

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND & WALES. SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on the Union Bank of London, London. The Bank of Ireland, Dublin. The National Bank of Scotland, Edinburgh. By HENRY CHAPMAN & Co., St. Sacrament Street. Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, MARCH 27, 1857.

NEWS OF THE WEEK.

THE Africa from Liverpool, the 7th inst., arrived at New York on Tuesday. The Palmerston administration, in consequence of its defeat in the House of Commons upon the China question, is about to appeal to the country. The Persian difficulty seems in a fair way of being adjusted; but hostilities continue at Canton with unabated fury. In our Provincial Parliament the Seat of Government Question has, after a long debate, been referred to Her Majesty for settlement; the people of Canada thereby virtually acknowledging that they cannot manage their own parish business, and confessing before the world their own unwisdom for self government. Dr. Blanchet having resigned his seat for Quebec, several candidates for the honor of representing the ancient capital of Canada are in the field. The Quebec Colonist mentions the names of Messrs. Stuart, Dubord, Noad, Renaud, Forsyth, Young, Langlois, Tessier and Gingras. The inquest on the Hamilton Railroad disaster still continues its sittings. The engine has been raised, and it appears that a wheel had been broken off before the bridge gave way.

"Say money to them." Motto of a Canadian Statesman.

GOVERNMENT BY CORRUPTION.—From all quarters, and from all parties, the cry meets our ears, that our actual system, known as "Responsible Government," should be entitled, "Government by Corruption;" and that the sole object of every man in public life, is to enrich himself, and friends, at the expense of the public. The Member of Parliament buys his constituency; the Government buys the Member of Parliament; and in both transactions, the country pays the price.

Thus the Montreal Herald, a few weeks ago, commenting on the infamous disclosures, lately made before the "Corruption Committee" of the Congress of the United States, remarks that—"We know quite enough of the way things are done at Toronto, to be aware that the Washington method of engineering is by no means unknown in Canada. . . . From what we have heard of Washington, we believe that we are hardly come to the same height of infamy; but we are approaching to it closely.—If the people of this country do not want to be bought and sold by the Parliamentary hucksters, with as little disguise, or compunction, as the people of the United States, they will insist upon the most condign punishment being meted out to every man in office who either dabbles in indirect gains, or sanctions the dabbling in them by others."

In a similar strain the Toronto Colonist moralises as follows:—

"It is useless to tell the people of Canada that corruption in its various forms is one of the means used by Ministers for the purpose of obtaining Parliamentary support. They are sufficiently and painfully aware of the fact already. But is not the duty of a public journalist to put them on their guard, to prevent them from stumbling lazily over the idea of the rottenness of the body politic as an evil past remedy; and to stimulate them to maintain a sufficient degree of watchfulness to prevent the abstraction of the public funds by jobbers and chisellers. There is nothing novel in the assertion that Ministers, for the sake of retaining office, are in the habit of entering into conspiracies with individual members of the Legislature against the public interests. Ministers, by that means, secure office, members secure their seats in the House. As at present managed, the system of corruption is remarkably ingenious. It is not customary now as in former days to pay a member directly for his vote—two or three instances of the kind have occurred lately it is true; but they are mere exceptions to the general rule. It was found that when an individual member of the Legislature received a bribe in which his constituents were not participants, these latter became so disgusted with the immorality of the man who pretended to represent—whilst, in reality, he sold them—that they took the first opportunity of unseating him. The process has consequently been made more thorough; a whole constituency, as well as its representative, has been purchased at the same time. The member looks to his share in the spoils, and to the permanency of his seat, for the means of reimbursing those expenses he was obliged to incur in reaching a position where he may disgrace himself. On the other hand, the grateful constituents look with pride and satisfaction on the embodiment of their own immorality in the member who has had the skill to wring out of the public chest money to be expended for their special benefit. We repeat there is nothing new in all this. We can scarcely expect people to become excited at the contemplation of a subject with which they are already so well acquainted; but there is something exceedingly startling in the prospect before them, in the plunge they are about to make into utter ruin of character, and repudiation of principle. We say nothing about the injury done to the civil rights of the people by a corrupt Minister who purchases the representatives to vote for or against public measures according to his dictation, and without the exercise of any discretionary power on their part. The argument is somewhat vague and intangible. It is not every man who can understand its full force and effect. Some may not care about the damage done on account of its remoteness. Others may comfort themselves with the idea that at no distant day they will be able to sell themselves. There is no mistake, however, about the argument which owes its value

to the ring of the mighty dollar being applicable to the understanding of every man." Now, after making every possible allowance for the rancor of party spirit, and the natural tendency of the Opposition, or "Outs," to depreciate their antagonists, the Ministerialists, or "Ins"—we fear that there is a great deal of truth in the general complaints against the prevalence of bribery and corruption. Not that the Ministerialists have a monopoly of those vices, or their opponents, of the contrary virtues—for what the latter, being out of office, condemn, they would most likely practise if they had the chance. But amongst all parties, we fear, that it must be admitted, that public morality in Canada, or that feeling of pride which would make an honest man scorn to enrich himself, or his friends, out of the public purse—is almost as unknown as it is in the neighboring Republic. Shall we bring forward proof?

Of this then, for instance, we may be certain, that out of their legitimate official salaries, and during their tenure of office, no public men, no Ministers, either here or in Great Britain, can, or ever did, do more than defray the bare expenses which their prominent position inevitably entails upon them. To the honest man, to the gentleman in fact, tenure of office, or a seat in Parliament—whether in Great Britain or in Canada—must always be, in a pecuniary point of view, a positive loss; and thus it is that amongst British Statesmen, and public men of all parties—Whigs or Tories, Liberals or Conservatives—whatever may be their faults in other respects, we never hear even any one suspected of leaving office a richer man than he was when he entered it; whilst, on the contrary, every body knows that many have greatly impoverished themselves thereby, and after a few years of public life, have been obliged to resign their seats in Parliament, as entailing too heavy a burden upon their limited and daily decreasing private resources. We may, in fact, take it as an axiom—true always and everywhere—that no honest man, no gentleman, ever enriched himself by embarking upon the troubled waters of political life; that no honest man, no gentleman, ever sat in Parliament, or held a high situation under Government, without being, in a pecuniary sense, a heavy loser thereby; and, on the other hand, we may always, and everywhere, conclude, with infallible certainty, that the man, who, entering public life poor, or without an independent fortune, during his Legislative career, or his tenure of office, manages to accumulate wealth, or, even, in a material point of view, to better his position, as it is called, is—not to put too fine a point on it—a thorough knave; one who has feathered his nest at the public expense.

Now we need not mention names; but we would ask our readers if it is an uncommon spectacle in Canada to behold men, to all appearance, destitute of fortune—unable even to pay their washerwomen's bills—presenting themselves today as candidates for Parliamentary honors; then, in a short time, obtaining a place in the Government; and again, shortly afterwards, rolling in wealth, and figuring as Directors of Banks, or Railroads. Of the morality of the process by which, in a few years, the needy place-hunter is transformed into a Capitalist, or the dun-haunted political adventurer into a great Canadian financier—we can scarcely doubt; and yet so low is the standard of public morals in Canada, that men of this stamp are held in honor, and to them are entrusted the destinies of a great country.

It will perhaps be objected to us, that we would exclude all but wealthy men from Parliament, and bar the avenues to public life to all except the rich; and we shall be told that the possession of an independent fortune does not necessarily imply the possession of an honest heart, or a clear head. We reply that all this may be very true—that wealth is not always conjoined with integrity, or a handsome income with a vigorous intellect; but we contend nevertheless that, in our present social condition, wealth, or rather independent means of livelihood, are almost indispensably necessary on the part of him whom we select as our representative in the Legislature; and to whom we entrust the management of our affairs, and the control of the public purse. This may in some few instances—rarer perhaps than is vulgarly imagined—have the effect of compelling poor, but clever, capable, and honest men to remain in the obscurity of private life; and in so far it is, we admit, to be regretted, though we cannot see how it is to be remedied. To raise the emoluments of office, or to increase the salaries of our legislators, so as to place them upon a level with the ordinary profits of the physician, or lawyer, in good practice, would be to impose an intolerable burden upon the revenue; and therefore it is requisite that our public men, our legislators, should have independent means of their own, sufficient to enable them to maintain properly their position in society; otherwise they will inevitably be tempted, to resort to corrupt means, and will seek to extricate themselves from their pecuniary embarrassments, by selling themselves and their constituencies to the highest bidder.

The remedy therefore for the corruption of which our cotemporaries so loudly and so generally complain, is very much in the hands of the people themselves. As Parliament is the stepping stone to public life—and as with the people rests the choice of the members of Parliament—with them ultimately rests the responsibility for the corruption and dishonesty in high places. They should exact therefore from the candidate who presents himself before them for their suffrages, something more than an easy delivery, or a copious evacuation of electioneering common places; and they should, at least, take the trouble of examining closely into the motives which have prompted him to appear before them. The man who enters public life, does so, of course, either—in so far as he is personally concerned—as an end, or as a means. In England for instance, the young gentleman of fortune and family is, from his first bifurcated garment, educated with a view

to a seat in the House of Commons, as the natural end of an Englishman's existence—as much so as it is the end of a young lady to wear crinoline, and to be given in marriage. The English gentleman however never dreams of a seat in Parliament as a means to the advancement of his private interests, or to the elevation of his position in society. But how is it in the majority of instances with our candidates for Parliamentary honors in Canada? Is it not too true that, in nine cases out of ten, they look forward to a seat in Parliament, as a means of pushing themselves forward in the world, as a means of bettering their social condition, and securing their fortunes? And if constituencies will be silly enough to elect such men as their representatives, what right have they afterwards to complain if their representatives are more intent upon their own private affairs, than upon those of their respective constituencies?

If then the electors of Canada were wise—if in their capacity of voters they would but exercise the same prudence and discrimination which they exhibit in their ordinary business transactions—they would invariably treat with mistrust, they would always look upon with suspicion, the "trading politician;" that is, the man who takes to politics as a profession, or as the means of pushing himself forward in the world, of earning his bread, or of making a provision for himself and family. The legitimate perquisites of office never enriched a man; never even covered the unavoidable expenses of public life; and it should therefore be clear to the dullest intelligence, that the poor man who solicits the suffrages of a constituency must have an eye to something more than those legitimate perquisites; must have designs for himself of which no gentleman, no honest man, can approve. In fact we may be sure that he is looking forward to the wages of corruption—or, in other words, that he is a rogue; and should therefore, no matter how plausible his address, be ignominiously rejected by every constituency before whom he presents himself, and whose suffrages he seeks only for the sake of enhancing his own value in the market of political prostitution.

The following interesting document containing the deliberate opinions of the Catholic Hierarchy of Canada, upon the all important subject of "Freedom of Education," has been handed to us for publication by the Rev. M. Bruyere of Toronto. We earnestly bespeak for it an attentive perusal by our Catholic friends.

It will be seen that their Lordships are unanimous in their opinion as to the worthlessness of the present Separate School Law, as interpreted and administered by the Rev. Mr. Ryerson. In the words of His Lordship of Bytown—the law is "almost impracticable" and is used as an instrument for oppressing Catholics. According to His Lordship of London, "the rights of justice and of conscience" are outrageously fettered; and throughout the entire correspondence, one wish is expressed—that the Catholics of Canada may speedily be delivered "from the shackles of a law, introduced by stealth, and under false pretences by the enemies of education, and Catholicity."

This is the end which their Lordships the Bishops of Canada propose to us; and, as the proverb says, "he who desires the end must also desire the means" by which alone that end can be accomplished—we have the moral assurance that their Lordships approve of the immediate and incessant application of those means by which alone our end can be attained.

Those means may be summed up in the words—Legislative Action; for, as it is from the defects of the law that the wrongs of which we complain proceed, so only by legislative action can we hope for redress of those wrongs. It is therefore our first duty to thrust our grievances constantly and prominently upon the attention of the Legislature.

But we must act as well as speak; and must, if we would attain our end, be ready to employ all constitutional means which experience may have shown to be necessary. Now we know from experience that the present Ministry will not exert themselves actively in our behalf unless compelled thereto by pressure from without. So long as, without doing us full justice, they have any reason to hope for Catholic support, so long will they carefully avoid provoking the hostility of the blatant Protestantism of the Upper Province, by proposing and supporting that change in the School System of Upper Canada which justice to Catholics imperatively requires. If therefore we would attain our ends, we must firmly convince the Ministry, by our acts, that the only terms upon which they can for the future reckon upon the support of the Catholic vote—are, full and immediate justice to Catholics with respect to the education of their children.

This then should be our policy. To support cordially any Ministry that will give us that full and immediate measure of justice which we demand; and to oppose, by all constitutional means, every Ministry that refuses or hesitates to do us justice. So only need we ever expect to obtain "Freedom of Education":—

THE HIERARCHY OF CANADA AND DR. RYERSON.

REVEREND DEAR SIR,—Since my letter of the 12th ult., on the subject of your late controversy with the Reverend Chief Superintendent, I have received letters of congratulation from all parts of the Province. I take great pleasure in sending you—amongst others—the enclosed extracts which speak for themselves. Most willingly do I authorize you to insert them in the brochure now being printed. Dr. Ryerson will, doubtless, take great pleasure likewise, in acknowledging the error under which he was laboring, when he so fiercely denounced you as the contemptible organ of a small foreign party. The official report of the entire Hierarchy of the Province—so spontaneously and cordially given you—will show him that the cause of Freedom of Education is more deeply rooted in the soil of Canada than he evidently was aware of. As for his innocent boasting—when making his would-be dignified retreat—it has recalled to my memory a passage of the Latin poet, (Georg. IV) thus translated by Dryden:— "When weary Trojans, from the briny waves, Retired for shelter to his wint'ry caves; His fenny flocks about their shepherds play, And rolling round him, spurn the bitter sea." Courage, therefore, Rev. dear Sir; you may now

consider the godless system as fairly exploded. The bigotry of the conventicle cannot prevail much longer against the sober judgment of the great majority of the community. Common sense is stronger than bigotry; already a strong reaction is commenced; a little while more, it must needs become all powerful, and by its overwhelming influence assert the rights of justice and of conscience, in breaking asunder the fetters in which they are now so outrageously bound up. Let us hope, therefore, that the good sense of the country will so far prevail, that ere long, Freedom of Education shall be proclaimed, de jure et de facto, in a final manner, all over this noble Province.

Believe me, Rev. dear Sir, Most affectionately yours in Christ, A DOLPHE, Bishop of London. Rev. Mr. Bruyere, St. Michael's Palace, Toronto.

Letter from His Grace the Archbishop of Quebec, and their Lordships the Bishop of Three Rivers, and the Coadjutor Bishop of Quebec.

Archeveche of Quebec, 10th March, 1857. My Lord,—We hasten to express to your Lordship the heartfelt satisfaction with which we behold your present exertions towards obtaining, for the Catholics of Upper Canada, the enjoyment of their inalienable rights of having free schools for their children.

You are upheld in your endeavors by the teachings of Sovereign Pontiffs, a decree of the first Provincial Council of Quebec, and the example of the Bishops of the whole world, who are unanimous in proclaiming that mixed schools are dangerous; and that Catholics should neglect nothing in securing for their children a religious, together with a secular education. Indeed, it constitutes a right no less sacred for Catholics than that of bringing up their children in their religion—and to refuse it them is to strike at the religious liberty insured by the Constitution to all the inhabitants of Canada.

We cannot, therefore, but most cordially concur with the appeals which you make that this all-important right may not any longer remain a dead letter on the pages of our Legislature.

We have the honor to be, My Lord, Your most devoted Brothers in Christ, P. F., Archbishop of Quebec. THOMAS, Bp. of Three Rivers. C. F., Bishop of Tloa. Right Rev. Dr. Pinsonneault, Bishop of London, C. W.

From His Lordship the Bishop of Montreal. Evecho of Montreal, March 10th, 1857.

My Lord,—I have, long since, read your letter of the 10th ult., published in the Leader, in which your Lordship congratulates the Rev. Mr. Bruyere for the energy and skill with which he has advocated Freedom of Education. I regret that up to the present day I have been prevented from writing to you on this subject as I should have wished; but, as I am told that the Rev. Mr. Bruyere's pamphlet is nearly ready, I hasten to assure you that I most heartily concur with the contents of your letter. Indeed, it would grieve me much to miss this opportunity of expressing to you my very great sympathy for the cause which you so boldly sustain, and with which the destiny of the Catholic youth in Upper Canada is so intimately connected.

I remain, with the greatest esteem, Your Brother in Christ, I O., Bishop of Montreal. Right Rev. Dr. Pinsonneault, Bishop of London, C. W.

From His Lordship Bishop Phelan, Adm. of the Diocese of Kingston. Kingston, 5th March, 1857.

DEAR LORD BISHOP.—I have the honor to inform you that I most cordially concur with your Lordship on the subject of your letter to the Rev. Mr. Bruyere; and therefore shall lose no time in soliciting the co-operation of the Clergy and laity, under my jurisdiction in this Diocese, to forward your views on the same. Hoping that the publication in Pamphlet form of the letters and correspondence you refer to, will contribute much to favor the freedom of Education in this Province.

I have the honor to be, dear Lord, Your most devoted Brother in Christ, PATRICK, Bishop of Carraha, Adm. Ap. Right Rev. Dr. Pinsonneault, Bishop of London, C. W.

From His Lordship the Bishop of Bytown. Bytown, Feb. 25th, 1857.

My Lord,—In perusing the columns of the Leader of the 20th ult., I read the letter addressed by you to the Rev. Mr. Bruyere, and I must say that I agree most cordially with the sentiments expressed therein. Allow me also to add that, after having carefully read it, together with the letters of a "Protestant" to the Honorable Attorney-General McDonald, and especially those addressed by the Reverend Mr. Bruyere to Dr. Ryerson—letters replete with moderation, good sense and force—I remain perfectly convinced that the Protestants, the great majority of whom I like to look upon as just and liberal, ashamed at seeing the Catholics thus oppressed by an impracticable law, will themselves demand of the Ministry and of Parliament to free them from the shackles of a law introduced by stealth and under false pretences by the enemies of education and of Catholicity. I also most confidently hope, that, since Government has just established a Normal School in Lower Canada for the special use of the Protestants and of those speaking the English language, it will also feel the necessity of showing itself equally just towards the French Canadians, and Catholics residing in the Upper Province, by establishing a Normal School where the French language would be principally taught; and where competent teachers might receive instruction—since the present ones are far from possessing the confidence of the immense majority of Catholics.

I have the honor to remain, My Lord, your Lordship's most devoted Brother in J. C., EUGENE, Bishop of Bytown. To His Lordship the Bishop of London C. W.

From His Lordship Bishop La Rocque, Coadjutor of the Bishop of Montreal, and Administrator of the Diocese of St. Hyacinthe, Feb. 24th, 1857.

VERY DEAR LORD,—When reading your Lordship's letter of congratulation to the Rev. Mr. Bruyere of the 10th inst., and published in the Leader, I could feel rising up in me that secret feeling which naturally springs up in perusing a writing which is so congenial to one's own views and sentiments, that one becomes entirely prepossessed by it, and would feel proud of its authorship. I hasten, therefore, to congratulate your Lordship most cordially upon the excellent idea which you have had of upholding Mr. Bruyere in the struggle which he has just sustained in behalf of Freedom of Education. Having been unable to take the initiative with the valorous champion of those rights for which our Brothers of Western Canada are struggling, I can at least declare that your Lordship's letter most faithfully exhibits my own views and sentiments upon the right advocated therein. This mark of sympathy is still far beneath what is due to the Rev. Mr. Bruyere for the services rendered by him to that sacred cause with which the religious and moral future of the Catholic youth of Upper Canada is intimately connected. I feel greatly pleased that you should have so nobly expressed your indignation at the unbecoming language which Dr. Ryerson thought fit to make use of, when speaking of our worthy and energetic Brother in the Episcopacy, Bishop de Charbonnel. This venerable Prelate has, as it were, conferred the Faith,

if not at the price of his blood, at least by the heroism of his zeal and perseverance in the cause of Freedom of Education.

His Lordship the Bishop of St. Hyacinthe being unable to write himself, begs you to look upon my adhesion to your letter as the exact expression of his own sentiments.

Your most affectionate Brother in Christ, JOSEPH, Bishop of Cydonia, Administrator of the Diocese of St. Hyacinthe. To His Lordship, Right Rev. Dr. Pinsonneault, Bishop of London, C. W.

TO THE REV. J. M. BRUYERE.

Rev. and Dear Sir,—Having been absent from Brantford during some days, it is only now I am in possession of your favor in reference to the controversy between yourself and Dr. Ryerson, Chief Superintendent of Education for Canada West. For my part I am in favor of the publication of the controversy that all parties may have an opportunity of seeing both sides of the question. Please send me 600 copies of the pamphlet. And, from my experience of the Doctor's promptness to come forward whenever he could throw any impediment in the way of a Separate School or embarrass it, his refusal on this occasion to bear a part of the costs of the publication, appears to me, a strong proof he feels deeply and sensibly that you have vanquished him.

I noticed in the course of the controversy that your wily antagonist picked up a few points which were well calculated to play on the feelings and to excite the worst passions of partial readers. Firstly, he represents himself as being much abused by Catholics; 2ndly, he speaks of Catholic intolerance; and 3rdly, he raises the war cry of a Foreign Element, as if he were infringing on the rights of natives.

In explaining the first point, I say that, if the Doctor could, by selling his books and apparatus, with a hundred per cent profit to the Common Schools, lay his hands on the Clergy Reserves money, then he could say with truth to himself what Horac the poet said of the covetous and rich man who lived at Athens. "Populus me sibi dicit et inhi puto ipse domi simul ac nummos contemtor in arca." The crowd (chiefly Catholics) hiss me, but I applaud myself at home as soon as I contemplate my money in my chest." Neither is he ignorant of what real value money is, nor what use it can afford. Millions could be assisted by it to create divisions, &c., &c., among supporters of Separate Schools; but to this I intend to refer at another time.

Catholics intolerant!—On this point the Doctor puts forward mere assertions as if to oppose glaring facts. Does the Doctor so soon forget how promptly orders were sent from the Education Department last year, forbidding to give certificates to the Catholic farmers who live within a few miles of Brantford, and who gave notice according to the spirit and letter of a law not yet reported, but could not obtain certificates? Does he forget that one of these was sued by the Trustees of a Common School, and was obliged to pay \$16 and costs to the Common School after having paid to the Separate School where his children were taught? It would astonish you were I to relate the course resorted to in the 10th concession of Windham a few months ago to oblige some German farmers in cases similar to the above. In the face of these facts, and hundreds of similar ones the Doctor is not still ashamed to accuse Catholics of intolerance.

The Charbonnels and the Bruyeres a Foreign Element. If a scavenger in a state of inebriety made use of such language towards his fellow-companion, it could be easily accounted for; but that the Chief Superintendent of Education for Canada West could so forget himself and his position, is what appears to me very strange. For if there were no Foreign Elements (as the Doctor, the new Adam of Canada, was pleased to name,) in this country, it is evident some of the thousands of dollars which roll yearly into his chest would fall very short; so it is that the ungrateful Doctor requires his benefactors. But since he is a Native will he condescend to tell us of what race that we may aspire. A great fuss has been raised about a few children in opposite schools giving way to their passions and abusing one another; but not a word said about this conduct of the Chief of the Department. To me it appears difficult to expect that the stream will be clear, while the fountain itself is so corrupt. And besides, I consider that such language coming from a Government agent, is a positive insult, more or less to every man, whatever may be the creed he professes, who has made Canada the land of his adoption. Moreover it strikes me that her Majesty Queen Victoria, if respectfully informed, would either prohibit a Foreign Element to inhabit her dominions, or else protect them after becoming her loyal subjects from the fury, insults, and injustice of a hired Government official.

And now, Rev. and dear Sir, although I have been born a British subject, yet, I do not well know in what Element I may appear, here in the Doctor's eye; still I feel it my duty to sympathise with you, on account of the insults offered to you for being a Frenchman, while at the same time, I congratulate you for your victory; but until such time as you will hear the English Generals, who commanded at the Crimea, say we want no aid from a Foreign Element (France), or until you will hear the Lords of England, who beheld the worthy consort of their gracious Queen, prostrate at the feet of the Emperor of your nation, lying on the garber, exclaim why such honor to a Foreign Element. I think you need not feel much annoyed by the insults offered to you as a Frenchman, by Dr. Ryerson.

I am, Rev. and dear Sir, Yours very respectfully, J. RYAN, R. C. Pastor Brantford, Feb. 28th, 1857.

ST. PATRICK'S DAY IN QUEBEC.

To the Editor of the True Witness.

SM.—The morning has arrived—that morning when Erin's sons, at home and abroad, recall to mind the history of their native Isle—her glories of ancient days,

"Ere her faithless sons betrayed her" the miseries she has undergone; the persecution she has endured. And as the hours of boyhood once again flash upon the imagination of the Irish in a strange clime, they ramble through the green fields with the friends they loved, many of whom are now, alas! no more; and while listening to the "joyful lark a-singing," watch the old Irish ivy endeavoring to conceal beneath its beautiful green, the remains of ancient Erin. It is then that the aged grandfather calls to his side his little grandson, and tells him in childish words the history of his sires. Tears of joy trickle like rain down the furrowed cheeks of the old man as he rehearses the deeds of those who went before him; and while his eyes sparkle with tear-drops, he breathes a prayer that his grandson may live to see the day when Emmet's epitaph shall be written. On this morning, Erin's sons, thousands of miles from "home," seek in the sandy desert, fertile plain, snow-clad hill, and luxuriant vale for that "Chosen leaf of bard and chief—Old Erin's Shamrock."

At 10 o'clock, Grand Mass was chanted in St. Patrick's Church by the Rev. Mr. Proulx; the Rev. Messrs. Racine and E. Druel assisting as Deacon and Sub-Deacon. In the sanctuary, His Lordship the Bishop of Tloa was seated along with many of the clergy. A very eloquent sermon was preached by the Rev. John P. Collier, which was listened to with marked attention by many strangers present. His text was taken from III. Kings, xiv. 18: "And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him kissing the hands." The choir, under the able direction of the celebrated organist, Sabatier, Knight of the Legion of