away towards the west this great mountain bastion became lost in space; and as the sun sunk, its nearer masses and pinnacles, suddenly darkened, extended their huge shadows across the plain beneath—save at one point where a great ravine, fronting the sinking luminary, disclosed leagues away, a paradisaical scene of a lovely elevated region where a high-walled city rose with its palaces and towers amid dusky forests and gardens of everlasting bloom, surrounded by a superincumbent wall of rock—its only point of ingress seen through the barren chasm opening eastward. Although blue darkness had already descended from the heights, a strange mysterious light still lingered in the vista where this city stood, still rendering it distinguishable far away, like a remote cloud which reflects the smile of evening on the edge of the desert long after night has deluged the earth in shadow.

From the conversation of the Bramins, it appeared that one of them had just returned from a mission or pilgrimage to this city, which was renowned as the residence of the most powerful tribe of magicians in Hindostan. Wearing with his journey, he rested for a space on a huge bed of leaves on which his companion sat, beneath the rocky adytum of the temple refreshing himself with a few fruits and water from an earthen vase, his dark comrade meanwhile maintaining a thoughtful silence. At length, making a mysterious sign, he drew near his friend and said—

'Yes, terrible and strange, oh Elman, are the events which have occurred in Murthra yonder,' and he stretched his black bony arm toward the mountain range.

'About a year since, as I learned, a stranger visited the city—a youth whose aspect and language, though he had become possessed of ours, testified that he belonged to a race inhabiting a country a vast distance away—a country of snow and gloom, in a northern ocean, near to the setting sun. This youth whose name was Harmura, was possessed of great intelligence, and though a prince in his own land, preferred to encounter danger and subject himself to want and suffering while travelling over the earth in search of knowledge. Having learned in the cities of the plain that the most potent magicians of the east dwelt in Murthra, he arrived there alone, and presently forming an intimacy with Arava, the most learned of the magicians, devoted himself to the study of those arts for which he was renowned. None knew whence the terrible being Arava had come; of this even his brethren in science were ignorant. Some said that in his youth he had lived among the spirits and demons of an unvisited region of the world, and that his daughter Ulupa was the fruit of his intercourse with a being of a supernatural order. Certain it is that her beauty was of a surpassing and unearthly nature, and that the paternal affection which Arava manifested towards her amounted to idolatry. Nor did the filial love and reverence, which his nature and power elicited, inspire her in a less degree.

'Until the arrival of the Prince Harmura in the city the beautiful Ulupa, living wholly in her father's palace engaged in magical rites, had never conversed with any youth of a sex opposite to her own. It was not long, however, after Harmura, in pursuance of his studies, had become resident there, that a sudden and mutual

love animated their beings, and that the Prince, already inspired with the deepest passion demanded the hand of Arava's beautiful daughter, whom he promised should one day become the queen of the western land, over which his father then held sovereignty. Arava, however, repented by a denial stern and irrevocable; and even threatened, seeing that he still entertained the above project, to destroy him by magic arts, if, after a brief interval he refused to depart from the city and pursue his travels into other regions.

'To conclude my narrative. Some days after the Prince had listened to the denials and threats of Arava, the latter was found dead in the garden. Before Ulupa heard the dread intelligence she received a visit from Harmura, who pleaded passionately, entreating her to fly with him to his own land; but while half consenting one of the ministers of the place entering informed her of the catastrophe which had befallen her father. Overwhelmed with despair, and mastered by the conflict of two powerful affections and sorrows, this beautiful and strange being, who by some knowledge soon became acquainted with the fact that her lover, deeply endeared to her, was the destroyer of the father she adored, hurried from the presence of the Prince into the inner apartments, and a brief space after, was found dead, having, as one of the magicians found, extinguished her life with a potent elixir, one drop of which was sufficient to separate the spirit from the form. Meanwhile the Prince of Harmura had disappeared; and although the people of the city and those skilled in magic art have sought by every means to discover him, their search has proved fruitless. It is said that one of the magic who followed, encountered him in a pass of the distant mountains; but just when about to have him seized, a form like a spirit suddenly dazzled the eyes of his attendants, and paralysed their frames, and when they recovered, the Prince Harmura was no where to be seen.'

The short autumn day has sunk leaden-bued and black over a dismal district of a northern land washed by the wild grey ocean. Inland from the bay, on whose stretching promontory a turretted city rises, great plains extend eastward already to the whitened hills, from which the broad dim wind comes moaning, bearing with it, in drifts mingled with snow, the leaves of the beech and oak woods—whitening the deprecating boughs of the dark pines in the ravines and on the wastes, where the torrent foams coldly, and the rivers roll their torrents toward the shore, along whose black granite barriers of rock and fantastic cliffs the great waves mount with incessant crests of spray. For a space the sky is murky and dim with drifts and tumults of cloud from the pole; but presently it clears; slowly the large stars begin to glimmer amid masses of cloud white as snow which, dissolving in the azure air, resemble the breaking up of the ice sea on the approach of spring; slowly they float away from the firmament, in which the long, pale, streaming sunset of the northern night, arching from west to dawn, illumines the mournful scenery of the land and sea with a hollow, beautiful as the smile of death.

A still brighter object, however, is the palace of the King Haskeld, illuminated as it is tonight in honor of the arrival of his son, the Prince Harmura returned after an absence of many years of travel. Every casement in the great yellow pile flames with lamp and torch, casting a yellow glare far along the rocky promontory, in whose creeks the black vessels ride at anchor, and over the breezy sea where here and there a barge comes stemming from the dead yellow line of the distant sky. Numerous bonfires blaze in the courts of the structure where the joyous retainers bold revel, and the dark rocky esplanades, where iron-armored sentinels, holding watch above the waves, cluster round the heaps of flaming pine, the white with cups of mead, healths, and songs, they celebrate the return of their future king.

Within the palace, meanwhile all the bustle and excitement; for the prince who has just arrived, is about to enter the royal chamber, where the aged monarch, restless, and anxious, awaits him. Near the entrance a number of the maids and ladies of the court, clustered in the lamp-lit hall, are conversing the event and gossiping in whispers together.

'How changed the prince has grown,' one exclaims. 'When he left Norway, five years ago, a youth more handsome and gay could hardly be seen; but from the glimpse I gained of him as he came through the court yonder, he seems to bear in his aspect a settled melancholy.'

'Yes,' returned another, 'and the expression of his countenance is still darker than the color which foreign suns have burned upon it. Trust me, there is something awful and mysterious in his aspect.'

'Paha!' said an elderly lady, 'he is wearied

with his voyage; his gaiety will return when he has been awhile among us.'

'What a strange collection of things he has brought from the East,' said a lively girl; 'such curious instruments and manuscripts as they have been unpacking. I'm sure he has been studying sorcery. And did you remark that iron chest which he ordered to be carried to the east chamber. I think—but hush!'

All turned, as a distant door opened, and an indefinite feeling of awe passed through the fair group as the tall figure of Prince Harmura was seen approaching. As he advanced, and hurriedly passing, bowed to the fair bery—then disappeared beneath the curtain of the dais—they again fell to interchange remarks on his appearance, the pale darkness of his face, the great brow, the strange light of his eyes, his gloomy dress, the light of a flashing jewel, worn near his heart, which his departed robe displayed, and such like particulars—then fled away to their chambers to dress for the entertainment, at which the inmates of the court were to be present that night.

As the prince entered the royal chamber, the old monarch rose trembling, and the tears started from his hollow eyes, and trickled on his white beard, as clasping his son to his heart he sobbed forth in inarticulate accents the passionate joy which he felt in seeing him once more.

FOURTH LECTURE OF HIS LORDSHIP BISHOP LYNCH ON THE POPE'S ENCYCLICAL.

The subject of this evening's lecture which I will despatch as quickly as possible, will be on the right of the Church to possess property.

In the 26th proposition, 'the church has not the natural and legitimate right of acquisition and possession,' and again, in the 30th proposition says, 'the immunity of the church and ecclesiastical persons derives its origin from the law.' The ministers of the church should not possess temporal affairs.' That is not true. The church requires besides liberty to develop its action, a sphere to act upon—a track to run on. The church has a body to support. Her ministers are men, not angels. Her churches are built of materials; these require support. The growth of the church is steadily progressing where there is liberty, and every new development originates a new want, which must be supplied.—Whence all those wants be supplied? There must be a revenue, and that revenue must needs be at the disposal of the church, which must have dominion over it—must consequently possess it. The church cannot be compared to any other organic body, possessed of life and matter for life to act on. Nourishment is required to sustain matter connected with life, and thus our body has motion, and existence. To persons of common sense it appears absurd to take the trouble of proving that the church can possess and administer property, but in this great age of development and enlightenment and progress, we must prove that bodies exist, that water is wetting, that the snow appears white and that circles are round.

In treating of the various errors condemned by our Holy Father, we have used arguments taken principally from the Holy Bible and from reason. We shall continue to use the same weapons. We find that the ministers of God in the Old Testament were possessed of immense wealth, when they administered by the appointment of God Himself, for the Almighty gave to His church a perfect dispensation of goods and possessions. Why may not His Son Jesus Christ also give to the ministers of His church the right of possession and of administering property? To go back to the old dispensation; in the general corruption of the world God made choice of one man in whose family and nation was to be preserved the idea of a true God and the true model of worshipping that God. In Moses the kingly and sacerdotal authority were vested; but the kingly and sacerdotal function was to be divided, and by the command of Himself, Aaron was chosen as High Priest to perform the sacerdotal functions, and the tribe of Levi was associated to him in order to perform worthily and honorably the functions of the temple. When the Israelites entered the land of promise, the tribe of Levi had no part in the land. But were they left to the voluntary charity of their brethren? No. By the express command of the Almighty, whose dominion is supreme over earth and sea and all that they contain, the other tribes were made tributary to that tribe of Levi, and they were obliged to pay that tribe a tenth of all the possessions besides the first fruits of the earth. We read in the 25th chapter of the Book of Numbers that the Lord said to Moses, 'Command the children of Israel that they give to the Levites all of their possessions, cities to live in and their suburbs round about; that they may abide in towns and the suburbs may be for their cattle and beasts; and besides this, there shall be forty-two other cities, that is in all forty-eight, with their sub-

urbs; and those cities shall be given out of the possessions of the children of Israel. From them that have more, more shall be taken, and from them that have less, fewer, that each shall give towns to the Levites according to the extent of their inheritance;' and again in Joshua, 21st chapter, we read when the princes of the families of Levi came to Alenza, the priest and Joshua, they spoke to them and said: 'The Lord commanded by the hand of Moses that cities should be given us to dwell and their suburbs to feed our cattle, and the children of Israel gave out of their possessions according to the command of the Lord, cities and their suburbs.'

The ancient church had need of property—of wealth—for the sustenance of His ministers and the solemnities of His worship, and their wants were supplied by the order of Almighty God.—Christ founded a Church. It requires material temples, and mortal men to minister in them.—He, too, by a divine law written in the hearts of the faithful, gave to it all necessary for the sustenance and maintenance of ministers, and the splendor of His Apostles to go and preach without. They had neither scrip nor staff, and when they returned from their sacred mission, He asked them did they want for anything; they said 'No.' The piety of the faithful had supplied all. But the college of the Apostles with Christ at their head, were not without some riches, for one was appointed to carry the purse. We read in the Gospel of St. John, 13th chapter, 29th verse, 'While Jesus was at table, He said that there was one that would betray Him. The disciples spoke amongst themselves; they did not understand what Christ meant, for St. John says that some thought that because Judas had the purse, that Jesus had said to him, to buy these things which we have need of for the festival day, or that he should give something to the poor. It is therefore evident from these expressions that Judas acted as agent for the Apostles and supplied their wants, and also that he gave to the poor, when it was necessary, from the common purse; otherwise the Apostles could not have thought that Jesus told them to give to the poor, or to buy something for the festival.—As the church increased under the inspiration of the Holy Ghost, the Christians knew that the wants of the Apostles were increasing, and they gave generously to them, and those who joined the church. We read in the fourth chapter of the Acts of the Apostles that 'for as many as were owners of lands or houses sold them and brought the price of the things they sold and laid them at the feet of the Apostles, and distribution was made to every man according as he had need.' The early Christians had all things in common. But there must be certain persons to administer the common property; and it must have been considerable, for in two sermons (twelve thousand people were added to the church; and God, by an awful visitation of sudden death of Ananias and Sapphira, announced his indignation towards those who, by fraud, kept back part of what they promised and vowed to the Lord. For, he said before in the book of Ecclesiastes, fifth chapter and third verse, 'If thou hast vowed anything to God, defer not to pay it, for an unfaithful and foolish promise displeases Him, but whatsoever thou hast vowed pay it.'

As the possessions and the poor of the early church increased, we find the Apostles ordaining deacons to take care of the temporalities of the church, and the poor and the widows. Christ foretold in His Gospel, the poor you will always have with you. He preached it to the poor.—Again, St. Paul, who labored with his own hands first and those who were with him—should be a burden to any of the new converts, declared to the Christians that it was their duty to support the ministers of the Gospel, for he says, 'Have we not power to eat and drink? If we have shown to you heavenly things, is it a great matter your carnal things?'—1st Cor., 9th chap., 4th verse. And again, 'Know you not that they who work in the holy place eat the things that are of the holy place, and they who serve the altar partake of the altar, so also the Lord ordained that they who preach the Gospel should live by the Gospel.'—1st Cor., 9th chapter, 13th verse. And St. Paul, acting on the principle, ordered collections to be taken up in the churches, as we read in the 16th chapter 1st Cor.: 8th and 9th chapters 2nd Cor. He received once and again donations from the Philippians, and he ordered collections to be made in the churches of Galatia. Our Lord also ordained that they who preach the Gospel should live by the Gospel, for the laborer is worthy of his hire.—Matthew 10th chapter, eighth verse. And the Apostle understood these words of his master. He did not hesitate, as we have seen, to receive moneys. St. Paul tells us of the Church which was in the house of Prisca and Aquilla. A person of the present day who would give up his house, especially for the Catholic Church would be considered as a mad man, or a defrauder or a hypocrite, and the laws of this country, as well as

of other countries, would declare the donation invalid if the donor died within the expiration of a year from the time of the donation, and the law is called mormain. Against the law the church protests, for we read of Zachaus, a publican, who was converted by our Lord Jesus Christ, that after his conversion he said to our Lord, 'The half of my goods I give to the poor, and if I have defrauded any one I will give him four fold.' Did Zachaus do right?—Did our Lord reprove him for doing wrong? So Zachaus did right. Supposing that Zachaus lived now here, or a man like him, a usurer—a man that got a good deal of money by defrauding his neighbor, and that he was touched with repentance; he had large landed estates that he got by fraud, he could not sell them, and all he could was to make a will to restore them to the poor; if that man happened to die within a year the law will step in and say that it is invalid, that property must go the State. We say that is not a law. The law to be a law, must be a just law, must have justice on its side, must be according to God, must be upright, otherwise it is no law.

The law steps in between the dying repentant sinner that wants to offer something for his soul, that takes the advice of the sacred Scriptures which tells him to redeem his sins by alms-deeds. He finds himself incapable of doing so in the hour of death; for law forbids him and tells him he cannot do it. Our Holy Father the Pope raises his voice against such iniquity. We cannot help it; but still we can protest against it. The possessions of the church have always excited the cupidity of the avaricious, and of the great ones of this world, and they began to confiscate the property of the church very early, to take it from the apostles and their successors what is termed the price of sin. For instance a poor girl in her misfortune, like Thimas, the penitent, comes and offers up the price of her sins to the poor and the orphan to make restitution. Is that property to be taken from the orphan, from the church? Is it fair to step in between the poor sinner and his God? It is not.

The generosity of the early Christians was proverbial. It excited the wonder of the pagans and also their cupidity. They exaggerated in fine, their wealth, for when they had supported so many orphans, and so many poor, made by persecutions, dragged into the catacombs, they had but little after all. But still the Roman Emperors, Maximilian and Dioclesian, not satisfied with putting thousands of Christians to death also confiscated the property. In 302, Constantine and Licinius restored that property to them; but it was soon after confiscated by Julian, the apostate, who sacrilegiously plundered the church of her possessions, and his example has been followed by many since. The rights of the church must have been certainly considerable to supply their great want, and we see evidence of this wealth, now in the catacombs of Rome. A church that is now above the earth, the church of St. Clement, at Rome, is an example.

It was not suspected that there was a church underneath. The church above is magnificent with marble columns and mosaics. But they have discovered that there was another church beneath of equal dimensions and equal splendour. It was covered up with earth, under ground.—This grand church in the catacombs was abandoned by the Christians when they dare to worship in the light of day, and they did not think that they were losing much, when they made out the foundation of another. Another argument, Clement, the third Pope, after St. Peter and who is mentioned in the Epistle of St. Paul to the Philippians, divided the immense city of Rome into seven regions, and appointed notaries to write the history of the martyrs, and this of course must have required a considerable outlay.

When the Christians enjoyed a little respite, they naturally were anxious to build churches and monasteries; but from hour to hour they were afraid of losing them. And to-day, it is sad to trace the various methods resorted to in order to hide from the wicked world those possessions. St. Lawrence in 257 Archbishop of Rome, was ordered by the Prefect to give up all the riches of the church, because the emperor had need of them to support his army—which must have required a considerable sum. Saint Lawrence quickly went and distributed the ready money that he had among the poor. He was to bring his riches upon a certain day, and he brought before the Prefect of Rome the poor, the lame, and the blind, for then, there was an immense number of these in Rome, for you must know, that at this time there were far more slaves in Rome than freemen. These slaves were treated wretchedly, and when they were old, and worn down in the service, they were driven out upon the open streets to procure subsistence from charity, or perish.—But the early Christians were taught by our Lord Jesus Christ, 'whatever ye do to the poor, ye do it unto me.'

Their charity to these poor slaves was unbounded, and these slaves seeing their charity became Christians. And thus the church commenced amongst the humble, amongst the poor, and amongst slaves. 'The poor you will have always with you,' said Christ.

When Constantine was converted, he gave immense possessions to the church. He gave his own palace of Lateran, as it is called to-day, and also the adjoining palace of magnificent dimensions called also Constantine palace, and offered it to the church. It was the first very grand church the Christians had in Rome; it is called the church of St. John Lateran or the Constantine Basilica. He gave 1,000 marks of gold, and 30,000 marks of silver, with a revenue of 14,000 pence and lands in Calabria. The historian testifies, that from the ancient manuscripts of the Roman Church, it appears, that Constantine gave to the bishopric of Lateran, which is attached to the Constantine Basilica, so many houses and lands not only in Italy but also in Sicily, Africa, and Greece, that the annual revenue amounted to 30,394 marks of gold.—Each Emperor successively increased this patrimony, and the bishops of Rome, though poor themselves, stood in need of all these riches, for the purpose of sending missionaries, as they were doing throughout the world, and educating the clergy for the church, supplying the wants of the poor and the widow, and giving hospitality to the Catholic Bishops, who were driven from their sees by the Arians and others. But we will see in another lecture, what use they made of this immense wealth in sustaining and rebuilding, I might say, Rome, after its being devastated by the Barbarians. In the year 330 the Emperor quitted Rome and established the seat of his Empire in Constantinople. Here we might stop and from this point, we might show that what was then termed the papal states or patrimony of St. Peter had its commencement. It has now lasted 1,500 years, and by the wonderful dispensation of the providence of God, it has seen the rise and the fall of many, many an empire, and that it would be contrary to reason, to prudence, for the Pope to give up these dominions that he acquired, that were entrusted to him for the purpose of sustaining bishops, priests, and missionaries, throughout the world, and his own liberty and dignity at home.

Suppose, it was asserted that England should not govern the world, simply because it is a small island. Suppose some one acted on that principle, and presented themselves before the Queen or her Privy Council, and said you must give up these possessions. This is too small an island to wield such a power. It is not right.—We will take it from you. Would not all Englishmen bristle into arms to preserve their homes and dominions? Would they be satisfied, if the Queen were to humble herself and say 'Yes, take it?' They would be horrified at the idea, and yet it is expected that the Pope in his dominions must yield to those unjust men around him—King robbers—and say 'Yes, take these possessions that were given me to support my dignity, my honor and liberty, to support the poor, and to have Rome the home of the oppressed.' He may well turn to Napoleon and say, 'We gave your uncle an asylum here, and perhaps you yourself may yet require the same kindness at our hands—give us leave to exercise our hospitality, and be the representative of God to mortal men.' I do not know anything more preposterous than the idea that the Pope must yield humbly his dominions given him, entrusted him for his own support, and for the general order and support of his church. We will turn upon this subject again, (not upon the subject I have just been speaking of) but upon the Roman See, upon the Temporalities of the Pope, the reason why the Pope should be kept in position as a free Sovereign, as a Sovereign Pontiff, an expounder of right and wrong, to tell the erring princes when they were wrong, to encourage them that suffer persecution for justice sake.

There is another proposition to which we wish to direct your attention. The Pope condemns those that say, the priests of the Catholic Church should go to work, should carry arms, should be burdened with the burden of the state.

I can prove from the Old Testament, from the command of God that the Levites were not ordained—they dare not, except in cases of the greatest emergency, go to battle; and the law of the church is, that the priest should refrain from blood. In fact, if a person stains his hands in blood, the blood of his neighbor, he is then irregular, cannot be a priest, and if he be a priest he can no longer presume with blood-stained hands to offer up the most holy mass.

There are three kinds of immunities, real personal, and local immunity of sacred things and places, monasteries and convents, sacred to the service of God. There are real possessions given to God, lands, and things of that description, that are not to be put to profane uses, secular purposes; and there are persons consecrated to God, and these should be exempt from the ordinary burdens of the state. St Paul says that those inhabiting in the service of God should not be mixed up with secular pursuits; and the church of God does not wish His ministers to exercise trades or engage in business. Why? because the business of trades would take away their minds from the service of God, and the service which they should render to the children of God. They should be holy unto the Lord, given up to prayer, meditation, and administration of the sacraments. It is true in the neighboring republic, the priests are conscripted like the others. The Government argues that the State has no religion. It recognises 'all equal before the law.' If we exempt priests, they say, we will be obliged to exempt all of them, who call themselves ministers of the Gospel, and you know how many ministers there are, working all the week and preaching on Sunday. And, in fact, when some of the Railroads, recognising the priest as a public servant, in some respect, going about doing good, and obliged to travel a great deal to fulfil their duties for the visitation of the sick, &c., allowed the priests the privilege of passing over their roads at least for half price.—They were, however, obliged to stop this; there

were so many ministers of the Gospel, that put on a certain kind of dress and very often when one of these ministers of the Gospel had a pass, he took the liberty of bringing in his wife and children upon the pass. And then the pass had to be taken from all. So in the States, if they exempted ministers of the Gospel, as they call them all, there would be a vast number indeed, that would put on this certain dress, and calling themselves ministers of the Gospel. So, you see, the true ministers of the Gospel are not recognised amongst all those that are preachers.—It is one thing to preach, it is true; but it is another thing to be a priest, to offer up the Holy Sacrifice of Christ.

Now, my dear friends, the Catholic Church is called by St. Paul the pillar and ground of truth. It keeps up its steady progress throughout this world of sin and ignorance and strife—points to truth, tells the truth, is not afraid of princes or people, and in the midst of this great confusion of ideas of right and wrong when society is, as it were, covered with the plague from head to foot it is a glorious thing to believe that the true Catholic church of God, steadily adheres to what is right, and teaches her children, as Jesus Christ told her to teach them, all things that are right. Again he says to her, 'I am with you all days, even to the consummation of the world.'

May God grant that we remain faithful to our church, and not ashamed of the doctrine of Jesus Christ, and when the world persecutes and calumniate, the true Lord will cheer our hearts, and we will glory at the idea of the hour of death that we have been faithful to the church and to the teachings of Jesus Christ; and the church, in return for our fidelity, will console us with that holy and cheering sacrament of extreme unction which she administers to her children for the forgiveness of their sins and for the securing to them the happiness of heaven.

IRISH INTELLIGENCE.

CATHOLICITY IN CONNEMARA.—On Lady day, Thursday last, it was most edifying to behold so many hundreds of the faithful approach the railings in the parochial Catholic church and the Convent of the Sisters of Mercy to receive the Blessed Sacrament of the Eucharist. Had we not witnessed the sight we could scarcely credit the fact from the lips of another. For nearly half an hour was the Very Rev. P. McManus, the zealous Parish Priest, administering the Communion in the church, whilst the exemplary Curate, the Rev. P. Walsh, was equally occupied in the Convent. Never did we witness more communicants at the altar in Tuam.—*Connacht Patriot.*

If we could only make Ireland like England and Scotland, we should have really achieved that which our ancestors thought they had accomplished by the acquisition of so many islands, and the foundation of so many colonies. We should have given a real extension to our Empire. The Irish problem presses more and more every day for a solution, and every day its unpeppable importance is brought more and more home to us. It is very natural that under such circumstances our statesmen and our Legislature should eagerly grasp at the slightest indication of returning prosperity, and struggle hard to persuade themselves that they are drawing near to the goal of their wishes. Ireland has been long in a state of the most melancholy depression. She has had a succession of bad harvests, a calamity which in a country possessing so humid a climate ought not to be viewed with surprise or with any peculiar dismay; but those bad harvests have not only reduced Ireland to a point to which it was hoped she was never likely to fall, but they have also disclosed to us the narrow and precarious basis on which such prosperity as she has appears to be founded. England has undergone a great calamity, which has hardly touched Ireland at all, in the annihilation of the supply of cotton from the United States; but so wide is the basis on which our prosperity rests, and so many elements of compensation does such a calamity bring with it, that we have escaped, certainly not without local suffering, but without any serious impediment to the onward march of our prosperity. But how different is the case with Ireland. She has been, by a few bad harvests, completely arrested on her onward course, and if the cessation of this calamity has brought her some relief it is as yet very slight and very partial. We think, therefore, that Government was not well advised in challenging by a distinct paragraph in the Address a decision of Parliament on the subject. The indications of the return of prosperity are so slight that they are, to a vision not preternaturally sharpened by official anxieties, scarcely perceptible; and even were this otherwise, it may be questioned whether it is wise for Government to take to itself the credit for natural events when occurring in one direction, when it would of course repudiate the responsibility for them when occurring in another. If the Government is not ready to accept blame for bad harvests, neither should it seem to arrogate to itself any credit for good ones. We do not, therefore, wonder that this declaration, introduced into the Queen's Speech, called forth the unusual spectacle in these quiet times of an amendment to the Address—an amendment which, though supported with little ability, and defeated by a large majority, did nevertheless, we doubt not, very justly express the prevailing state of Irish opinion. The truth is we cannot too soon or too distinctly recognize the fact that it is not the business of Government to make Ireland or any other country prosperous. In these cases the patient ministers to himself. The prosperity of a people must be the work of that people, and can never be the work of their Government. Governments, therefore, should neither be praised for the prosperity nor blamed for the adversity of their people.—*Times.*

We have never shared the feeling of that portion of the Irish Press which resents the mention of any facts or figures evincing an improvement in the condition of Ireland, as an insult, or a wrong, and quotes every fact capable of bearing an opposite construction to a tone of exultation and of triumph. Nothing can happen to Ireland that is too good for our desire. Considering the dreadful sufferings through which the land has passed, it would be well nigh impossible for any one with any trust in Providence not to expect that some compensating advantages to some extent should here and there be discoverable. We have no wish to make the least of them. We only wish that they were more evident and more certain. But to pretend that the present condition of Ireland is a legitimate subject of congratulation to its well-wishers, or of pride to its rulers, is a mockery. It sounds very absurd when Mr. Scully says that Ireland is misgoverned because the Lord-Lieutenant has not a seat in the Cabinet, or when Mr. Long brings forward his remedy, viz., to absorb the Lord-Lieut. Royalty itself by sending over the Prince of Wales, but Mr. Scully spoke the truth when he said 'There never was a more dissatisfied, discontented, and he would add, a more disaffected feeling in the country, than existed at the present time.' And Mr. Long spoke the truth when he said, 'He felt so horrified at the state of the country that he was unable adequately to express his indignation: A people among the noblest on God's earth had been defrauded, he believed, in his conscience, by English legislation.' And Mr. Ma-

quire spoke the truth when he said, 'If it were the last time that he was to stand on the floor of that House he would raise his warning voice in no exaggerated words, but solemnly and sincerely, and declare on the authority of those who felt the pulse of the people of Ireland, that there was such discontent and dissatisfaction in that country that nothing but just laws could turn the hearts of the people towards the Government.'—*Tablet.*

MR. MONSELL, M.P., ON STRIKES.—Mr. Monsell, M.P., has delivered a lecture on 'Trades Strikes and Artisans.' He commenced with Mr. Senior's evidence before the Irish District Committee in the House of Commons, dwelt upon the statistics on Dr. Hancock's report on Irish combinations, and concluded by pointing out one cause of our want of enterprise—the conceit, idleness, and extravagance of the sons of our merchants. The right honorable gentleman hit the right nail on the head in the following passage:—

Our middle classes do not give a practical education to their children. A rich farmer, for instance never thinks of educating his son for trade (hear, hear). His only idea is to make a lawyer, or attorney or doctor of him. Almost every young man who has gone to the Catholic University has either drifted into the medical school or become an attorney or barrister. Our merchants, many of whom are very wealthy, are generally mere money-lenders. They will invest a few hundred pounds in mines or in some other hazardous speculation, but they never they never think of rising a few thousands in a factory (hear, hear). They prefer a steady increase from shares in railways or bank stock to the labor of real commerce and manufactures. Why is this? Because, like the French noblesse, we regard connection with manufacturing pursuits as low and vulgar, and very often our business men, as soon as they have made a very moderate sum, retire from trade, and seem to forget that there are better ways of spending life than idleness or amusement (hear, hear, and applause). Sir, the greatest of our obstacles is pride, that miserable and irrational feeling that there is something low and degrading in industrial pursuits. Such pride is the child of prejudice and the parent of poverty.

DUBLIN, Feb. 9.—It has been alleged that capital is not invested in Ireland in consequence of the bad and violent conduct of the working classes in our towns. Mr. Mossell, M.P., referred to this allegation in a letter to General Sir Thomas Lister, Under-Secretary to the Lord-Lieutenant, and in consequence of this letter Sir Thomas requested Dr. Neilson Hancock to inquire into the subject. Dr. Hancock is a barrister, who has conducted several other important inquiries on statistical matters, to which he has given special attention for years, as a leading member of the Dublin Statistical Society. The result of his investigation in the present instance is most satisfactory, and is well calculated to remove any want of confidence that may exist in the minds of English capitalists, with regard to the character and conduct of the working classes in our towns. He has found that the total number of persons charged during ten years ending in 1863 with offences connected with combinations or conspiracies to raise the rate of wages in Ireland is 63, or an average of about six per annum, and of these only 26, or about two per annum, were convicted. It appears, also, from the prison returns that the artisans of Ireland are remarkably free from crime in comparison with the rest of the population. The Belfast Linnen Trade circular for May, 1864, states that the number of powerloom linen factories had increased between 1859 and that date from 28 to 42, and there was a further increase in 1864; so that the number of powerlooms now in Ulster is estimated at 10,000. Of course, handlooms were displaced in large numbers by this process, throwing many families out of employment. Yet in the two trying transition years, 1863 and 1864, only one person in the whole of Ireland was convicted of destroying machines or goods in the process of manufacture.

Ireland has not made such rapid progress in national wealth as Great Britain. The greatest progress in the latter country has been under the heads of quarries, mines, iron works, and railways, which produced £4,000,000 sterling in 1815, and £18,000,000 in 1856. But in these elements of progress Ireland has not the same natural advantages. The streets of Dublin are paved, and the houses of Dublin roofed, with stones and slates brought from Wales while the pipes for the Dublin Waterworks are imported from Glasgow, and nearly all the coals consumed in Ireland are shipped from England. Hence one great difference in railway traffic. The quantity of merchandise and minerals carried on railways in 1863 was in England and Wales 9,612,000 tons per mile, in Scotland, 8,275 tons; and in Ireland, only 1,004 tons per mile. From these facts Dr. Hancock draws the conclusion that the backwardness of Ireland in many branches of manufacture arises, to a very large extent, from the absence of natural advantages, and is not traceable to the bad and violent conduct of the working classes in towns, who, if considerably treated, will, he doubts not, be found as industrious and docile labourers as the inhabitants of any other country. He says:—

The example of Belfast, where difficulties between employers and employed rarely or never occur, appears to me to be conclusive on this head. The extraordinary prosperity of the Mining Company of Ireland shows that even in minerals, in which Ireland is apparently most deficient, by judicious management, a large profit can be realised. As the revival of the woollen manufacture appears thus to be based on the use of Ireland's natural advantages in wool, in waterpower, and in turf, the trade admits of a great extension, and may, with the rising price of coal to be expected in Yorkshire, from its increased consumption and exportation, very possibly enter into successful competition with the English manufacture of Irish wool. The effect of the facility of intercourse created by steamboats and railways, taken in connection with the competition created by free trade, is to make the prosperity of each country depend for the future on the natural advantages which it possesses, and on the wise and skillful use which is made of them. Now that the education and good conduct of the labourers have been secured and the existence of a large amount of capital in the country to employ them has been shown, it is obvious that the ascertainment of the exact value of the natural advantages of Ireland, and the adoption of plans of the wisest and best use of them, must depend on the knowledge, energy, and wisdom of the landowners and the capitalists.

The following is reported in the *Daily Express* of this morning:—

On Saturday inquests were held at Courtown, Wexford coast, on the bodies of four men and a boy washed ashore on the preceding day, who were identified as belonging to the bark Stirlings-hill, recently wrecked on the Blackwater bank. One of the bodies was found to be that of the captain of the bark. Verdicts in accordance with the facts were returned. At Arklow a casket of spices, in amount £500, also a satchel, containing a large amount in bills and securities, have been secured by the Coastguard, under Inspecting-Commander Capt Salfour, R.N., this valuable property having been washed up from the South African steamer *Armenian*, lost recently on the Arklow-bank. Some coast fishermen also picked up off the coast of Arklow a cask of very powerful rum, and, running before the gale of yesterday, made Wicklow-harbour, where the cask was washed ashore, and, as reported, a regular carouse took place, the interference of the Coastguard being necessary to prevent the most serious results occurring from the indiscriminate use of the high proof spirit, originally destined, it is understood, for the consumption of the South African blacks.—*Times Cor.*

The largest steamship ever built, not only in Waterford, but in Ireland, it now is a very forward state on the stocks at the Neptune, Iron Works in this city.—*Waterford News.*

Mr. Justice O'Hagan has sent the following valedictory address to his late constituents.—'When my acceptance of a seat on the judicial bench terminated my political relations with your borough, I intended at once to visit my constituency and personally say 'farewell' to every one of you. But I feel that for the present and in the actual circumstances which have arisen I must forego my purpose, and write with deep reluctance that last word. Our connection has been brief, but it has been fruitful in honor and pleasure to me, and I would fain believe in substantial benefit to yourselves. I look back upon it with unmingled satisfaction. You sent me to Parliament as your representative wholly unpledged and unfettered save by the promise of my life and the obligations of my conscience. I have not betrayed your generous confidence. I have striven to be true to my trust. I have not abandoned an opinion or compromised a principle or shrunk from the discharge of any public duty. I think I have not disapproved your choice in the House of Commons. I am sure I have loyally served you to the utmost of my power. I have found among you dear and devoted friends, for whom I have formed attachments which will cease only with my being. Those who differ from me in political sentiment have given me at all times consideration and respect, and I rejoice to know that the support of my political friends was assured to me by a continual increase of personal affection. I pass to another sphere of effort. It is one of the noblest in the world, if its opportunities be rightly used to secure the efficiency and purity of the administration of justice. Notwithstanding, I press to it, from a career which was pleasant to me, with natural regret, but with the hope that in it, also, I may do some service to the country which I love. And, now, dear friends, assuring you that of Tralee and all its dealings with me I shall ever cherish a grateful memory, I take my leave of you with a full heart, and pray the Almighty God to prosper your good town and bless its kindly people. Your faithful servant, "THOMAS O'HAGAN."

"Dublin, 34, Rutland-square West, Feb. 11."

A letter has been sent from Lord Clanricarde to the Lord-Lieutenant, accompanying an application to the Treasury for funds to perfect the drainage of the Shannon. The memorial is signed by eight or ten Peers, and a number of wealthy commoner proprietors, whose lands are annually inundated by the river, in consequence of defects in the weirs, &c. Sir R. Peel gave the proprietors lately a sort of promise of assistance from the State revenue, and they are now pressing their claim. The 'application' is a long document, and goes over the points that are familiar to those interested in the subject.

The *Waterford Mail* thus speaks of the increase of fever in that city: 'Our fever hospital is every day crowding with new patients, principally from the town and district of Mullinrat. So unexpected has been the increase that Mr. Ryan, workhouse master, had to apply for 20 new blankets, in addition to his present stock, to meet the emergency. The disease presents the features of one of the most malignant types of fever.'

A late number of the *Waterford News* says: 'Allusion having recently been made at a public meeting in this city to the number of commitments for drunkenness, the statistics, from 1860 to 1864, furnished by Mr. Harrahan, clerk of petty sessions, to the magistrates, and taken from the court books, may be interesting:—1860, 721 commitments; 1861, 749; 1862, 1033; 1863, 990; 1864, 1246.'

The body of young Mr. Perasse, son of Thomas M. Perasse, Esq., J.P., of Galway, whose whereabouts was unknown since the week before Christmas, was recently found at the junction of the Canal with the river Corrib. A coroner's jury was at once empanelled and a *post mortem* examination made, at which Dr. Brown, uncle of deceased, deposed that there were no marks whatever of violence; was probably alive when he got into the water, as there was said under his nails as if he had made a struggle to save himself. Martin Morrissey deposed that he was in the neighborhood of the canal on the Thursday before Christmas, at twelve o'clock; he saw Mr. Perasse with two gentlemen there: Mr. Perasse and one of them went into the house of a woman named Sarah Holmes, neither of them came out during the two hours he remained there; he heard no scuffle during the time he was there. Verdict—'Found drowned.'

A farmer named Michael Martin was murdered on Tuesday afternoon near Lanesborough, in the County Longford. A correspondent of the *Daily Express* gives the following particulars of this agrarian outrage:—It appears that about 2 o'clock yesterday Martin was working in a field, when some person, at present unknown, discharged a gun at him from behind a hedge, lodging the contents (ball and slugs) in his back, causing his immediate death. Some time since deceased got possession of a farm of land out of which his brother, Peter Martin had been evicted for non-payment of rent. The two brothers, it is stated, have since been on bad terms. It is further stated that Peter several times expressed his determination to shoot the deceased when an opportunity presented itself. This is the only case at present assigned for the commitment of the murderer. Peter Martin was immediately after the occurrence arrested on suspicion by Sub-inspector M. Dermott and is at present in custody awaiting the result of the inquest, which, I understand, was held this day, the particulars of which have not as yet reached this town. Mr. William C. Roney, county inspector, is actively engaged in investigating the case. The accused has remained perfectly silent since his arrest. His appearance is not all prepossessing. He is about 60 years of age. The deceased was only 38.

The grand jury of the county of Dublin has found the bills against the prisoner Murphy for the murder of his two sisters.

We (*Loughrea Journal*) regret to state that a deal of destitution prevails among the working classes in this town, owing to the want of employment during the winter season. The Marchioness of Clanricarde generously contributed a donation of £10 to Christmas for the suffering poor, and other benevolent persons have sent subscriptions to the local clergy.

GREAT BRITAIN.

THE BISHOP OF LIVERPOOL ON MIXED MARRIAGES. SACRISTIES, &c. &c.—On Sunday last, the Right Rev. Dr. Goss made his usual triennial visitation to St. Joseph's Church, Grosvenor-street, and administered the Sacrament of Confirmation to about 200 children and adults, making a total of 400 within twelve months. At the last, Mass his Lordship (who was attended by the Very Rev. Canon Walkwork) delivered an address, alluding, in the course of his observations, to many subjects of vital interest to Catholics. After a few remarks as to the necessity of punctual attendance at the Holy Sacrifice, his Lordship referred to the custom of the publication of bans of marriage, and detailed the modes of imposition to which the clergy at the various churches in Liverpool were subjected. Some men and women presented themselves to the Priest, having passages tickets to America, explaining that, as their departure would be immediate, and as they had engaged but one berth, the performance of the marriage ceremony was at once necessary, thus compelling the priest either to unite them, and thereby render himself liable to persecution for felony, or to allow them to cohabit together in sin. Others again, from Ireland, made similar representations, and cases had occurred where letters had been received from Irish Parish Priests complaining that young people in their districts had disappeared for some time, and then returned, declaring they had been married in Liverpool. The fact was, they presented passage tickets to the Priest here, having at the same time, no intention of emigrating, and then returned to Ireland, actually taking up their residence

near to that of their own Parish Priests. Instances had happened in which persons, united upon the plea of being about to emigrate, disowned upon landing at the other side of the Atlantic, the tie that bound them, the man or woman going away with some one else who, during the passage had taken his or her fancy, because they knew that the marriage in England was not according to law, and that the Priest who performed it could not come forward to prove the fact without entailing upon himself serious consequences. Those who were thus forsaken had no knowledge whatever of the whereabouts of their faithless partners, and seldom if ever received any intelligence as to their death or otherwise, and could not, in consequence, again contract marriage. Others again gave false addresses, either because one or other of the parties was already married, or because there was some other impediment.—Those evils could not be too strongly deprecated, and he should impress upon them the fact that it was not alone necessary that parties about to enter into wedlock should give the names of the streets in which they resided, but also the numbers of the houses. Persons present at the publication of such bans should also take particular notice of the streets named, and ascertain whether or not the parties resided therein, in order to prevent any imposition being practiced in a matter of such grave consequence. Then, again, with regard to mixed marriages, he could not too strongly speak of the evils that often followed in their train, as they jeopardised the faith of Catholics entering into them; and although he himself knew instances in which Protestant husbands were kinder than Catholic ones, escorting their wives to Mass, and calling for them when the Holy Sacrifice was over, and never in any way interfering with the full exercise of their religious duties, yet the Church was opposed to mixed marriages, and they should be avoided. While on this subject he must remind them of the heinousness of any outrage against the sanctity of the marriage vow. Marriage was typical of the union that existed between Jesus Christ and His Church, typical of the union between the Godhead and humanity—a union consummated at the Incarnation—and any offence against so holy a Sacrament was grievous in the extreme. The duties that devolved upon parents with regard to the proper training of their children could not be over-estimated, and he besought those who were blessed with them to discharge those duties to the utmost of their ability.—They should see that their children attended Mass and school, and they should not be satisfied with sending them, but they should always accompany them. They had in their district excellent schools built by a benefactor, and a church, which though it was not all he could desire, yet would answer until a more suitable building could be provided.—They must, however, remember that many years could not elapse before the edifice in which he now addressed them would come down, and already it began to show signs of decay. For twenty years they had occupied the present building, and had not yet freed it from debt—indeed a large burden was still upon it. He did think that in that particular they had not done as much as they might have accomplished: and he must remark that in the collection made annually for the building of new churches in districts too impoverished of themselves to raise them, the congregation of St. Joseph's was behind-hand. The number of Catholics in the district was over fifteen thousand, and what did they think was the average sum paid by them towards this fund?—Why, from one farthing to a halfpenny per head.—This was not at all what it ought to be, and thought that the very poorest of them ought to be able at least to give a penny. Many places were destitute of churches—no mention Barrow, where a large number of Catholics resided, and where no Priest lived within a circuit of fourteen miles. They (the people of St. Joseph's) had a church at their very doors, and four Priests to minister to their spiritual wants, and they ought to make some acknowledgement to Almighty God in token of their appreciation of a blessing which others were not so fortunate as to enjoy. Having referred to the fact that not more than two-thirds of the Catholics of the district attended Mass on Sundays—a state of things deeply to be deplored—his Lordship next noticed the statement made at a meeting lately held, that 17,631 visits had been paid by Scripture readers to Catholics at their own houses. Whether this was the case or not, he could not vouch; but as every man's house was his castle, they should, when visited by those Scripture readers, as they did not desire to listen to them, quietly request them to withdraw, and then, if they refused compliance, they had a perfect right to use the power the law placed in their hands, and eject them, but without undue violence. Those Scripture readers were men paid to perform duties which belonged of right to others; but those others preferred to lead pleasurable lives, marrying wives whom they chaperoned to fashionable watering places, thus neglecting their legitimate duties. From reports of proceedings at the police courts, it appeared that Scripture readers were not immaculate, and were on more than one occasion proved to be the fathers of children not born in lawful wedlock. Many of the penal laws that had been passed in times gone by, were now happily swept away from the statute book, and Catholics were comparatively as free as the rest of the community. Chaplains had been appointed to many prisons, though there had been found men to oppose so just a concession—men who were not of this age, but ought to have lived some two or three hundred years since. Priests were not so readily admitted to their visits to the fever hospitals, where the visits of ministers of dissenting sects were not frequent, and where so many priests had forfeited their lives in the discharge of their duties; but he need not tell them—for they knew it well—that their Priests never hesitated to go where disease prevailed, whether they were fever, scurvy, or small-pox, no matter when they were called upon. But Catholics still labored under some disabilities, and they should not rest until they enjoyed equal privileges with the rest of their fellow subjects. They bore their share of the burden of taxation, and had a right to demand to be placed on a level with those of other denominations, but this freedom they must obtain by constitutional means. There was one very important thing he would mention. He felt bound to caution them against leasing themselves with secret societies, of whatever nature they might be. The Irish portion of his hearers might think that those societies would be the means of gaining the independence of their country. In this they were mistaken, as they were only entrapped into such societies by men who would betray them. He had been in Ireland, had travelled through it north, south, east, and west; he had been at the Giant's Causeway, and at Cahirciveen, had looked upon the beautiful valley where the great O'Connell had dwelt—he had conversed with the Bishops and Clergy of the country, and all had told him that no good could ever result from those secret societies. Therefore what he had said was no mere opinion of his own. He knew the sufferings that Ireland had endured—he knew how it had been sought to exterminate her people and place others in their stead—but it was his firm conviction that no independence could ever be achieved except by constitutional means.—*Northern Press.*

GENERAL MCCLELLAN IN LIVERPOOL.—General McClellan, the well-known Northern General, and one of the late candidates for the Presidency of the Northern States, arrived in Liverpool yesterday morning from New York, on board the Quaker steamer *China*. He is accompanied by his wife, child, and servant, and will, it is understood, spend the year in travelling over Europe for the double purpose of recruiting his wife's health and of studying European military science.

George Warren & Co. advertise a fortnightly line of screw-steamers between Liverpool, Boston, and Philadelphia, commencing on the 8th of April.

To the Editor of the Tablet.

Mr. Editor, A statement has been going the round of the newspapers that Captain Mitchell, who died lately in Edinburgh, had left £90,000 to the Catholic Bishops in Scotland, and that he became a convert to Catholicism in his latter years. Neither of these statements is correct.

Captain Mitchell and myself were lieutenants in the 2nd Battalion of the First or Royal Scots Regiment in the year 1800, and we, each of us, had the command of a company during the Campaign in Egypt in 1801. We generally occupied the same tent. One night when we lay wrapped up in our blankets I overheard my friend saying the 'Hail Mary.' On the following morning I said to him, 'We have always been very friendly together, I think we shall be more so than ever.' 'How so?' 'Why, I find you are a Catholic.' 'How can you tell that I am, and what do you know of Catholicism?' 'You need not be afraid of my betraying you (at that time it was against law for Catholics to hold a commission in the army), for I am a Catholic, and a person who says the 'Hail Mary' must be one, and I heard you say that prayer last night.' He then told me he was a convert, and became so by the clear expressed Real Presence in the Communion Service in the Protestant Book of Common Prayer, and in the prayers for the sick he saw confession and absolution. He went back in hand to the Episcopal minister (he was living at this time at Kirkmuir, Angusshire) and asked him to explain those parts of the service. All the answer he got was, not to trouble himself about such things. He then went to the Presbyterian minister, and asked him to explain it. 'Oh! That is rank Popery, they were fools to leave it in the book.' He next went to Edinburgh and called on the Catholic Bishop, and showing him those passages in the book, asked if they were not Catholic doctrine. The Bishop replied, 'Certainly they are.' He then asked the Bishop to give him an introduction to a Priest to instruct him in the Catholic Faith. His lordship said he would do it himself. He did so, and received him into the Church. A better or a more practical Catholic I never met. So you see it was not in his latter years but when young, I believe about 13 or 14, that he became a Catholic.

Captain Mitchell by his will directs all his estates, &c., to be sold, and after his debts, some legacies and annuities are paid, the remainder to be divided into 300 shares, of which the Bishops in Scotland are to have 200 for the purpose of establishing and endowing an asylum for clergymen of the Roman Catholic religion, officiating in Scotland, who may be incapacitated by age or infirmity for the discharge of their sacred duties. At the end of the clause from which the above is extracted, Captain Mitchell adds, 'I thank God, whose blessed Providence has enabled to restore to His Church so much of that property of which it was unjustly despoiled.' I thus correct the statements which have appeared in the newspapers.

And remain, Sir, yours, E. M. Brad.

Bath, 7th Feb., 1865.

ANCIENT GRAVEYARDS.—At a recent meeting of the Society of Antiquaries of Scotland, there was read an account of graves recently discovered at Hartlaw, on the farm of Westruther Main, by Mr. John Stuart, secretary. These graves were found in two knolls which commanded an extensive view of the adjoining country. They were formed of slabs of stone, and varied in length from four to upwards of six feet, their direction being east and west. In the knolls many foundations of circular enclosures were found, and several pits paved with stones and filled with charred wood and burnt matter. The number of graves discovered was 16. They contained portions of unburnt human skeletons, and in and near them were vestiges of charred wood and greasy earth. These graves were recently excavated under the directions of Lady John Scott; and drawings by her Ladyship, with a sketch plan by Mr. Spottiswoode of Spottiswoode were produced; also portions of the bones and burnt matter found in the graves. Mr. Stuart contrasted these graves with those found at Clocharie in the same neighborhood, and recently described by Lady John Scott. In this last case the cists were short and contained burnt bones. An urn containing burnt bones were found in one of them, and traces of burning in pits and elsewhere occurred near the cists, while enclosing walls like those at Hartlaw were uncovered. Mr. Stuart was disposed to regard the last as marking a purely Pagan burial, and as an example of a transition period. He quoted early capitularies against the burning of the bodies of Christians and carrying them to Pagan mounds, also against the continuance of the Pagan feasts which used to be held at graves, stating that the appearances of the bones of animals near graves in Christian sites, as at the Kirkbeugh of St. Andrew's and the traces of burning about those of Hartlaw, might probably be held to mark such feasting in both cases. A notice was also given of a group of 40 short cists recently discovered near Yesterhouse, from a description by Mrs. Warrander. The cordial thanks of the meeting were voted to Lady John Scott for carrying out the examination of the graves, and for the beautiful drawings which she made to illustrate the description of them. Edinburgh Evening Courant.

THE DAVENPORT MTS.—The so-called spiritual manifestations of the Davenport Brothers were brought to an abrupt termination at the St. George's Hall, Liverpool. The audience appointed two gentlemen to do the rope-tying. They proved too much for them, and were objected to by the Davenport. A great confusion and excitement arose. The Davenport escaped, but their paraphernalia was smashed to atoms. The Hall had to be cleared by the police.

Of 208,000 persons who left the Kingdom during the past twelve months, 113,138 were Irish. The rest were composed of 57,971 Englishmen, 15,394 Scotchmen, and 17,547 foreigners. The destinations of the emigrants are very characteristic of the various races. Of the 12,000 English emigrants who sailed during the last quarter less than 5,000 went to the United States, and more than 5,000 to Australia. The Scotch show a still more marked preference for the Australian colonies, 1,232 sailing for that destination against 1,019 for the United States. On the other hand, of 15,080 Irish emigrants no less than 10,756 went to the United States, and only 3,897 to Australia. Few persons will doubt that the English and Scotch show their national preference in preferring our Australian colonies to the American Republic. In the whole emigration of the year, however, the United States display an extraordinary preponderance, absorbing no less than 147,043 persons out of 208,000. The Australian colonies took in the whole year 40,942 persons, and the North American colonies but 12,721.—Times.

THE LONDON TIMES on Mr. CARDWELL'S CONFEDERATION DISPATCH.—It would seem that it is not the resolutions alone that fail in simplicity and unity but that they have communicated these faults in some degree to the despatch which treats on them. What are the colonists to understand by this intricate and ambiguous passage.—'The provisions with regard to the powers of the central and local Parliaments are of primary importance. It is impossible to make them simple and uniform, and they are intended to have the best effects.' Why is it impossible to make them simple and uniform? What does it signify what they were meant to do, the question being what they actually do effect? Does Government mean to recommend these propositions as they stand to Parliament? If it does, why not say so? Does it mean to modify them? If it does why not say so? What has it to do with the intention of the framers if it is of opinion that the words used carry out that intention; and if they do not, how does the intention of the framers help the matter? We hope the colonies will understand from these sentences. For ourselves, we find it very difficult

to attach to them any definite meaning. Only of this we are sure, that if powers are granted to the central and local Legislatures in the terms of the Resolutions agreed to, there will arise, in addition to the difficulty of construing the Acts which have been passed, always a sufficiently formidable task, the further difficulty of ascertaining whether the Act was within or beyond the authority possessed by the Legislature. The duty of the courts will be not only to interpret the laws, but to declare whether they are laws at all; and man will be exposed to the risk of continually acting under supposed authorities which may, after all, have no existence. We therefore, have no hesitation in saying that we hope that Government will not propose to Parliament, and that, if they do, Parliament will not adopt clauses fraught with so many mischiefs to the public. The despatch expresses a hope which, we fear, is not likely to be realised—that two Governments can be made as economical as one. It may possibly turn out that to enforce this provision too strictly might throw great difficulties in the way of the working of the new Constitution, that even the appointment of Legislative Councilors for life may have been proposed quite as much with a view to conciliate opponents as from any abstract love for the particular institution.

THE PROTESTANT MONKS AGAIN.—The breach between the Rev. G. A. Hilliard and Brother Ignatius appears to be widening. Thus, while the adherents of Mr. Hilliard—that is, the congregation of St. Lawrence, Norwich—were dancing last week at the Free Library, the English order of St. Benedict, headed by their Priest, the Rev. G. J. Ouseley, were doing penance barefooted, in dust and ashes, to avert the just anger of Almighty God for the dishonour which was being inflicted upon the name of the Martyr St. Lawrence. The chapel and the altar were hung in black, and the shrine was veiled in black also. Brother Ignatius, in a sermon, protested against the dancing party as mixing up the religion of Christ with the service of the devil. No church in England had been so privileged as St. Lawrence—no church had been able to attain such a perfect restoration of the worship prescribed in the Anglican servicebook. But the devil could not abide to see this great and good work grow and flourish, and so in his usual way he was endeavoring to uproot it by mixing up the tares with the wheat. The monks sang the 51st Psalm to a wailing chant, and protesting themselves before the altar, recited the seven penitential psalms, after which the Priest, rising from before the altar, put ashes on the head of each Monk. Complais was then said behind the screen, no music at all being introduced. Some of the acolytes of the monastery visited the cathedral at Norwich last week, and one, dressed entirely in red, prostrated himself at full length before the altar. The cathedral service is also occasionally attended by the nuns who have settled in Norwich. When the present rigour of the weather is considered, the barefooted penance of Brother Ignatius must be regarded as no joke.—Morning Post.

THE ESTABLISHED CHURCH AND THE BAR.—Some weeks since a paragraph appeared in the Times stating that a question of considerable importance to members both of the Church and the Bar was under the consideration of the Benchers of the Inner Temple. It was whether a duly ordained clergyman of the Church of England was eligible to be called to the degree of barrister-at-law and to practise in our courts of justice. The gentleman referred to is the Rev. F. H. Lascelles, M.A., formerly a beneficed clergyman of the Church of England, and a near connexion of the family of the Earl of Harewood. Mr. Lascelles was ordained about 18 years ago, and served several offices in the Establishment. Becoming convinced of the claims of the Catholic religion, he renounced his connection with the Establishment, and was admitted, on the recommendation of Mr. Locke, Q.C., M.P. for Southwark, a student of the Inner Temple. He kept the usual Terms, and about two years ago was called to the Bar, the Benchers being at the time unaware that he had taken holy orders. When their attention was directed to the matter the Benchers instituted an inquiry and called to their assistance the Benchers of the other courts. These gentlemen having carefully inquired into the matter, held their last meeting on Monday evening, when they came to a decision, Dr. Lushington and Mr. M. Smith (the new judge) declining on account of their position to express an opinion. It was decided by a majority of twelve to a minority of eleven, that ordained clergymen should henceforth be eligible for call to the Bar, and Mr. Lascelles consequently may continue to practise. It is understood that the main argument of the minority, and that chiefly relied upon by Sir P. Phillimore, Mr. Coleridge, and Mr. Samuel Warren, was grounded on the 76th canon, which declares that 'No man being admitted a Deacon or Minister shall from thenceforth voluntarily relinquish the same nor afterwards use himself as a layman upon pain of excommunication.' On the other hand, it was argued that the exclusiveness of this canon is to a great extent repealed by the Act passed in the second year of Her Majesty's reign called the Pluralities Act. In that statute, brought in and passed by the heads of the Church, there are several enactments sanctioning clergymen occupying themselves in secular pursuits, and among others the directors and managers of insurance and other companies. Many Protestant clergymen have complained during the last few years that they have been unable to enter any other profession on account of disqualification with their position in the Church. Such difficulties are now to some extent removed, and probably as soon as the Benchers' decision becomes known, there will be many applications to the Inns of Court for admission from clergymen who are anxious to aspire to legal honors. At the same time there are some *civilians* Anglican clergymen who are practising at the Bar, but these are gentlemen who were called before they were ordained. Mr. Lascelles is the first barrister, as far as present inquiries show who has been called after taking Anglican orders.

HOUSE OF COMMONS.—Monastic and Conventual Establishments.—Mr. Newdegate gave notice that on Friday, the 3rd of March, he would move an amendment, on the motion to go into supply, that a committee be appointed to inquire into the existence, character, and increase of monastic and conventual establishments in this country. ('Hear, hear,' and a laugh.)

ENGLAND AND AMERICA.—In reply to Sir J. Walsh, in the House of Commons, Lord Palmerston said—I am not going to follow the honorable Baronet into a discussion into the present state of our relations with the United States. I do not think that at the present moment a discussion of the kind would be at all conducive to the public interests (hear, hear). I will confine myself to answering the questions which I understand the honorable Baronet to have put.—There were arrangements between Great Britain and the United States—one in 1817, by which the two parties agreed to a limit as to their naval force upon the lakes. That was not a treaty, but an informal arrangement entered into between the two Governments. There was also the treaty of 1854, which was a regular treaty bearing upon the commercial intercourse of the North American provinces and the United States, and making certain arrangements with regard to the fisheries of the two coasts. We have given all the papers in the possession of the Government bearing on those two points. The house will see by the papers presented that in November last we received intimation from the Government of the United States that they intended to put an end, as they had a right to do, to the agreement which related to the limitation of the naval force of the two parties on the lakes. But it will be seen that this intimation was temporary in its nature. It was founded on certain transactions that had taken place on those lakes, which according to the Government of the United States required additional

means of defence on their part, and the abrogation of that arrangement was not to be considered a final decision, but as open to renewal of the arrangement at a future time. I do not think, therefore, that the house is justified in looking upon the matter in the same light as the honorable Baronet has done—namely, as an indication of intended hostilities on the part of the United States (hear, hear). We cannot deny that things did take place which the United States were justly entitled to complain of (hear, hear), and if the measures which they have recourse to are simply calculated as they say, for the protection of their commerce and their citizens, I think they are perfectly justified in having recourse to them (hear, hear). With regard to the Reciprocity Treaty, a proposal has been made in Congress to put an end to that treaty by notice, in conformity with one of its articles, but that notice cannot be given, until the 25th of March, and therefore no official intimation has hitherto been made to us upon the subject. When that intimation has been made we shall know the grounds upon which the United States deem it right, advantageous, and proper to put an end to that treaty; we shall then communicate to the house the information given to us, and the house will be able to judge of the matter for itself (hear, hear). But I wish to entreat the house to abstain at present from discussions which tend to no good (hear, hear), not to assume gratuitously the existence of hostile feelings [cheers] which I trust, notwithstanding the language which may be used by individuals or the paragraphs we may see in newspapers, do not amount to the real population of the United States [cheers]. At all events let us not assume it [hear, hear]. It will be time enough to deal with the matter when it takes a practical form, but at present let us abstain from any discussion which would tend to precipitate opinions and to excite feelings which it is the interest of the two countries to put aside [loud cheers].—Dublin Irishman.

NEWSPAPER STATISTICS.—From the Newspaper Press Directory for 1865 we extract the following on the present position of the newspaper press:—There are now published in the United Kingdom 1,271 newspapers, distributed as follows: England, 944; Wales, 41; Scotland, 140; Ireland, 132; British Isles, 14. Of these there are 48 daily papers published in England, 11 in Wales, 11 in Scotland, 12 in Ireland, 11 in the British Isles. On reference to the edition of this useful directory for 1865 we find the following interesting facts—viz. that in that year there were published in the United Kingdom 793 journals; of these 37 were issued daily—viz. 14 in London, 10 in the provinces, 7 in Scotland, and 5 in Ireland; but in 1865 there are now established and circulated 1,271 papers, of which no less than 73 are issued daily, showing that the press of the country has largely extended in the interval, and the daily issues standing 73 against 37 in 1856. The magazines now in course of publication, including the quarterly reviews, number 534; of these 208 are of a decidedly religious character, and by which the Church of England, Wesleyans, Methodists, Baptists, Independents, and other Christian communities are duly represented.

UNITED STATES.

PROPOSED 'SMELLING COMMITTEE' AT WASHINGTON. There is a Yankee in the United States Senate, who emulates the fame of Hiss in the Massachusetts Legislature, in Know-Nothing terms. Many will remember how one Hiss, some ten years ago, got himself appointed chairman of a committee, by a Know-Nothing Legislature of Massachusetts, to go round and satisfy a very nasty curiosity, 'by order of the Common wealth of Massachusetts,' in entering the domicile of certain ladies who had excited Puritan ire by having taken vows of chastity, and of poverty, for the sake of Christ and of religion. This Hiss got his committee and set out to intrude on the houses of some humble and charitable religious ladies, who were devoting their lives, and their education, and their pecuniary means, to the education of the young. Hiss and his Puritan committee, armed with the warrant of Massachusetts law, went to some towns in that State, demanded admittance, intruded into the private rooms of the ladies and searched their pillows, went into the wash rooms, examined the soiled clothes found there—smelt all over the closets of those houses—told nothing, so far as known—but was interrupted in making his interesting 'report,' by the human indignation excited by the villainess of his act. Some one brought on him the fact of his having taken a lewd woman with him, along with his committee, and charged her expenses to the State! Hiss was hissed out of the Legislature, and had to go back to his old trade as a Puritan preacher, or hunt up some new one! A Mr. Hale—Edward Hale we think, of the Boston Daily Advertiser—took the lead in the reaction that followed. He wrote a manly pamphlet entitled 'Our houses are our castles,' in which he denounced the outrage that had been perpetrated.

But, there are more Hales in New England than Edward, or his immediate family of Hales. There is a Hale of another kind, who hails from New Hampshire. He has had a seat for many years in U. S. Senate. He is the Hale who, long ago, offered, in the Senate, a resolution that measures should be inaugurated for the peaceable dissolution of the Union—and got two votes for it, besides his own—William H. Seward's and Salmon P. Chase's!—This Hale used to aspire to be the joker of Washington. But, since the Great Joker has been elevated to more than Imperial power, and has eclipsed him, both in fund of anecdotes, and in extent of audience, Hale has quit his jokes, and has become morose! It is a bad sign, and sure to have bad results! All masters of moral theology know that!

So, this Hale—John P. Hale, we believe they call him—Senator, anyway, from New Hampshire—has taken to the ways of the Massachusetts Hiss, and applied for a Smelling Committee to poke their noses 'at all times,' into the private apartments, and closets, of those excellent and charitable religious women, the 'Sisters of Mercy.' Here is John P. Hale's resolution:—'That the schools and all other institutions of instruction, education or employment, established by the Sisters of Mercy in the District of Columbia, shall at all times be subject to the visitation and inspection of the Justices of the Supreme Court of the District of Columbia, or any one of them, or the Committee on the District of Columbia in either House of Congress, or any other Committee of Congress that either House may appoint, and the books, records and proceedings of said Sisters of Mercy shall at all times be subject to the examination and inspection of said Justices or any such Committee.'

Blagant proposition! Not, at suitable times even, but 'at all times'! The pious 'Sisters' are up for the day, and at their prayers and meditations in preparation for active duty, much about the time that some Senators and Congressmen are reeling home, trying to find their beds!

Suppose John P. Hale, and his committee, to have been entertained, by some shoddy contractor, at a frugal 'little supper,' such as in Washington City, makes up for the want of extravagant outlay, by its delicacy and cultivated taste so characteristic, just now, of that high cultivated and truly aristocratic capital! They are trying to go home, and feel good as good men should, after having been engaged in good works!

and demand admittance in the name of the Congress and the flag, and the whole nation! It is, truly, an idea worthy of a soured Puritan Abolitionist, to set a 'committee' of such men as, ordinarily, now a day, consent to go to Congress, to supervising the proceedings of pious women, who, in sincerity, and by heroic sacrifices, have renounced the world, and offer themselves, and all they have, to God, for His own sake, and to their fellow beings for love of God! It is worthy of Hale—and Hiss!—N. Y. Freeman.

MURDER OF CAPTAIN BEALL OF THE CONFEDERATE NAVY.—This gallant officer was brutally murdered by the Yankees on Friday the 25th ult. We find the following details in our exchanges:—

From the New York Express.) To-day a military tragedy was enacted on Governor's Island, which will live in history as one of the varied episodes of the war. Captain Beall, who was convicted on the charge of being a rebel spy, was executed in the same manner as his prototype Andre St. Vrain in the presence of a large concourse composed principally of United States officials. When the prisoner was brought from Fort Lafayette, by Captain Ryer, he was immediately confined in a subterranean cell located in one of the pillared buildings which form Garrison Square. It seems eminently appropriate for a culprit condemned to die, which I trust, notwithstanding the language which may be used by individuals or the paragraphs we may see in newspapers, do not amount to the real population of the United States [cheers]. At all events let us not assume it [hear, hear]. It will be time enough to deal with the matter when it takes a practical form, but at present let us abstain from any discussion which would tend to precipitate opinions and to excite feelings which it is the interest of the two countries to put aside [loud cheers].—Dublin Irishman.

THE NIGHT BEFORE THE EXECUTION. The prisoner was visited by some of his friends on Thursday night. He conversed freely and affably with them, but while not refusing to speak on the subject of the war and his crime, he carefully avoided all allusion to either. He spoke however of his career in the South, and subsequently mentioned the battles in which he was engaged, and then remarked that the contest was one which was to decide the ascendancy of the ideas of either section of the country now in conflict with each other. He refused to express any sorrow for his offence, and joined in the religious exercises as one of the acts which precede ordinary death. After a brief interview, Beall received the Holy Communion from Rev. Dr. Weston, of St. John's Episcopal Church, and declared he was ready to meet his fate.

THE EXECUTION. The roll of a muffled drum called the guard on which was appointed to escort him to the gallows. The troops soon after appeared and consisted of a detachment of Co. A, of the regulars on the island, under the command of Sergeant Ferrin. They marched to the sidewalk in front of his cell, and formed a double file, preparatory to taking him into the brief custody which preceded his death.

At about half-past 12 o'clock, the Provost Marshal Lieut. Tallman, Twentieth New York Artillery, accompanied by the executioner, entered the condemned cell. Captain Beall was seated in his cell, apparently in deep thought. Rising to his feet, he smilingly addressed the officers with the words:—

'I am ready, gentlemen.' Holding his arms to the executioner, he said, 'let this thing be as brief as possible. It is to me a mere muscular effort. Make it as short as you can, when you get there.'

The pinning was then proceeded with in the usual manner, the same ropes which tied the arms of Hicks the pirate, Gordon the slave reeder, and Hawkins the negro murderer, being used.

At precisely a quarter to one o'clock, the prisoner emerged from the cell, and was the object of the anxious observers of a concourse composed of civilians and others. He walked with a firm step to the garrison yard, and the detachment which was ordered to escort him to the place of execution halted in the arched entrance to the garrison.

THE LAST WORDS. Marshal Murray and the Provost Marshal of the Fort stepping up, asked the prisoner if he had anything to say, to which he replied:—

'I protest against the execution of the sentence. It is absolute murder—brutal murder. I die in the defence and service of my country.'

At thirteen minutes past one o'clock, the black cap was drawn over the culprit's face, the Provost Marshal drew his sword, a noise was heard from inside the box, and the form of John Y. Beall was dangling in the air. The only movement noticeable in the body was a convulsive movement of the right leg, a shrugging in the shoulders, and a few twitches of the hands.

After hanging just 20 minutes, the body was lowered, when medical examination by Dr. Conner, U. S. A., proved that the neck was broken instantly, thus ending the earthly career of Beall without any agony. On removing the black cap the eyes were found to be wide open, giving the corpse a wild and ghastly look. It was then placed in the shell, and taken to the hospital, whence it will be given to the friends of deceased for interment.

The cell of the prisoner was visited by many after the execution, where a complete biography of his life was found on the table.

THE FOLLOWING LETTER, received by flag of truce, will show the spirit of the above gallant young Confederate soldier, who lies under sentence of death in a Northern prison:—

Fort Lafayette, Feb. 14, 1865. Dear Will,—Ere this reaches you, you will most probably have heard of my death. That I was tried by a military commission and hung by the enemy; and hung, I assert unjustly. It is both useless and wrong to repine for the past. Hanging, it was asserted, was ignominious; but crime only can make dishonor. Vengeance is mine, saith the Lord, and I will repay; therefore, do not show unkindness to prisoners. They are helpless.

Remember me kindly to my friends. Say to them that I am not aware of committing any crime. I die for my country.

No thirst for blood or lucre animated me in my course; for I had refused when solicited to engage in enterprises which I deemed destructive but illegitimate; and a few months ago I had but to have spoken, and I would have been red with the blood and rich with the plunder of the foe. But my hands are clear of blood, unless it be spilt in conflict, and not a cent enriches my pocket. Should you be spared through this strife, stay with mother and be a comfort to her old age. Endure the hardships of the campaign as a man. In my trunk and box you can get plenty of clothes. Give my love to mother, the girls too. May God bless you all, now and evermore is my prayer and wish for you. JOHN H. BEALL.

(From the Evening Post.) Who is Beall? He was born in Jefferson county, Virginia, and when he was hanged was about 32 years old. He was educated at the Charlottesville University, and his family possessed an ample fortune, valued, it is said, at a million and a half of dollars. At the breaking out of the war he joined the rebel forces and became a captain in the Second Virginia regiment, serving a part of the time under Stonewall Jackson.

He remained in that branch of the service until last year, when he received a commission as Acting Master's Mate in the rebel navy, and escaping to Canada, assisted in September last to seize the steamer Philo Parsons, on Lake Erie. The steamer Island Queen was also seized by Beall and his confederates, all of whom had gone on board as citizens. They scuttled the Island Queen, and subsequently attempted to get possession of the United States steamer Michigan, with the design, as it af-

terwards appeared, of liberating the rebel prisoners on Johnson's Island. These men were in the plot, but it was discovered, and the steamer Michigan captured the Philo Parsons with some of the pirates.

In December last Beall was arrested near Suspension Bridge by our detectives, and in Feb. was convicted of violating the laws of war, in acting as guerrilla and spy.

During his imprisonment he has at no time been disorderly, but has treated the officers in charge of him with uniform courtesy, and often conversed freely. He did not at any time waver, but declared that he had done right, and that his death would be that of a patriot.

On Saturday last Beall's mother arrived here from Harper's Ferry, near where the family resided, and obtaining a pass from General Dix, saw the prisoner. She remained with him for a considerable time; but it is understood returned southward immediately, and did not see him afterwards.

It appears that Beall was a religious man; he belonged to the Episcopal Church, and was once a lay member of the Diocesan Convention of his State. Twice to-day he took the sacrament, administered by Dr. Weston.

SPEECH OF HON. A. LONG, OF OHIO, IN CONGRESS Feb. 7.—Before the revolution, Great Britain had thirteen colonies in North America, existing under separate charters or royal grants, and having each its own governor, legislative assembly, and court of justice. These colonies were as wholly separate from each other as though they were different and distinct nations, and so little did they harmonize with each other that only four years before the revolutionary war commenced, Dr. Franklin declared 'that only the hand of God could unite them.'

On the 4th day of July, 1776, these colonies, through their delegates in the Colonial Congress, declared themselves independent of Great Britain: 'These Colonies are, and of right ought to be, free and independent States.' Did this transfer their sovereignty, from the Crown to the Congress? Did it consolidate them into one people? My colleague [Mr. Garfield] says it did. If so, why were Articles of Confederation drafted in 1777, assented to by eleven of the States 1778, but not finally acted upon by all until 1781? If the people were one people, or the States were consolidated, why did they confederate together. A confederation means a league of sovereign States or nations, nothing more. They must be sovereign, otherwise they cannot consent. The right to do so is derived from their sovereignty. The fractional parts of a nation cannot enter into obligations with other nations. This compact was made as any other treaty would have been made, by the State Governments, not by the States themselves.

When the Articles of Confederation were drafted, they were called Articles of Confederation, which, or an equivalent term, would not have been proper had the several States intended to merge their individual existence into one nationality; and they were, in fact, as in name, Articles of Confederation, entered into by the several States with each other to secure those objects along for which confederacies are ordinarily formed, to wit: State or national security against the force or violence of foreign nations, and to prevent discord among themselves respectively.

In these Articles not a solitary provision can be found for the protection of individual rights, or those which belong to the citizen. The five great objects of government, the protection of life, liberty, person, property, and reputation, are wholly omitted—a strange omission, indeed, if the object had been to consolidate the people of the thirteen States into a hypothesis that they were designed merely to protect the State against external violence, while security to individual rights was left to be provided for as the wisdom of the sovereign people of each State should think best, acting through their own several and separate State governments. During the eleven years that the States acted under these Articles of Confederation they acted as separate States, the power being wielded by a congress of State delegates, who acted together, and voted one vote for each State. But that the Articles of 1778 created a league or confederation of sovereign States or nations, and nothing more, is proved beyond the possibility of rational contradiction; in the fact that by the provisional articles, or treaty of peace between Great Britain and the States, signed at Paris on the 30th of Nov., 1782, [see Hensard's Parliamentary History, volume 25, page 354.] the former Government recognized them each, by name, as separate and independent States, as follows:—

'Art. 1. His Britannic Majesty acknowledges the said United States, viz. New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, to be free, sovereign, and independent States; that he treats with them as such; and for him H. H. his heirs, and successors, relinquishes all claim to the government, property, and territorial rights of the same, and every part thereof.'

A Rev. Chas. A. Bradshaw, with his wife, who had been holding frequent revival meetings in a village near Litchfield, Conn., was disturbed in the middle of one of them, a few nights since, by two constables, who concluded the services by explaining that the 'Rev.' Bradshaw had been under arrest at Oswego, N. Y., for passing counterfeit money and printing false to his bondsmen; also that he left behind him another wife. This last 'call' was so urgent that he concluded to accept it.

AFFAIRS AT NEW ORLEANS.—Extract from a New Orleans letter of the 13th of January, 1865.—There is a great deal of talk about the demoralization of the people here and of the corruption existing. I think the people are as true to the cause, as uncompromising and untamable, as ever. Mary, it is true, are seeking temporary, if not new, homes in Mexico; but the general conviction appears to be in the ultimate triumph of the Southern people, and that they will secure the rights they have so long striven for. Numerous arrests still take place upon the most frivolous pretexts too. A member of a family writing to another beyond the lines, if the missive should be intercepted, is sure to subject the incautious writer to incarceration in a dungeon. The son-in-law of—yesterday received sentence in a prolonged imprisonment at the Tortugas for this kind of offence; in fact, they consider any one having sought to lose as fair game, and they run him down as such accordingly. Mr.—has been much afflicted; he lost his only son and an interesting daughter within two weeks of scarlet fever, and his house was searched by detectives while the dead lay therein. We are fast getting to be rivals of Poland in our relations with the best Government ever framed. I think Russia will have gracefully to yield to the United States so-called.

Why is a thief going to force open the lock of a conveyance like a man going to a particular street in London?—Because he is going to pick a dilly—Piccadilly.

No man is wise enough, or good enough, to be trusted with unlimited power.

The temple of happiness stands in a humble vale, but the tower of greatness is built upon a slippery precipice.

Why is a dish of meat placed on a letter of the alphabet like a flower?—Because it is a pie on a peony.

Why is a celebrated parrot like a giant of old?—Because it is a 'polly famous'—Polypemus.

Why is the residence of the Lord of the Manor like that which has life, and no life?—Because it is a man or house—manor-house.

He that has made time his enemy, will have but little to hope from his friends.

The True Witness.

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THE TRUE WITNESS can be had at the News Depots Single copy 3d.

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

MONTREAL, FRIDAY, MARCH 10.

ECCLIASTICAL CALENDAR. MARCH—1865.

Friday, 10—Ember Day. Saturday, 11—Ember Day. Sunday, 12—SECOND OF LENT. Monday, 13—St. Gregory, P.D. Tuesday, 14—Of the Feria. Wednesday, 15—Of the Feria. Thursday, 16—Of the Feria.

REGULATIONS FOR LENT.—All days of Lent, Sundays excepted, from Ash Wednesday to Holy Saturday included, are days of fasting and abstinence.

The use of flesh meat at every meal is permitted on all the Sundays of Lent with the exception of Palm Sunday.

The use of fish meat is also by a special indulgence allowed at the one repast on the Mondays, Tuesdays, and Thursdays of every week from the first Sunday after Lent, to Palm Sunday. On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

On Sunday last was read a second Pastoral from His Lordship the Bishop of Montreal, dated Rome, 23rd January, proclaiming the Jubilee for the month of June next.

NEWS OF THE WEEK

Our fears are confirmed, for the mails from England bring us the sad news of the death of the Cardinal Archbishop of Westminster on the 15th ult. In our next we hope to be able to lay before our readers a biographical notice of the great and good man, who took so prominent a part in the building up again of the Church in England.

His successor is of course as yet not named. In all other respects, the European news is devoid of interest.

A rumor reaches us, and it is to be feared it has some foundation in truth, to the effect that Gen. Early, and a small Confederate force under his command, have been cut off and captured by Gen. Sherman.

Mr. Abe Lincoln was duly inaugurated President of the Northern States on Saturday last. He made the usual address, in the course of which he let off a lot of Scripture, thus illustrating the old adage, and setting up for himself a quasi odor of sanctity.

For the present the Ministerial scheme of Union is knocked on the head, the people of the Lower Provinces will have none of it; in New Brunswick the elections have gone against the Ministry, and without the co-operation of New Brunswick, the plan is impossible.

So our Ministers propose to push the Resolutions through the Legislature; and having thus fully committed the people of Lower Canada to the principle, and having obtained the necessary supplies, to prorogue to June next. In the interim some of the Ministers will have an interview with the Imperial authorities.

On the School Question it seems that our Ministers have made up their minds to refuse justice to the Catholic minority of the West; for whilst they promise full redress to the Protestant minority here, they hold out no hopes to our brethren in Upper Canada.

Thus is the regime of Protestant Ascendancy about to be inaugurated. The brutal insults and personal outrages to which already the Sisters of Charity in Toronto are exposed from the truly Liberal people of that city, under the teachings of Mr. George Brown, have called forth an indignant remonstrance from the Bishop, the Right Rev. Dr. Lynch.

What will be the lot of the Catholics of Upper Canada when the projected Clear-Grub policy shall have been carried into effect? The case of the St. Alban Raiders has been postponed for another week in consequence of the sickness of Judge Smith.

His Lordship the Bishop of Three Rivers has issued a Pastoral, publishing the late Encyclical of the Sovereign Pontiff.

THE DEFENCES OF CANADA.—It is remarked by Hegel in his Philosophy of History that nations are never so dangerous to their neighbors as at the close of their own domestic troubles. This aphorism has received many an illustration: notably in the case of revolutionary France, inwardly bleeding from intestine disorders, and yet on every frontier menacing her neighbors. The United States may, and probably soon will, furnish another equally forcible illustration of the same truth.

We cannot therefore but look upon an Official Report on the military condition of these Provinces, and their means of waging a defensive war with the United States, as exceedingly opportune at the present moment; coming too at all does from a highly distinguished Engineer Officer, Colonel Jervois, especially deputed by the British Government to enquire into, and report on, the subject. That Report is now before us, having been laid before the Imperial Parliament, and published in all the Journals.

The idea of Col. Jervois is that Canada, that portion of it at least which lies North of the Lakes, and on the left bank of the St. Lawrence, might be successfully defended under certain conditions—to wit: That Montreal—which would in case of war be the chief or vital point of attack—Quebec, and Kingston be properly protected by fortifications; that the St. Lawrence betwixt Quebec and Montreal be defended and commanded by a powerful fleet of iron clad gun boats on Lake Ontario be established, and of course maintained by means of communication betwixt the said Lake, and the head of the Ocean navigation. These works, which would cost about six millions of dollars, accomplished, and an effective militia force organized, the country lying to the North of the Lakes, and on the left bank of the St. Lawrence, might, with the aid of a powerful fleet of iron clad gun boats on the St. Lawrence and on the Lake, be defended successfully. So at least thinks Col. Jervois, no doubt a most competent judge in the premises.

“His plan” says the Montreal Gazette “points to the abandonment of the South bank of the St. Lawrence”—(on which bank run all our railroads communicating with Quebec and the Lower Provinces)—“in case of war, and to this great river as the natural breastwork of the country; the canals and the Victoria Bridge being secured, and reliance placed to a great extent on the naval arm for protection, Kingston and the Lake towns would, in that case, have to be fortified, and naval supremacy constantly maintained on our inland waters.” But it is this is the only plan upon which Canada can be defended, what monstrous absurdity would be an intercolonial railroad, running on the South or right bank of the St. Lawrence, as a means of military communication betwixt Montreal (the heart of Canada at which according to Col. Jervois the enemy would first strike)—and the Lower Provinces; and yet without constant, safe, and rapid railroad communication betwixt one another, it would be impossible for the Lower Provinces to take any part in the defence of Canada, or for the latter to co-operate towards the defence of the Lower Provinces. This is why the TRUE WITNESS has always treated as duncombe the argument that the proposed political Union of the B. N. American Provinces would increase their military strength, and add to their means of resistance. It cannot do so for geographical reasons, and because there can be established no constant, certain, and rapid means of military communication betwixt countries separated from one another by the common enemy. For, if the plan for the defence of Canada embraces as an essential condition “the abandonment of the South or right Bank of the St. Lawrence” as the Gazette admits, then it is a self-evident proposition that “all lines of communication betwixt the different parts of British North America to be of any the slightest use for military purposes must be constructed entirely on the left bank of the St. Lawrence.”—TRUE WITNESS, 24th ult.; and if this be so, the argument that the political Union of the B. N. American Provinces will give military strength, is effectually disposed of, as an unmitigated sham.

So also if all on the South or right bank of the St. Lawrence must in case of war be abandoned to the enemy, it follows that the Beatharnon Canal, which is constructed on that bank, and with all means of water communication betwixt the Ocean and Lake Ontario must also be abandoned; and yet without that means of communication it would be impossible for us to maintain a naval supremacy on the Lakes; and without that naval supremacy, Canada cannot, according to a judge so competent as Col. Jervois, be successfully defended. It is therefore, as we have always insisted, self-evident that, if Canada is to be defended, the two works of primary and paramount importance are a railroad on the left bank of the St. Lawrence to connect Montreal and Quebec; and a series of canals of sufficient dimensions to receive iron clad gunboats, betwixt the head of the Ocean navigation and Lake Ontario, and constructed entirely on the left bank or Canadian side of the St. Lawrence. When we shall see these works, these indispen-

sable preliminaries to the defence of Canada, undertaken, then, but not before, shall we believe that there exists a serious intention to defend this country; then, but not before shall we be able to look upon the argument that “Union is Strength,” as aught but duncombe; and then, but not before shall we be able to believe that the Confederation scheme of the Ministry has been dictated by patriotic motives, or that its advocates are sincere when they recommend it to us as a means of delivering us from the danger and degradation of annexation to the U. States. In short Col. Jervois’ Report is conclusive as to the impossibility of any military advantages accruing from the political union of the B. N. A. Provinces; since it is based on the idea that the left bank of the St. Lawrence only is susceptible of defence, and that all on the right bank, that is to say, our means of land communication with the Lower Provinces, must be abandoned to the enemy.

KEEPING A DISORDERLY HOUSE.—The debates in the Provincial Parliament have been diversified, not to say enlivened by a little set-to betwixt M. M. Cauchon and Dufresne. The latter, it seems, had made a motion for certain papers, whose production it is hinted would curiously reflect M. Cauchon. M. Cauchon warned M. Dufresne, that if he (M. Dufresne) should spit upon him, he (M. Cauchon) would spit upon him (M. Dufresne). Out of this intricate impeach the row arose. M. Dufresne insinuated that M. Cauchon was a liar; M. Cauchon hit M. Dufresne in the face, or otherwise pitched into him; but Mr. White stepping betwixt the enraged legislators, the House had time to interfere, and clearing the galleries, it proceeded to discuss the business, which ended in a rebuke to M. Cauchon. Altogether the affair was very disgraceful, and strikingly characteristic of our Provincial legislature, and of our Canadian public men.

The verbal diarrhoea provoked by the introduction of the Union Resolution, has continued unabated intensity through the week.—The result cannot be doubtful, for the Ministry have a majority ready to follow whithersoever they please to lead.

What with the Grand Trunk, and what with Nunneries, our poor dear brother of the Witness has a hard time of it. As the prophets of old had a mission, and it was appointed to them to take up their parable against Israel, and to denounce the abominations which made Judah degenerate, so our contemporary has his mission to the people of Canada, and his warning to deliver against “Railroad Companies,” and the Sister of Charity. To this mission, to this high and holy work does Brother Mawworm incessantly and indefatigably address himself. He slumbers not, neither is there with him any folding of the hands to sleep. He is always at it, pitching into one or the other of the obnoxious institutions bedecked with truth, of common sense, or of the requirements of English grammar. You cannot take up a number of the Witness without being impressed with the good man’s zeal, whatever may be your opinion of his honesty or his intelligence; and if in one column you are almost sure to fall in with some text from the Apocalypse strikingly applicable to the Grand Trunk, or some startling analogies betwixt Mr. Brydges and the “Man of Sin,” so in another column you are certain to discover some savage onslaught upon Nunneries, some dreadful revelations concerning the Sister of Charity. No matter what the subject treated of in his articles, our ingenious contemporary always contrives somehow or other to drag in some cutting allusion to one or the other, if not to both, of these abominations; and like an evangelical Cato, to find occasion to deliver his opinion that they must both be destroyed, exterminated, or as the Yankees bare it, “catawampusly chewed up.”

Diverse as are the charges which our good brother of the Witness delights to urge against the Nunneries, there is one to which he ever returns with especial relish, and renewed vigor. Not that he urges it indeed in explicit terms, but implicitly and in the form of an innuendo, since the latter is more difficult to deal with than would be a direct straightforward accusation.—The Witness for instance is too cautious to say *totidem verbis* that the Sisters in charge of the Foundling Department of the Grey Nunnery kill, or of set purpose allow to perish, the unfortunate infants deposited by unnatural parents at their doors; but he shrieks not from innuendo as much; and he directly attributes the great amount of infant mortality which our city statistics record, to the Foundling Asylum, and the ladies of the Grey Nunnery. We copy, for instance, from the Witness of the 10th of Jan. last, premising that the Italics are our own:—

The frightful infant mortality of Montreal is, we have long believed, chiefly attributable to the Foundling Hospital, but there are, no doubt, other causes operating to produce the murderous result. The Corporation or the Government should take immediate means to have the matter thoroughly investigated, and they would do so but for the institutions of the Church of Rome, which stand in the way, and which will tolerate no investigation. * The whole

world cries out in indignation at the sacrifice of human life under the ear of Juggernaut, but nobody seems disturbed at the destruction of infants in Montreal. In the one case the victims are five or six annually, and those voluntary. In the other case the number is from 20 to 60 per week, and all involuntary.—Ed. Wit.

We will commence our comments on the above by remarking that though the deaths amongst the infants exposed at the door of the Foundling Asylum, in appearance affect the mortality of the city, yet in fact, these deaths occur for the most part amongst infants under six months of age, and consequently out at nurse in the rural districts. The Sisters, however, who keep a strict watch over their infant charges in the country, and who visit them constantly and at unexpected hours to make sure that they are taken good care of, make a weekly report of the deaths amongst these infants; and thus in fact a large portion of the mortality of the rural districts is credited to the city. We will now lay before our readers some of the statistics of the Foundling Asylum; showing the per centage of deaths during the first nine weeks of the current year—and the actual mortality during the first six months of 1864:—

Table with 3 columns: Date, Received, Died. Rows for January 1865, February, and To March 4th.

Of these 141 children received, 22 were sick, 5 frost-bitten, 5 were covered with sores, 30 were suffering severely from exposure to cold, and 2 were actually moribund. That the mortality amongst infants under two months old, and under such conditions, should amount to nearly 40 per cent is certainly not extraordinary, not a symptom of any negligence on the part of the Sisters of Charity.

We admit that the mortality is large; but the ages at which that mortality chiefly occurs, is a sufficient refutation of the infamous insinuations of the Witness. The annexed table shows the actual number of deaths amongst the Foundlings during the first six months of 1864, and the respective ages at which these deaths occurred.

During these six months there occurred amongst the infants of the Foundling Asylum 273 deaths, of which we have the following details:—

Table with 2 columns: Age Group, Number of Deaths. Rows for Under one week, Under two weeks, Under three weeks, Under two months, Under three months, Under six months, and Total.

We invite attention to these figures, because they bear conclusive evidence as to the truth or falsity of the hideous charge preferred or insinuated against the Sisters of the Foundling Hospital. If the mortality amongst the infant charges was “attributable” to that institution, or the consequence in any manner of the cruel or negligent treatment of the infants therein received, it would follow that the mortality would be greatest amongst those infants who had been for the longest period exposed to its deleterious influences; whilst if, on the contrary, that mortality be owing to causes over which the Sisters of Charity have no control, and which they do their best by kind and judicious treatment to counteract, we should find that the mortality was the least amongst those who had the longest experienced that kind and judicious treatment. Now what are the actual facts of the case? Why these: that of 273 deaths, 219 happened amongst infants during the first two months after their reception, against 54 in the course of the next four months. This proves that the great mortality of the infant charges of the Foundling institution is not due to negligence or injudicious treatment on the part of its managers; and that, on the contrary, the latter do, to a very great extent, manage by the cares which they lavish upon their infant charges, to counteract the pernicious influences to which the latter had been exposed before being left at the door of the Asylum. The fact is that the great majority of the infants brought to the Asylum are neither moribund, actually in extremis; or else bearing within their bosoms the seed of death, whose development no cares, no attentions however lavishly exhibited can arrest. This is the explanation of the great infant mortality of the Foundling Hospital; and if the public knew the antecedents of the exposed infants, the conditions under which they are generally discovered by the Sisters, they would marvel, not at the great mortality, but at the large percentage rescued from death amongst infants so dangerously exposed; and at the heroism, and self-sacrificing charity of the kind ladies by whom this marvel is wrought.

Let us come to facts, which we would have avoided, were it not that the cowardly insinuations of the Witness compel us in justice to the Sisters of Charity to raise a corner of the veil that conceals them from the world.

The infants exposed at the Foundling Hospital are, as our readers may well imagine, children of dissolute parents, born in shame, the heirs of crime and debauchery. Often has their existence been tampered with ere yet they saw the light, by their unnatural parents who, in the

advertising columns of our press, are indoctrinated in the art of procuring abortion, and destroying infant life. Not from the city of Montreal alone, but from the rural districts, from Upper Canada, and from the United States, packed up in cases, wrapped up in paper, by all manner of conveyances, and in all weathers, are these unfortunate little ones brought to and left at the door of the Foundling Hospital, where they are picked up sometimes severely frost bitten, by the porter. Here are a few, from amongst many similar cases of which we have received the particulars from the Sisters themselves, as of recent occurrence:—

- 1. An infant from St. Lin, shot up in a box, brought by a man who knew not what the package contained. 2. Another in December last, half frozen when discovered. It was necessary to thaw the clothes in which it was wrapped up, from its body. The infant died within four hours. 3. Another brought to the asylum in a carpet bag, packed. 4. Another left at the door wrapped up in a newspaper, but in every other respect in the same condition as when it came into the world, &c., &c. 5. Another wrapped up in a man’s coat. 6. Another left beneath the seat of a sick person in the Church after Mass. 7. Another picked up at the door of his house by Mr. —, in the heat of summer. The child when discovered was fearfully scorched, and had a least-some discharge from its eye. 8. Another discovered tied up in a bag, and hung up to the door of a house. 9. Another wrapped up in a piece of an old petticoat, and thrown in this condition on the front of a sleigh on which it was brought; all the way from Acton. 10. Another discovered in a basket with which some children were playing; another thrown head foremost on the floor of the parlor, the beast running away at full speed; another found in the church at Quebec, half naked, and nearly frozen; with much difficulty the poor thing was kept alive for two days. Another in a similar condition in the Chapel of the St. Joseph Asylum, &c., &c. 11. Hundreds of others brought from great distances without having tasted milk, or nourishment of any kind, either during the long voyage or previous to their departure.

We need not continue this tale of horror.—These are the conditions under which, almost without exception, the infants of the Foundling Hospital are received by the Sisters; and we are sure that there is no medical man but who will agree with us that it is marvellous that, of infants so exposed, and so treated immediately upon coming into the world any should escape death. Here are some further statistics on the subject.

From the Times Dublin correspondence of the 6th January last it appears that at the opening of a ward for children in the Meath Hospital, and in the presence of the Lord Lieutenant of Ireland, of the Protestant Archbishop of Dublin, and other dignitaries—a Report was read on the subject of infant mortality under the most favorable circumstances. By this Report we learn:—

“That the mortality of children in London up to the tenth year of their age is about 35 per cent. In Manchester the mortality before five years is 55 per cent. In Berlin on an average of 40 years, ending in 1822, 62 per cent died in the first year of existence; and during the war in the early part of the present century we have the authority of Caspar for stating that not less than 71 per cent perished.—London Times.

See then by what frail a tenure infant life is held! when it is so greatly affected by the slightest change in the political conditions of a country; and if the average infant mortality of Berlin were raised from 55 to 71 per cent by a change from a state of peace to that of war, is there anything to be wondered at in the fact that the mortality amongst the exposed and ill-treated infants of the Foundling Hospital rises sometimes to about 80 per cent on the whole number received?

But it may be asked “What is the use of a Foundling Hospital, if after all it can effect so little?” We reply that its advantages are many and great. In the first place it diminishes the amount of child murder; and though the mother who abandons her child to the Foundling Hospital has generally sinned against chastity, yet she is not, in intent at least, a murderer. In the second place, the mestimable blessing of Baptism is secured to the infant, and its eternal salvation is thus assured; and in the third place, a certain number of infants, small in amount, it is true, are rescued from certain death; since but for the Foundling Hospital they would have all been murdered by their parents to conceal their shame.

Again it may be urged that the Foundling Hospital causes, or at all events encourages, the crime of incontinence, and thus promotes the very evil which it professes to cure. So with equal reason it may be urged that Hospitals encourage people to contract fevers and other diseases; and that men break their legs or arms because there is a “Casualty Ward” wherein such cases as theirs are received. No! It is in the moral as in the material order. Hospitals and Foundling Asylums are the symptoms, and the concomitants, not the causes or antecedents, of disease, either physical or spiritual. Illicit connexions and their fruits abound in Canada, and in the United States—whenever many of the infant charges of the Montreal Foundling Asylum are received—not because of the existence of that institution, but because the passions are strong, and the restraints of religion have been thrown aside; and the only effect of the Foundling Asylum is this—That whilst it greatly diminishes the temptation to child murder, it often offers to the erring mother a chance of returning to the paths of virtue, which would be closed to her, were she ever to be accompanied by the living evidence of her former crime.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, February 9.—The *Moniteur* publishes the following Imperial decree, signed by the Emperor, and countersigned by M. Baroche, Keeper of the Seals and Minister of Justice and Public Worship, dated the 8th of February, 1865, in reference to the Bishops of Moulins and of Besancon having read the Encyclical from the pulpit:—

"We have decreed, and decree as follows:— Art 1. There is an abuse in the fact of having read from the pulpit a portion of the Encyclical Letter, the reception and publication of which were not authorised by us throughout the French Empire.

"Art II. Our Minister of State, &c., is ordered to see this decree carried out, which will be inserted in the *Bulletin des Lois*."

The *Moniteur* also publishes the following:— "The Minister of Foreign Affairs, having received the Emperor's orders, has requested the Ambassador of His Majesty to the Holy See to complain of two letters addressed by the Apostolic Nuncio to the Bishops of Orleans and Poitiers, letters which have been published in the public journals, and which constitute a breach of the rules of international and French public law."

Paris, Feb. 7, 1865.—Since my last letter the pamphlet of Mgr. Dupanloup has passed through twenty one editions, and became an event. This document, which has riveted the attention of the Paris press for the last fortnight, is naturally viewed in opposite lights by contending parties. Looking first to some of the dominant organs of the press—whilst the *Opinion Nationale*, an atheistical paper, represents it as a rebuttal and a parachute, in fact, a shield to the Encyclical, which had gone too far, *La France* takes up, as usual, an impossible position in attempting to put a Gallican face on revolutionary measures, affects to scold the *Opinion* and play the peace-maker between the extreme parties.

The fact is, however, that the revolutionary press is shut up and utterly discomfited by the Papal and Episcopal documents, of which the former, to use the expression of an eminent French publicist of my acquaintance, is a complete *rensiite* (success), while the Bishop's brochure has produced an effect so immense that nothing comparable to it has occurred at Paris for years. I have ascertained from the same authority that the revolutionary party are *tres enragés* at this result, while the Emperor is reported to be very dissatisfied with this blunder of M. Baroche, in lending himself to the misinterpretations of ignorant journalists. Indeed, it appears that the machinations of the enemies of the Church have received a signal defeat. For the bureaux of Legitimist and Rationalistic journals are inundated with letters from Cares and his inferior Clergy, protesting their adherence to the Bishops and the Encyclical, because the *Opinion Nationale* and other journals had presumed to insinuate that a large section of the lower Clergy disagreed with their superiors, and are democratic in their tendencies.

On the whole I understand that the pamphlet has had the most salutary effect on wavering minds, and is the means of a great increase of fervor in the devotion of Parisians.

A conversation I lately had with a free-thinker of Protestant connection establishes the accuracy of these views. He, repeating the cant phrases of his school, and of the revolutionary press, assumed that the Encyclical was an encroachment of Church authority, or, as he called it, Papism, on the whole terrain of secular affairs converting Catholics into so many slaves. To this I objected that the Encyclical had been mistranslated, and that the Bishop of Orleans had shown that its true sense was simply a vindication of the great principles of truth, morality, and social order from those who would reduce all to chaos. His rejoinder was the usual argument of those unable to contend with facts, and with the logic of M. Dupanloup. He proceeded, namely, to assert, without a shadow of evidence, that the Bishop is by no means thought to be orthodox, and that his pamphlet does not express the real sense of the Encyclical or the mind of the Pope. My reply was short and easy, and I trust conclusive, for I merely pointed to the fact that the Pope had sanctioned an Italian translation of the Bishop's pamphlet at Rome, and that the Nuncio at Paris had written to the Bishop to compliment him on his excellent defence of the Papal document.—*Cor. Weekly Register*.

All topics, fade into insignificance before the coming struggle in the Senate in France, where the Opposition, as well as in the Corps Legislatif, cannot fail to be of a far more definite and organised character than it has been for years. Mgr. d'Arbois and the Cardinal Archbishop of Bordeaux reserve their defence of the Encyclical for the Senate, Cardinal Mathieu will justify his courageous initiative in his place as senator, and Mgr. Dupanloup, though unhonoured with a seat in the legislature, will be represented by his noble protest, which will form the text book of every orator, to whom the Holy See will look for the defence of its rights. The national as well as Catholic spirit pervading its every line is the best reply to the state of want of patriotism brought against the Ultramontane party, and its appeal to the sacred character of the national engagements, its withering sarcasm on the many lapses of national honor sanctioned by the Ministry, its avoidance of all that can excite the hate of parties, and its marvellous adroitness in placing Piedmont and not France in the wrong, and appealing straight to her feeling of *l'honneur des drapeaux*, form a masterpiece of political writing. The Convention is here winnowed and found to be chaff—weighed in the balance and found wanting in every element not only of justice but of common sense, a fact to which one contracting party is dissentient, a pretence of protection to the Pope which can deceive no one who does not wish to be deceived, and which is merely a diplomatic and international farce, to be followed by a tragedy of which this generation has not been a witness. The Bishop of Orleans spares no one, and while most acutely distinguishing between Piedmont and Italy, he lays bare the march of events from the Conference of Paris to the Convention of the 15th, with a clearness and brevity which defy denial and criticism, and which entitle them to the eternal gratitude not only of Catholics, but of every honest man, who is not of the creed of expediency, and who may, so much as he is being forgotten, so much had been forgotten by the superficial students of contemporary history, that a review of the past five years was necessary to enable the masses to form an appreciation of the scope and aim of the present treaty—of what France was pledged to, and how she was bound to keep that pledge of what Italy engaged to do and how she was likely to do it. Nothing short of the merciless dissection of the despatches, the debates, the discussions at public meetings, and the reports of the Italian press would have sufficed to prove the sense in which Italy at least understands the Convention, and is certain to act on it. That the pamphlet will be translated ere this in England, I take for granted; but such of your readers as can read it in the original should not fail to study it as a masterpiece of language, and still more as one of the noblest protests in behalf of right against might that has ever issued from the pen of a Christian Bishop.—*Cor. of Tablet*.

PARIS, Feb. 6.—The *Memorial Diplomatique* of yesterday says:— We learn from Mexico that the Emperor Maximilian in an autograph letter addressed to the Pope, has himself undertaken to explain to his Holiness the impious motives which have determined him to take the measures pointed out in his letter to the Minister of Justice. The young Emperor expresses himself in terms of the most profound respect for the common father of the faithful, but he is none the less firm as regards the duties imposed upon the Mexican Sovereign by the exigencies of the internal situation, and by the urgency of hastening the conciliation of the parties above whom the new dynasty ought to soar as a rallying point for the national aspirations.

The Franco Chambers were opened the 15th by a speech from the Emperor. His speech was mainly occupied with Domestic affairs. He was quite silent on American affairs. It refers to the settlement of the Danish question and French neutrality therein. It expatiates on the Italian convention and the benefits to be derived by Italy, as well as by the Holy See. The convention permits France to withdraw her troops from Rome, and it is as a mark of peace and conciliation. As regard Mexico the speech briefly says the new throne is becoming consolidated. The country is being pacified. Its immense resources are being developed the happy result of the valor of our soldiers—the good sense of the Mexican population, and the energy and intelligence of the sovereign. The Emperor rejoices at the French triumphs in Japan, Africa, &c. and then proceeds to enlarge upon measures of domestic legislation, proclaiming an ardent desire to cultivate the arts of peace, to cultivate friendship with the different powers and to only allow the voice of France to be heard for the right of peace.

An old soldier died at Mirecourt, in the Vosges on the 21st of January last, who, by a singular coincidence, was on duty on the 21st of January, 1793, at the foot of the scaffold on which Louis XVI. was executed. He subsequently served in the wars of the Republic and of the first Empire. His name was Fischer.

ITALY.

PISMONTE.—Turin, Feb. 4.—The King, justly indignant at the disrespect shown to him on Monday night by the uproar outside his palace and the emptiness within it, thought of leaving Turin at once, but his advisers prevailed upon him to remain and allow opportunity for expected apology and atonement. In a non-official manner the Government communicated with the municipality; and Count Fasolini, Prefect of the Province of Turin, urged the Marquis Rora, Syndic of the city, to take the steps desired. The Marquis is thought to have been averse from anything that might endanger his popularity here, but he called together the Municipal Junta, which is a sort of committee composed of six members of the Common Council, joined to it some other members of the municipality, and deliberated. The result was that a majority decided against taking conciliatory measures, and, after that decision, the Syndic, whatever his own wishes might be, was powerless. The consequence was that, late on Thursday night, the departure of the King was decided upon in a council of Ministers.

"Well," said a foreign friend to me yesterday afternoon with some justifiable bitterness of tone, "so they have hooted the King out of Turin!" This cannot be taken as a great exaggeration. It is quite certain that, when he departed "no man cried 'God bless him!'"—*Times Cor.*

FLORENCE, Feb. 3.—King Victor Emmanuel arrived here at 10 o'clock this evening.

The city is illuminated and decorated with flags. Feb. 4.—The report of the Committee of the Chamber of Deputies upon the legislative unification of Italy proposes the abolition of capital punishment. It is asserted that the King will visit Milan during the last few days of the Carnival, and that the Foreign Minister will accompany his Majesty.

Feb. 7.—The Municipal Council of this city have agreed unanimously to present an address to the King, and a deputation for that purpose have already left for Florence.

The *Gazzetta di Torino* of to-day denies the rumor that the Ministers of Foreign Powers have addressed complaints to the Government in reference to the conduct of the mob towards the Ambassadors on the 30th of January last. The Mazzinian organ, the *Diritto*, which has lately been more violent than ever in its language, has been seized twice within the last three days, for articles personally attacking the King. Such seizures, however, are nearly nominal; the greater part of the impression is distributed all the same, and the poison, if poison it be, filters through the public. The chief gaiters are the newsvendors, who, under pretence that a paper has been sequestered, sell it at four times its publishing price. "Except in the history of dynasties hurrying headlong to ruin," says the *Diritto* of this date, "we know not where to seek examples of such obstinate blindness as we have witnessed during these last days;" and much more in the same strain. Unfortunately, the conduct of Government and its agents has given only too much occasion for attacks in which truth is artfully mingled with exaggeration and reasonable in unreason.

On the Marches discontent is at its height, and a miserable little clique, usurping the names of the people, is holding meetings and passing resolutions in full defiance of the feeling of the better classes and the honest laboring population.

ROME.—A report is in circulation that last week Count de Sartiges presented another note to the Pontifical Government, but, on inquiring, I am told, on sacerdotal authority, that the nuncio at Paris Monsignor Obigi made the following communication to Cardinal Antonelli:—He had been received by the Emperor, but never with such an appearance of irritation. His Imperial Majesty declared that for many years he had done all that he possibly could to conciliate Rome with modern ideas, but to no purpose, and that he had been surprised by a moral blow (*schiaffo*) in the form of the Encyclical and Syllabus. From that day, therefore, he resolved not to make any further attempts at conciliation, but enclosing himself within the sphere of the interests of France, he would give full course to the Convention, with or without the assent of the Pope. Another note current on less authority, is that the French Bishops had agreed to read the Encyclical and Syllabus from their chairs on the Feast of the Purification; that such an intention had come to the knowledge of the Emperor, and that Count de Sartiges was directed to communicate to His Holiness that in the event of such an intention being carried out the French flag would be lowered immediately. Whether true or not, it is evident that the revelations between the Imperial and Pontifical Courts are most unsatisfactory, and that with the dogged consciousness of the Pops and the determined resistance of the Emperor it is impossible to say to what extremities things may be driven.—*Cor. of Tablet*.

The photographers of Rome are all busy in printing portraits of Pius IX., as the demands which have come from France and Germany since the publication of the Encyclical surpass all expectations.

The *Progresso Sociale* of Rome, has had the happy idea of opening its columns to a subscription to offer a sword of honor to each of two brothers, officers in the Prussian army, who have been compelled to leave that service for having declared that their conscience did not allow them to fight a duel. This idea has pleased the Holy Father that he has inscribed his name at the head of the list for the sum of 50 dollars. Cardinal Antonelli, Mgr. de Merode, and the greater part of the officers of the Papal army have followed the example of His Holiness, and several of the names of the officers of the French corps of occupation also figure on the subscription list.

The arrest of the whole gang of thieves who infested Rome during the winter season has led to the discovery of their singular organisation. Their chief or "president" was a count; they also had a secretary, a treasurer, and other officials. It has also been found that they pretended to have a political character; namely, that of keeping up agitation in Rome during the season when most foreigners visit her, and to bring about that the number of foreign visitors should be lessened from year to year, from the dread of their misdeeds.—*Cor. Weekly Register*.

The Pontifical Annual for 1865, gives us the following particulars of the state of the Catholic Hierarchy:—The Pope bears the titles of Vicar of Jesus Christ, Successor of the Prince of the Apostles, Sovereign Pontiff of the whole Church, Patriarch of the West, Primate of Italy, Metropolitan of Rome.

The Sacred College of Cardinals consists of six Cardinals Bishops, Suffragans of the See of Rome; fifty Cardinals Priests, bearing the titles of the fifty oldest parish churches of Rome; and sixteen Cardinal Deacons, bearing the titles of Deaconries or ancient hospitals of the Eternal City. Nine Cardinals were created by Gregory XVI. and forty-three by Pius IX. The Catholic Hierarchy consists of twelve Patriarchal Sees, five of which belong to the Eastern rites; 154 Archiepiscopal Sees, twenty four of which belong to the Eastern rites; and 689 Episcopal Sees, forty-four of which belong to the Eastern rites. 127 of these Sees are vacant at present; and most of these are in Italy. Thirty-four titles of Archbishops *in partibus infidelium* are still kept up, and 201 titles of Bishops. So that there are actually 963 Catholic Bishops in the world. There are 101 Vicariates Apostolic, five Apostolic Delegations, and 21 Prefectures. Pius IX. has created four Archbishops and 14 Bishops, besides raising twelve Bishops sees to the Metropolitan rank, and creating fifteen Vicariates Apostolic, one Delegation, and six Prefectures.

The Papal Diplomatic Service consists, at present, of eight Nuncios, at Brussels, Lisbon, Madrid, Mexico, Munich, Naples, Paris, Vienna; three Internuncios at the Hague, Florence, and Modena, and Rio Janeiro; and one Charge d'Affaires at Lucerne. The population of the Papal States, including the usurped provinces, amounts to 3, 134, 688 inhabitants.

KINGDOM OF NAPLES.—The State of Naples is, if possible, more disturbed than ever, and the political ferment is at its height. The demonstrations of the 15th in favour of Francis II. have been the signal and excuse for a dozen arrests and perquisitions in the houses of the principal citizens of Palermo. The Murchese Mostillaro, Conte de Sanfilippo and others, have been carried off to prison on the denunciation of an anonymous correspondent of the *Precursore*, and the *Questura* is occupied incessantly in hunting out new Royalist plots. The inquiry into the case of the deaf mute, Antonio Capello, forced on the Government by the perseverance of Signor Morvillo, and the interpellations of D'Onofre Reggio in the Chamber is suspended, for the facts elicited in the first two days' sitting of the court were so revolting that the Government quietly suppressed the rest of the proceedings. There was one feeling only manifested by the audience, that of vehement disgust and indignation, and this was so boldly and unmistakably shown, that it was considered prudent to close the sittings. At San Giovanni Di Camerata (in Sicily) twenty robbers took possession of the village—sacked it, robbed the principal proprietors of their money plate and linen, putting them to the torture to discover more; and when the dispatches left were still holding the place (a town numbering 3,000 souls) against the Italian troops, who, for once, were well employed. The country is unsafe; a mile out of the large towns, and the reactionary movement is replaced by highway robbery and murder by wholesale. The Piedmontese are powerless to struggle with the evil, for they are so cordially detested, that even to get rid of the robbers the inhabitants will not support them. An eruption has just broken out in Mount Etna, and the lava is flowing towards Catania, but as yet no danger is anticipated. The Prefect of Messina has started for Catania with six fire engines, for what purpose does not appear from the telegram which announces his departure. Private letters from Sicily fully confirm all that is stated in the Liberal Italian press of the public insecurity, and persons who calculate the Government of Rome by adding a few isolated thefts and street assaults, absurdly and intentionally exaggerated, should read the fearful chronicle of rapine and murder which forms the staple of every local newspaper south of Naples. Law does not exist, or only in the form of drumhead court-martial; women, priests, and peasants are arrested, exiled, or shot without further preliminary than the order of a sub-lieutenant, and a reference to the Pica Law, while armed robbers are devastating the country, and laying waste the entire island of Sicily, and the troops are utterly powerless to suppress the evil. "Let us hear no more," says the *Campagna del Popolo*, "of the impudent assertions regarding the security of life and property; a real and criminal brigandage has replaced the political, and the *Questura* is powerless before it. The facts of Camerata, true and *bonale* as they are to us, will scarcely be credited in Europe, reading, as they do, like a page of the wars of the 13th century; but they are a natural consequence of the daily quota furnished to the infamous page of Italian history, whose initiative dates from 1860." This from an ex-*Garibaldian* journal is pretty strong testimony, and it is always as well to have it "from the mouth of the enemy" and the hand of those that hate us.—*Cor. of Tablet*.

PRUSSIA.

"Prussia," says the *Journal des Villes et Campagnes*, "keeps up, in concert with Russia, its horrible system of persecution against Poland. The Minister of the Interior has just forwarded instructions to governors of provinces, concerning the *Œuvre du Catholicisme en Pologne*, which has been recently founded at Paris. He falsely accuses this society of political tendencies and forbids subscription to be raised for it on Prussian territory."

POLAND AND RUSSIA.

CRACOW, Feb. 1.—A fact which has come to my knowledge should act as a warning to Polish exiles who think of throwing themselves on the tender mercies of the Czar. M. C. Abramowicz, a refugee, wishing to return to his own country, applied at the Russian Legation at Dresden for a pass, which he obtained in due form. On arriving at the frontier, however, he was arrested and taken to the citadel of Kioff, where he was condemned by court-martial to 12 years hard labour. Another case of injustice is that of M. Joseph Gluzinski, a quiet literary man, who has earned a respectable reputation by several treatises on political economy and agriculture, and has always kept aloof from politics. Recently the Government discovered that a distant relation of his had taken an active part in the insurrection, and M. Gluzinski was immediately arrested and transported to Siberia.

The appointment of the Grand Duke Constantine as President of the Council of the Empire at St. Petersburg has caused a great deal of surprise in

Russia, and not a little alarm among the advocates of a policy of extermination in Poland. The nomination of M. Millutin as member of the Council, and of M. Oronowski a well-known partisan of Mouravieff, as secretary, has done much to allay those fears; but the disappointment of the old Russian party clearly appeared from several alarming articles in the *Moscow Gazette*, in one of which Russia is represented as being in extreme danger from the machinations of the Poles and the party of action, and every Russian is exhorted, in the words of Nelson, "to do his duty"—the duty of a Russian, as the *Moscow Gazette* understands it, being to use all his efforts to eradicate the Polish element from the soil of Russia. This work is still continued with as much perseverance as ever in the kingdom of Poland. By a recent decree the teaching of Russian is made obligatory in the higher schools, and the military commandants are extending this order to the schools in the villages.

Russian colonisation is proceeding in Lithuania on a large scale. In order to attract Russian officials to the country, Mouravieff has offered them an increase of 50 per cent. on their salaries; and the Government at St. Petersburg having objected to this measure on account of the crippled state of Russian finance, he answered that the extra expense would be provided for by new contributions on the Lithuanian proprietors.—*Cor. of Post*.

A man of singular courage and energy, M. J. Waszkowski, who had for some time held the office of revolutionary town captain at Warsaw, has just been arrested. He had been present at the execution of Colonel Traugott and the other member of the National Government, three months ago, and remained in the capital ever since, in spite of the remonstrances of his friends, who justly feared that his patriotic enthusiasm and devotion would betray him to the Russian authorities. He had been entrusted with large sums by the National Government during the insurrection, and his probity and disinterestedness were such that at the moment he was taken he was almost destitute. He was deeply implicated in the late movement, and there is not the slightest hope of his escaping the death of his companions in the National Government.

While the Polish patriots are thus dying off one by one on the gallows, the exactors of the savage decrees of the Russian Government in Poland are being loaded with pensions and honours.—*ib.*

THE MYSTERIES OF MENAGERIES.

Not many men can keep a hotel, but fewer yet we believe can keep a menagerie. The undertaking to be successful requires a peculiar knowledge, which is in possession of very few. The capital invested in the Van Amburg collection, the oldest and only complete menagerie in America, is not less than £35,000. It contains two hundred animals, and employs, when on its travels through the country, not less than 24 men, and one hundred and thirty-four horses. When in travelling order, the whole collection can move at an average rate of eighteen miles in a day, and on a summer tour makes a circuit of not less than three thousand miles. The daily expenses when travelling are not less than £100. The animals are subject to various diseases. They die at such a rate that in the present collection there are but six animals that were in it six years ago. With some exceptions, the menagerie is entirely renewed once in five years. The proprietors are constantly purchasing new animals; they have agents in all parts of the world, and the expense of such renewals may be guessed. To spend the same judiciously, to buy only healthy animals, likely to live, and to keep them in good condition, requires experience only gained during many years. Of course the life of a lion, of a real Bengal tiger, or a giraffe cannot be insured. The most eager life insurance company would not take such risks. The best animal in the collection may die any day, and hundreds of pounds are lost.

The price of a lion, or any other animal, varies greatly. Sometimes the lion market is glutted. A fine Bengal tiger has been sold in London for £50 but the common price of a healthy pair of young lions in New York is £500.

Most of the animals caught for menageries are taken to England. In London there are two or three animal brokers, who make it their business to receive and sell on commission anything from an elephant to a ring-tailed monkey. The finest giraffe ever taken to New York was caught by an American who went to Africa for that purpose, and was gone eighteen months on the business.

Hannibal, the largest elephant ever exhibited, has been in America thirty-three years. Lions and other animals of the cat kind, suffer, when imported into America from a kind of consumption. They wheeze, lose flesh, their lungs become diseased, and they finally waste away and die. When one of those great beasts dies, she is submitted to the faculty; and it is a pleasant evidence that the proprietors are not merely "showmen," but have an intelligent interest in these wonders of nature, that they have for many years contributed their defect specimens to the collection of the Philadelphia Academy of Natural Sciences, in whose halls may at the present time be found some skeletons of lions, tigers, and other animals famous in their day.

In the sub-division of labor in the Van Amburg Menagerie, one man takes charge of four cages, to clean, to feed, and attend to all the wants of the occupants. The flesh eating animals are fed but once a day and not at all on Sundays. The monkeys and other animals are fed twice a day. The elephant seems to browse all day long. Water is given four or five times a day. A full-grown lion eats from fifteen to eighteen pounds per day. An elephant's rations are three hundred pounds of hay and two bushels of oats per day when he is travelling; when standing still he gets no oats, but an additional hundred weight of hay. The elephants lie down when they go to sleep. Two barrels of water moisten each elephant's daily life.

Nor unrequently animals bring forth young. Some dozens of lions have been born in America, but only very few live to cut their second set of teeth. There is now in the menagerie a lion of good size born three or four years ago in Georgia. He is a very savage animal, and only submits to his master, who nursed him tenderly when young and whose voice to this day will quell him when most furious. The young leopards in the exhibition are from Wisconsin. They are fed only on cooked meat, and occasionally rations of beef broth.

Until the young of wild beasts are two months old, they cannot be exhibited on account of the jealousy of the mother, who sometimes kills her young in her frantic efforts to get them out of the way when strangers are staring at them. She will pick them up in her mouth and fling them against the back of the cage to get out of sight. For this reason when a young lioness or tigress has a young family, she is shut off from the outer world and kept in wholesome quiet until her nerves acquire some tone, and she is able to receive visitors, and exhibit her cubs without too great agitation.

Afflictions are the medicine of the mind; if they are not toothsome, let it suffice that they are wholesome.

Why are three letters of the alphabet, and a word signifying great amusement, like a celebrated general of antiquity?—Because they are x, n, o, fun.—*Xenophon*.

The noblest designs are like a mine; if discovered they are lost.

It is easy enough to please the mob, but an arduous task to improve and benefit them.

CONCERNING DEAD LETTERS.—A pleasant book has lately appeared in England, called "Her Majesty's Mail," by William Lewins, comprising an historical and descriptive account of the British Post Office, out of which we propose to extract a few plums for the entertainment of our readers:—

Attached to the General Post Office in London is the "Blind Letter" office, which is the receptacle for all illegible misspelt, misaddressed, or ineffectively addressed letters or packages. Here gentlemen whose extraordinary faculty of discernment has gained them the peculiarly inappropriate name of "blind officers," sit in state and applying their eyes and brains to the deciphering of superscriptions which to most persons are utterly unintelligible. And the skill they acquire by practice is quite marvellous. Mr. Lewins illustrates their rapid discernment from certain examples actually occurring. On one occasion, a letter turned up as follows:—

'Coneyach Lunatick a sillam.'

To common eyes this seems as puzzling as Egyptian hieroglyphics, but the blind officer reads it at a glance, and writes on the envelope what the phonetic scribe really meant,—

Colony Hatch Lunatic Asylum.

Obern yenen

is seen in an instant to be 'Holborn Union.'

Ann M,

Oileywhite,

Amshire,

means 'Isle of Wight, Hampshire.'

The town of Ashby-de-la-Zouch gives infinite trouble to letter writers. There are fifty different ways of spelling the name and few persons, except among the educated classes, get it right. 'Hesbedelias such' is the ordinary spelling among the lower orders. Here is a copy of a veritable address meant for the above town:—

Ash Belles in such

for John Horsel, grinder

in the county of Letysheer.

The blind-letter officers of an earlier date succumbed before the following address:—

For Mister Willy wot brids de paper

in Lang Gaster ware te gal is;

but the dead-letter officers were inspired with a sagacity equal to the occasion, and read it correctly thus:—

For Mister Willy what prints the paper

in Lancaster where the goal is.

The following strange letters, meant for the eye of Royalty, will not fail of their destination:—

Keen Vic Torv at

Winer Casel.

This, too, goes to Windsor Castle:—

Miss

Queen Victoria,

of England.

The following, once posted in London, goes to St. Petersburg, without fail:—

To the King of Rushey

Feoret, with spred

Sometimes an address appears which defies all human power, as the following:—

Uncle John

Hopposite the Church,

London, Higland:—

The Dead Letter Office is now a very considerable office, employing a large number of officers, who have plenty of work to do. Last year over two millions of letters were returned to their writers through the Dead Letter Office, from failures in the attempts to deliver them. If the envelopes furnish no clue to writers the letter is opened and returned to the writer, if the name and address are given. Last year eleven thousand letters were without any address at all. Money to the amount of £13,000 or £14,000 is annually found in these returned letters. Of this sum about £5,000 per annum falls into the public exchequer on account of no address being found inside, and no inquiry being made for the missing letters. A vast number of bank post bills and bills of exchange are likewise found, amounting in all, and on the average, to something like £3,000,000 a year. These, of course, furnish a clue by aid of which they may reach their destination. But a great many presents such as rings pins and brooches never reach their destination and are never sent back to the sender, because they are often unaccompanied by any letter. These articles become the property of the Crown.

It is observed that the Scotch dead letters rarely contain any valuable enclosures or articles of jewellery; the Irish dead letters are full of presents and small sums of money. The Irish dead letters are more numerous than either the English or the Scotch. Some of the Irish addresses are often curiously minute and involved. Here is an actual specimen.—

To my sister Bridget, or else to

my brother Tim Barke, in care

of the Praste, who lives in the parish

of Balcumbury in Florck, or if not to

some decent neighbor in Ireland.

Mr. Lewins, however, gives an English address which is quite as odd:—

"Mary H—, a tall woman with

two children," adding the name

of a large town in the west of England.

A CONCERNING.—Mrs. Glover (Julia Betterton) the comedy actress, who died July 16, 1850, claimed descent from Thomas Betterton, and they met kindred deaths, both a few days after their second farewell benefits. Mrs. Glover through great excitement in weak health, and Betterton by a violent remedy for gout; both, nevertheless, performing to prevent disappointment to their audiences.—*Timb's Curiosities of London*.

THE CASE OF THE EYES.—Until one begins to feel the effects of impaired vision, he can hardly estimate the value of eye sight; and consequently from ignorance or carelessness, he is apt to neglect a few simple precautions, by the observance of which his sight might be preserved. We give an editor's opinion. He says:—"We are not about to interfere with those who have resorted to spectacles, for the optical alone can benefit them, but there are multitudes who, perhaps, ought to wear spectacles, but will not, either from their inconvenience, or from an idea that they thereby confess that time has taken too strong a hold upon them. Such ask whether they can see better than they now do without the use of glasses? To the most of these we answer yes—provided you follow these simple directions: First, never use a writing-desk or table with your face towards the window; sit so that your face turns from, not towards the window, while writing. If your face is towards the windows, the oblique rays strike the eye and injure it nearly as the direct rays when you sit in front of the window. It is best always to sit or stand while reading or writing with the window behind you; and next to that, with the light coming over your left side—then the light illumines the paper or book, and does not shine abruptly upon the eye-ball. The same remarks are applicable to artificial light. We are often asked which is the best light—gas, candles, oil, or camphene? Our answer is, it is immaterial which, provided the light of either be strong and do not flicker. A gas fish-tail burner should never be used for reading or writing, because there is a constant oscillatory flickering of the flame. Candles, unless they have self-consuming wicks which do not require snuffing, should not be used. We need scarcely say that oil wicks, which crest over and thus diminish the light, are good for nothing; and the same is true of compounds of the nature of camphene, unless the wicks are properly trimmed of all their gummy deposit after standing twenty-four hours.

FOR THROAT DISORDERS AND COUGHS.

Brown's Bronchial Troches are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired.

These Lozenges are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation or Soreness of the Throat.

PUBLIC SPEAKERS AND VOCALISTS will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech.

COE'S SUPER-PHOSPHATE OF LIME, AS A MANURE FOR WHEAT.

(Letter from Mr. Albert Knight, M.P.P., of St. Stead, C.E.)

Dear Sir,—I used some of Coe's Super-phosphate of Lime last year, by way of experiment, upon my farm in St. Stead on different crops.

I am able to give you the result only upon Wheat, and on this crop it was very successful. On a field which had been well manured the previous year, and planted in Potatoes and Turnips, I sowed Spring Wheat ("Scotch Fife"), and applied Phosphate at the rate of about one barrel per acre, and harvested in with the seed.

Similar ground, treated in a like manner, except the Phosphate, yielded only 12 bushels per acre. My experience has convinced me that Super-Phosphate is especially adapted to the growth of Wheat, as it imparts vigor and firmness to the stalk, and gives a large product of grain, by supplying the elements necessary to the complete filling out and ripening of the kernel.

I shall make a larger use of it the ensuing Spring, and my good success last year will induce many others also to use it.

Mr. E. L. Snow, Montreal. For sale by Law, Young & Co., Lyman, Clark & Co., Devins & Bolton, Wm. Evans, and merchants in every county.

TO CURE TOOTH ACES.—Use Henry's Vermont Liniment. Saturate a bit of cotton and put in the cavity of the decayed tooth. If the cotton will not remain, take a teaspoonful of the Liniment in a little hot water, as warm as you can bear it in your mouth and hold it there against the tooth as long as possible.

AGENTS FOR THE TRUE WITNESS. Adgate—G. P. Hughes. Alexandria—Rev. J. J. Chisholm.

A GREAT TRIUMPH. Read the following letter from one of our most respectable citizens:

Gentlemen,—Having suffered severely for four years from palpitation of the heart, and frequent attacks of fever and ague, with loss of appetite and great pain after eating, attended with weakness and gradual wasting away of body, I was induced to try BRISTOL'S SARSAPARILLA, and found from the first bottle considerable relief, and before I had finished the sixth, found my maladies completely removed, my appetite good, and my body vigorous and strong.

Between Health and the Grave there is but a thin partition, and all who value life are willing, it is presumed, to do their best to prevent disease from breaking it down.

BRISTOL'S SUGAR-COATED PILLS, a preparation so genial and balsamic, so searching, yet so invigorating, that while it lights down the complaint, and expels its cause, it also builds up the strength and braces the constitution of the patient.

BRISTOL'S SUGAR-COATED PILLS do not create even an uneasy sensation, either in the stomach or the alimentary passages. Need it be said that they are the best household cathartic and alternative at present known.

BRISTOL'S SUGAR-COATED PILLS should be used in connection with the Pills.

MURRAY & LANMAN'S FLORIDA WATER.—Tastes are as various in relation to perfumes as to wines. All gourmets, however, admire the Cognac Champagne, and ladies of taste and refined perceptions admit that the fragrance of Murray & Lanman's Florida Water surpasses that of every other floral essence.

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TURN OF LIFE.—You are on the eve of the 'turn of life,' a period when, both in male and female, the body requires bracing up, to enable it to round the point, not only with safety, but with freedom from disease after. HOOPLAND'S GERMAN BITTERS, the best tonic in the world, will strengthen your system, and give you vigor of frame, that will enable you to pass safely through all critical periods.

John F. Henry & Co., General Agents for Canada 303 St. Paul St., Montreal, C.E.

A GOOD DEED.—All men should be proud of noble actions, and it is with pride we this day call the attention of our readers to the name of a man who has done much to alleviate the sufferings of his fellow men. That man is the Rev. N. H. Downs, the originator of "Downs' Vegetable Balsamic Elixir."

John F. Henry & Co., Proprietors, 303 St. Paul St., Montreal, C. E. March, 1865.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind.

Cases of apparently settled Consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat.

It has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and with it his strength. The dart which pierced his side is broken. Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the CHERRY PECTORAL an imperishable renown.

Prepared by Dr. J. C. AYER & Co., Lowell, Mass., and sold by all druggists and dealers in medicine.

John F. Henry & Co., Montreal, General Agents for Canada East. February, 1865.

AGENTS FOR THE TRUE WITNESS. Adgate—G. P. Hughes. Alexandria—Rev. J. J. Chisholm.

ALLIANCE—Rev. J. J. Chisholm. Allouette Island—Patrick Lynch. Antigonish—Rev. J. Osmerson.

Arichal—Rev. Mr. Girroir. Arisaig, N. S.—Rev. K. J. McDonald.

Ashuelot—John O'Sullivan. Atherly—J. Heslin. Barrie—B. Hinds.

Brockville—C. F. Fraser. Belleville—P. P. Lynch. Brantford—James Feeny.

Buckingham—H. Gorman. Burford and W. Riding, Co. Brant—Thos. Maginn.

Chambly—J. Hackett. Chatham—A. B. McIntosh. Cobourg—P. Maguire.

Cornwall—Rev. J. S. O'Connor. Carleton, N. B.—Rev. E. Dunphy.

Corunna—Rev. W. E. Bennett. Danville—Edward M'Govern.

Dalhousie Mills—Wm. Chisholm. Deschambault—J. M'iver.

Dundas—J. B. Looney. Egungville—J. Bonfield. Eastern Townships—P. Hackett.

Ermsville—P. Gaffney. Elginfield—T. Nangle. Farmersville—J. Flood.

Elginville—T. Nangle. Gananoque—Rev. P. Walsh. Guelph—J. Harris.

Goderich—Rev. Mr. Schrieder. Hamilton—J. M'Carthy.

Huntingdon—J. Neary. Ingersoll—W. Featherston. Kemptonville—L. Lamping.

Kingston—P. Purcell. Lindsay—J. Kennedy. Lansdowne—M. O'Connor.

London—B. Henry. Lacolle—W. Hart. Maidstone—Rev. R. Keizer.

Marysburgh—Patrick M'Mahon. Merrickville—M. Kelly. Newmarket—J. H. Crooks.

Ottawa City—George Murphy. Ottawa—J. O'Regan. Pakenham—Francis O'Neill.

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