

surprised to interfere. Last year the Freemasons had had the audacity to expel the Pope from one of their lodges—which they coolly affirmed he had joined in the year 1824 or 1825, one of the three years he had spent in Chili, in South America!!! But if an instance of daring were wanted, it is not necessary to go out of Victoria. Before our faces, and in the teeth of our persistent denials, it was steadily maintained that the people were delighted with the new Education Act. The Acting-Governor had publicly declared it at the opening of Parliament. He had overlooked us as completely as if we did not exist!

The next charge against the Pope was that he had "sanctioned the slaughter of his people." He had commenced his reign by setting at large a number of men who had been imprisoned by his predecessor solely on account of their "virtues." He exacted from them merely a pledge of honor not to renew their evil practices. They begged he would give them Holy Communion with his own hands; they swore the most frenzied oaths they would never raise a finger against him, and they besieged him in his Quirinal Palace, and clamoured that he should come forth to the balcony and hear their demands, a number of sharpshooters being posted opposite, behind the statues of Castor and Pollux, to kill him as soon as he should appear; and, in effect, they did kill one of his prelates. These lamb-like "subjects" were principally ruffians gathered from other parts of Italy than Rome, with whom, however, the scourings of Rome fraternised of course. During the absence of the Pope they got Mass celebrated by a bad priest, not that they cared for Mass, but that they dearly loved sacrilege; and, during the evenings of Holy Week, there were nameless crimes in the Church of St. Peter. And the Sacred Heart was defiled by prostitutes. And harlots were sent into the hospitals to pollute the souls of the sick and dying. And when the Pope was restored he was so unforgiving as to refuse to believe more the pledges of such men. The 'Times' (a journal not given to overpraising the Pope) wrote as follows:—

"It is a matter of history, however singular and unwelcome such an assertion may sound, that in the very hour of his flight and his fall, Pius IX. was, and is, more entirely and essentially pope and head of the Latin Church than many hundreds of his predecessors have been amidst all the splendour of the Lateran. Personally the deposed Pontiff has exhibited to the world no common share of evangelical virtues; and, though his political abilities proved inadequate to execute the moderate reforms he had entered upon, from unworthiness of its subjects, and the infelicity of these times, yet the apparition of so benignant and conscientious a man on the Papal throne, in the midst of the turmoil of Europe, has forcibly struck the imagination and won the affection of the whole Roman Catholic population of Europe. Accordingly at a crisis when every other constituted authority has been more or less shaken, and every other institution tried, the Romish hierarchy has, in all countries where it exists, extended its influence and more displayed its power.—'Times,' 4th December, 1848.

THE VATICAN.

UNFAVOURABLE reports touching the health of his Holiness were lately set about. There was no foundation for them, and it is difficult to account for them save by the supposition that false rumours were deliberately circulated by the badly-disposed persons who desire a change in the Pontificate for their own purposes. The Pope's state of health is better now and for some time back than it was two years ago. His carriage, his step, his strength of voice, his endurance of the fatigue of audiences, all show that no perceptible diminution of vigour can be traced this spring in Pius IX. His medical attendants pay him bi-weekly visits, as is their duty, but their visits are merely perfunctory. For a few days the sky has been cloudy, and the atmosphere dull and heavy, so that a walk in the Vatican gardens at half-past 12 or 1 p.m. is not so agreeable as a promenade through the galleries and corridors, and consequently Pius IX. has preferred the latter to the former. On Ascension Day the Pope limited his afternoon walk with his guests to the loggia of the Sala Matilda. He suffered perhaps a little from his exertion the day before in addressing the French pilgrims. Yet on that day (Thursday, 6th May) he received several batches of visitors, and on the day following (Friday) he received over two hundred visitors, to every one of whom he spoke a few words, made a short speech in French to them altogether, and then took his usual walk down the noble staircase to the library, where he remained conversing cheerfully with the members of his Court for half-an-hour. He then returned to his own apartments, in going and coming declining the assistance of his servants, and displaying a briskness in ascending and descending the broad stairs, which astonished some of the younger men who were present. On Monday, May 3, the Master of Herries, with his bride (sister to the Marchioness of Bute), were received by his Holiness in the Sala Matilda. They were accompanied by Lady Herbert of Lea. On the same day the children of a charitable institution were admitted, and the Pope stood for some twenty minutes, patiently standing while two very young children, a boy and a girl, delivered orations, which brought smiles to the face of his Holiness. No less than eight Cardinals were present, namely, Sacconi, Petra, De Pietro, Franchi, De Luca, Bartolini, Bilio, and Monaco. The 5th of May was the Feast of St. Pius V., and on that day a number of French pilgrims thronged the halls of the Vatican. There were nearly eight hundred altogether. Some of them were men famous for their literary merits and services to the Church. Some of them bore names distinguished in history. They had previously visited the Basilicas, and on the 5th had visited that of St. Peter's, whence they ascended to the audience. The Holy Father entered the hall of audience after twelve o'clock, accompanied by ten Cardinals, many Archbishops and Prelates, and by his chamberlains on duty. Lady Herbert of Lea, the Master of Herries and the Hon. Mrs. Maxwell, and several distinguished strangers were present, by special favour, to see the reception of the French pilgrims. The

Vicomte de Damas read the address of the deputation, and many of the listeners were deeply moved when the Vicomte spoke of the wrongs inflicted on the Holy Father through the fault of Frenchmen, and the consequent necessity that France should repair the evils she had done. More guilty than other nations, her reparation should be the nobler. The fact that Pius IX. had not despaired of France was an encouragement; and France, in return, would never despair of the cause of the Holy See. The Holy Father with his usual happiness, responded to this address and asked: "Why should I count upon France when I have so many proofs of the devotion of Frenchmen to the Holy See, not merely in deputations like the present, but in various other ways? I know," he proceeded, "and all men know that the times are difficult, and that all the sentiments whether of respect or of blame, which proceed from your hearts, cannot be openly manifested. The enemies which surround us are many. We must employ prudence, which is a cardinal virtue, yet it will cease to be a virtue when it infringes on the right of truth and justice. You have mentioned St. Pius V. Let us throw back our thoughts to his time, two centuries ago. Then it was the custom before entering the field of battle to try the lot of war against the pride of the infidel, to make processions of penitents, and to offer public prayers to implore the aid of God; and these religious acts preceded the battles, victories, and triumphs. Nor did the prayers of that Pontiff cease with his victories, but he continued his applications that God would render the fruits of victory of lasting benefit to his Church. Just before his death he went to visit devotionally, the seven churches, accompanied by one of his most famous generals, Mark Antony Colonna. Although fainting from fatigue the Holy Pontiff persevered in finishing his pilgrimage, and returned to the Vatican to receive in no long interval the Crown of Eternal Glory from his Father in Heaven. Do you, beloved, remember the example of St. Pius V. when you visit these basilicas, and when you perform your pilgrimages? Would that I myself could accompany you. But if the frightful spectre of the revolution prevents my going with you in person, my heart will be with you, and my prayer will mingle with yours at the foot of the altar, while you cry—'That thou mayest design to repress the assaults of Turks and Heretics, we beseech Thee to hear us, O Lord.' Even now in Constantinople and elsewhere the churches are taken by assault and violence, and given over to schismatics. The Mussulman, no longer impeded by any Christian Kingdom, shows his true nature of hostility to the faith. But thanks to God the Catholics, both laymen and clergy, stand firm in the truth; and schism makes no progress. If I, like Pius V., were to make known my desires to those who occupy the seats of power, my voice, I am sorry to confess it, would have no echo. Uncertainty, fear, and frequently malice, obscure the minds of those to whom I allude. Let then my children, our prayers be our armaments. These prayers let us marshal in order, as did Jacob when he went to meet his offended brother Esau. First the servants, then the rest of the numerous family, and last of all Rachel, the fair Rachel, well suited by her goodness and sweetness to allay the resentment of Esau, unjustly irritated. And in like manner let us array in our favour the Saints of Heaven, the Angels of God, and, finally, the Queen of Angels and of Saints, the Mother of God, in order to beat down and destroy the enemies of Her Son and of His Church. Let us apply, lastly, the words put into our mouths by the Church on this day, namely, that by the merits of St. Pius V., *Hostium superatis insidiis perpetua pace letemur.*" The Benediction then followed. Among the pilgrims were the Vicomte de Levy Mirepoix, Marquis and Marchioness of Campagne, Count and Countess de la Bourdonnaye, Marquis and Marchioness de Guerry de Beauregard, Count and Countess de St. Pierre, Baron d'Iversen, Marquis and Marchioness de Villebois, Count de Caulaincourt, Monsieur and Madame di Saint Simon, Monsieur and Madame de Virien, Count and Countess de Bony, Count Roselly de Lorgues, M. and Madame de Giry, and the Count de Lausade Jonquères.—Roman Correspondent, 'London Tablet.'

SPURIOUS IMITATIONS.—With the opening of the Royal Academy Exhibition, the London correspondent of the 'Leeds Mercury' writes:—The full tide of London fashionable life may be said to have set in, while from all parts of the country, innocent people are now arriving to see something of the gaiety of the metropolis. It is for the benefit of the latter that I propose to tell you of two of the greatest impostors of London, who at this time of the year invariably make themselves prominent in our thoroughfares. The first is a gentleman who is naturally very like Garnet Wolseley, and who has heightened this natural resemblance by all sorts of artificial means. He cuts his moustache like Sir Garnet Wolseley. He has his costume made like that of Sir Garnet Wolseley. It is the most common thing in the world to see people turn round and point him out as Sir Garnet Wolseley, forgetting for the moment that the hero of the Ashantee war is at present in Natal. The other rank impostor who seeks to borrow a reflected glory is a lady who is rather like the Princess of Wales, and who makes up for any deficiencies in the way of likeness by the manner in which she gets her dress, carriage, ponies, and servants to resemble those of the Princess of Wales. As she drives along Piccadilly, you will see numbers of gentlemen take off their hats at her—at a venture," as Charles Lamb used to say. I wish to warn ladies and gentlemen from the country who visit London at this season to be on their guard against these two spurious celebrities, who ought to be ashamed of the way in which they deceive unsuspecting people.

SELLING THEIR KING FOR A GROAT.—The Scotch are said to have sold their king, not their country, for a groat. Charles I., king of England, took refuge in the Scottish camp in May, 1646. In the following January this army gave him up to his English subjects, by whom he was beheaded. The sum of money which they received for the surrender of the royal person afforded, when divided, a groat to each soldier.