

## The True Witness.

CATHOLIC CHRONICLE,  
AND WEEKLY EDITION OF THE  
"EVENING POST"

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—AT—

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MONTREAL, WEDNESDAY, JUNE 26.

## CALENDAR—JUNE 1878.

WEDNESDAY, 26.—St. John and Paul, Martyrs.  
THURSDAY, 27.—Octavo of Corpus Christi.  
First outbreak of Cholera in New York, 1826.  
FRIDAY, 28.—St. Prensens, Bishop and Martyr.  
Vigil of S.S. Peter and Paul.  
SATURDAY, 29.—S.S. PETER AND PAUL, APOSTLES.  
Henry Clay died in Washington, 1852.  
SUNDAY, 30.—THIRD SUNDAY AFTER PENTECOST.  
Commemoration of St. Paul.  
Athlone taken, 1691.

JULY, 1878.

MONDAY, 1.—Octavo of St. John.  
Battle of the Boyne, 1690.  
TUESDAY, 2.—VISITATION OF THE BLESSED VIRGIN MARY.  
S.S. Processus and Martinianus, Martyrs.

## TO OUR FRIENDS.

Now that we have our daily, the *Evening Post*, in the market for public favor, and being anxious to extend its circulation and influence, we commence this week to mail sample copies to every subscriber to the *True Witness*, throughout the country, and as the number will necessarily be limited, we ask our friends to lend us a helping hand in extending the circulation of the *Post* by sending us the names of persons in their neighborhood who would be likely to subscribe for the paper, and we will cheerfully mail them sample copies. A goodly number of names can be sent on a one cent post-card.

The terms to subscribers are as follows:—  
One year \$3.00, cash in advance.  
Six months, \$1.50, cash in advance.  
Three months 75c, " " "

The amount in postage stamps will suffice when change in coin is not at hand. In all cases we pay the postage. Just think of it; a first-class daily newspaper, for three months, for seventy-five cents! Already the circulation of the *Evening Post* in Montreal has gone beyond the height of our expectations, and we have ordered a powerful four-cylinder press in order that we may meet the demands of the public and compete with our contemporaries of many years standing. This is, indeed, encouraging, and if our friends in the country will but do their part, as we are sure they will, we will shortly have the cheapest, best, and largest circulated daily paper in Canada. Therefore, send on your names and subscriptions as soon as possible. Address all communications to the *Evening Post*, Montreal.

## THE TWELFTH.

As the dog days approach, so does the July fever appear to become more intense. Orangism is now becoming a subject of hourly debate, just as it did last year. Public opinion indeed appears to be all one way; but the Orangemen do not give much weight to any opinion but their own. The *Globe* of yesterday says:—

"The Protestants of Montreal, as a body, have no sympathy with Orangism at all. They evidently regard it as being, among a large Catholic population, a very undesirable auxiliary of the Protestant faith, and an element of discord where, as a minority, the Protestants generally desire peace. This being the view of the Montreal Protestants, it supplies an additional reason for the greatest moderation on the part of outsiders. If the question narrows itself down to a peaceful protest on the part of the resident Orangemen in favor of their right to walk in procession, there may be a consensus of local Protestant feeling in Montreal in its favor, however little Orangism may be loved or valued in that city. But, if people who have no business there, determine to invade Montreal, in order to take the law into their own hands, they will probably place their friends in Montreal in a worse position than ever."

This puts the situation fairly enough, although we cannot see how anyone can defend the "right" by encouraging an illegal society, to walk in procession. If the Orangemen merely want to go to church, they may be assured that no one will, or dare, interfere with them. As Protestants they will find thousands of Catholics in this city to defend their right to go to and come from whatever church they may select, but as Orangemen, wearing the insignia of hate and ascendancy; brandishing the memories of a thousand wrongs before an exiled race, thus perpetuating in a free land memories which should be for ever forgotten—that's where the rub comes in.

## ANOTHER FARCE. PERHAPS.

Last year the Orangemen threw dust in the eyes of the public by pretending that they were "going to walk." Diplomatic relations were opened, a "Congress" was convened, bated plenipotentiaries laid down the "condi-

tions," the Orangemen, Russian-like, fell back, and all the time they had no more idea of walking than they had of protecting Christian feeling or manly tolerance. But they diplomatized the business with Bismarckian ingenuity and they retired with Machiavellian laurels resting upon their brows. But oh, what an exciting time we had of it. The city was aflame with anxiety. The Orangemen met night after night and the public were told that in the end the decision "not to walk" was carried by only one or two votes." Startling numerals, upon which the fate of Montreal hinged. Just "one or two votes" and then "vive to Montreal." Happy escape for the 80,000 or 90,000 Catholics in Montreal. A few dozen Orangemen threatened "to walk" and 6,000 stalwart Irishmen and 10,000 active French-Canadians stood aglance at the dread foreboding. But the farce succeeded to the letter. In the lodges the Orangemen must have laughed themselves sick at the scare, all the time knowing well that it would be dangerous to budge one inch without bringing a storm about their ears. *An I now the same game may be playing, but upon another line of attack.* The Orangemen, we may no more intend to walk this year than last, and they may be playing the game of bluff over again. We hear from all sources that the death of Hackett has added to their strength. Well, if this is so, and they abandoned their "walk" last year because of "Christian feeling," they should be powerful enough to "walk" this year in spite of all illegal opposition. For we cannot forget that it is just as illegal to attack them, as it is for them to "walk." But no, they simply want to bluff the authorities into granting them "protection" and thus forcing the Catholics to bear their share of the taxation which that "protection" will secure. Public opinion is too strong in Montreal to sanction the threatened invasion on the one hand, and the public treasury is too poor to tax the citizens with an annual levy of \$4,000 to "protect" Orangemen on the other. If our Protestant fellow citizens wish to prove to us their inclination to cultivate mutual good will, as we certainly desire to show them, then they will stand by us in this matter. *This is a test question*, and upon the action of the Protestants of Montreal within the next two weeks may hinge the existence of good feeling in our midst. Protestants tell us, over and over again, that Orangism is an odious society, and that it has no business in this country. Now, let us see those sentiments acted up to. Let us have no covert condemnation or no covert encouragement. If the Protestant press speak out as the Protestant pulpit has already done, there will be no more talk of "invasion." If peace is wanted there is only one way of securing it, for we know the Irish character sufficiently well, to warrant us in saying, that if by any chance the Orangemen walk this year in Montreal, then we very much fear that there is serious trouble in store for us all. We write in the interest of peace, for this question, if allowed to go on, will bring disgrace and ruin to our city, and when some day a holocaust is made, and perhaps a portion of the city is laid in ashes, then the authorities will awaken and blame everybody for "supineness" and incapacity," when a little firmness and justice now would settle the question for ever.

## CHINIQUEY.

"The General Assembly of the Presbyterian Church of Canada" is now in session at Hamilton. Among the number of those who meet at that Assembly is "Chiniquey." Around him are gentlemen high up in the Presbyterian Church, men of honor, spotless reputation and Christian feeling. It is a pity to see them mingle with the abandoned one, and the world would think more of the Assembly if it closed its doors upon the man who is ever bearing false witness against his neighbor. With the doings of the Assembly we have nothing to say, for with the exception of Chiniquey, we have not noticed that anyone seriously assailed the principles we hold. But Chiniquey, perhaps, we should not notice, for like all sickly folk, he is more to be avoided than to be talked about. But there are times when his falsehoods must be paraded if only to show the world how.

"Ihe that does one fault at first,  
And lies to hide it, makes it two."

At the Assembly, however, we learn Chiniquey said that:—

"He did not think there was a single parish in the whole district of Quebec in which some persons were not to be found who had passed hours in his room asking him what they might do to be saved. The work was not confined to Quebec, but was spreading thence among Frenchmen all over the continent—in Manitoba, and even in Washington Territory. The result of the great change which had taken place in Quebec was that to-day they had a Protestant Premier in that Province, a state of affairs which would have been impossible five years ago."

This is indeed a master spirit of our age. Chiniquey doth he stride the Province of Quebec, and with commodious hostelry brings within his gables "some persons from every parish in the Province." His hospitality is only limited by the contributions he receives, and his children flock to "his room asking him what (oh! what) they might do to be saved." We thought, indeed, that of late Chiniquey was despondent, and that madness had "made glorious summer" "the winter of his discontent." We feared, in fact, that he was sad and unhappy, for of late he has been abusing Protestants and Catholics alike, and vowing that Popery was on the loose, and that the world was in danger of a return to the dreaded days of scarlet ladies, wooden shoes, and brass money. But we have all been deceived. Chiniquey was playing a deep game, deeper than speech, and we now learn that he was serving a poli-

tical end, and, like the Raven, "nothing more." What a pity that our Protestant friends, men of social standing and Christian feeling, do not treat this unhappy man as he deserves. He has done much harm and no good in our midst. No respectable man could invite Chiniquey to his home, but yet some people use him for political and other purposes yet who despise him for his immorality and his lies.

## UNIVERSITY EDUCATION IN IRELAND.

The *Globe* of yesterday has an article on University Education in Ireland. It takes the old ground, that the Queen's Colleges have been a success and that therefore "Godless" education has been good for the people. It thinks that during the recent discussion in the Imperial Parliament on the University Education Bill, there was no one able to show any practical grievance in connection with University Education in Ireland, and therefore it is not surprised that the measure was rejected by 200 to 67." This may be one view of the case, but it is not ours, nor is it the opinion of the people, most concerned in the question of "University Education in Ireland." The *Globe* says that "the debate did not reveal any practical grievance." Well that depends upon what may be regarded as a practical grievance. To the Catholics of Ireland it is a "practical grievance" to force them to accept a system of education to which they are opposed on religious grounds. It is to them a "practical grievance" to be compelled to keep their children from going to the Queen's colleges and universities, because there they are trained in a groove which they say is "godless." We think if "the people of Ireland" or the greater portion of them, want a certain system of education, a system in harmony with their views of what education should consist of, that they are better judges of their own affairs than the people of England can possibly be. Although there are, in proportion, more university men in Ireland than in Great Britain, yet they are not Catholic students, for Catholic parents hesitate to send their children to schools from which they are in danger of leaving—atheists or sceptics. This we think is a "practical grievance," and the *Globe* would think so too if it took a broader view of the situation.

## OBSTRUCTION.

The Obstructionists in the Imperial Parliament may claim to have inaugurated a new policy, one which, to all appearances, is spreading. During the closing days of the Dominion House of Commons, we had an obstruction scene, and the game was conducted as energetically as if Messrs. Parnell, Biggar, O'Connor Power and O'Donnell were the guiding spirits. From Ottawa, it appears that the obstructive tactics have travelled to Quebec, but if the *Chronicle* is to be believed, the obstruction is caused for very ignoble ends indeed. That paper says:—

"It seems under the present aspect of things that the tactics of the Opposition are purposely intended to thwart the Government's policy of retrenchment, both in time and in money, and to carry out the almost proverbial parliamentary understanding that the session should last 30 days in order that members should carry home the handsome sum of \$500 or \$600 as an indemnity instead of a *per diem* payment as contemplated by the Government when the Legislature was convened. This it evidently the game of the Opposition leader and his followers, and we call the special attention of the country to the fact."

That such is the case we cannot believe without some substantial proof; but one thing is certain, that no meanness is too low, no imputation of dishonesty too reckless, no charge of petty too serious, for one party to make against another. If we are to believe one-half of the statements which *Rouge* makes against *Blou*, and *Blou* against *Rouge*, then Canadian politicians must of a surety cry "conscience awant."

## BREAKERS AHEAD.

In a short time the Government of the Dominion will be face to face with a Chinese difficulty of its own. The famine which has already carried off 3,000,000 of the inhabitants of China, is sure to cause an exodus from that country. Australia and the United States are the places they will select. They cannot all remain West, and already, we learn, there are indications of a rush of Chinamen to the Eastern States. It is computed that there are 5,000 already in New York, and day by day the question is assuming a graver aspect. This immigration will, too, add to the communistic feeling already too strong across the border. In the West the Chinamen have pushed white labor to the wall, and there is no reason why they cannot do it in the East. All this will give Communism an impetus, for it will concentrate the evils of labor, just as the Chinamen succeed in outbidding native workmen from every class of unskilled and, in many cases, skilled employment. Anything that adds to the present dissatisfaction of the laboring classes is a danger to society, and yet international obligations cannot be violated. From Chicago we learn that another great strike is feared there, and that the workmen rely upon the Communists for aid, and the leprous alliance may be contracted by the employers inviting Chinamen to take the place of the strikers. 'Tis true that from some sources, particularly the *New York Bulletin*, we learn that business is generally improving, but unless trade improves sufficiently to give employment for the working classes, we will witness an influx of Chinamen into the Eastern States and Canada, which will tax wise heads to find a remedy for.

## CANADIAN NATIONALITY.

In a country such as Canada, it is the duty of all men to cultivate a spirit of loyalty and to remove the conflicting prejudices of con-

tending nationalities. Here all men are free, and before the law all are equal. Men come here to make a home, to lead a new life, and to build up a nation. Within the limits of the Dominion there is room enough for men of every creed, and of every nationality. There is no reason why all men cannot live in harmony. Generalities upon such a subject may be worse than useless, they may be futile, but if there is manhood in the land, there should be sufficient practical evidence of it, to secure peace to every man who obeys the laws, and is loyal to the Constitution. We should all take some pride in being Canadians. While we can retain, eye, and light for the land of our original nationality, while we can foster a love for everything which conjures up the associations, of the lands from which our fathers came, while we stand prepared to resent an offense given to us because of our being Irishmen or Englishmen, yet there is no reason why we should wear our nationality upon our sleeves "for crows to pick at." There is no reason why in Canada we should be perpetually intruding the troubles and the strifes of another continent to fester the already too ugly wounds which disturb the harmony of repose. By all means, let us have a manly and open discussion, by all means let us show a vigorous interest, if we will, in the condition of affairs in Ireland or in England, but when we attempt to force our opinions into unnecessary and unavailing prominence in this country, then we injure our people here and we do not benefit them at home. Let us, for instance, take the Irishmen resident in Canada. Their best friends are the men who desire to elevate them socially, to strengthen them politically, and to advance their commercial interests. The men who will benefit the Irish here, by raising them in the estimation of their surroundings, those are the men who are the best friends of the Irish people and of Ireland itself. In doing this they advance Irish interest abroad and at home. The Irish abroad may do much towards assisting the Irish at home, but there must be no dictation as to policy. It is from the Irish resident in Ireland that Irish policy must emanate, and not from the Irish in the United States, or Australia, or Canada. We cannot forget that we receive the protection of the laws, that we live under a glorious constitution, and that it is neither good taste nor good citizenship to be constantly proclaiming our nationality, when there is no necessity for it. It is our duty to do what we can to cultivate a spirit of Canadian nationality, and while standing to our own colors in many allegiances to the traditions of our fathers, yet we should also avoid unnecessarily forcing our views into the face of every passer-by, but should, on the contrary, remember that if we owe much—a great deal to Ireland—we owe a great deal to Canada too.

## THE PARTY PROCESSION ACT.

All silent still about the Party Procession Act in the Quebec Legislature. The time is running on, and we opine will run on as it has been accustomed to do, and one of these days we shall find ourselves on the eve of the 12th of July and perhaps nothing done to avert the threatened danger of riot and bloodshed. The military authorities are said to be prepared to act with vigour, and hints have been thrown out that "the Mayor will do his duty," a somewhat singular piece of news indeed. But if there is either state-manship or justice, if there is honor or rectitude left within the walls of a see-saw Parliament, then there will be no necessity for military preparation, no necessity for increased taxation, and, above all, there will be no necessity of intensifying the bitter feuds which are already too common in our midst. The city Corporation, the Chamber of Commerce, and the Protestant clergy, support the unanimous wish of the Catholics of this city—that the Orangemen should not walk. A stronger expression of public opinion it would be impossible to find. It is no exaggeration to say that if the citizens of Montreal were polled to-morrow that nine-tenths of them would vote for "no procession," and yet the Legislature is silent. Orangism is an illegal society, and yet the rumour has gone abroad that the authorities will protect it, and that Catholics must pay taxes in order to protect men who openly and knowingly fling coarse insult into their faces. This is not, or at least ought not to be, a party question—it is a question of the peace and good name of our city, and if the Legislature values that peace and good name, they will effect the best possible remedy to secure it—THE PARTY PROCESSION ACT. Such an act will put an end to the difficulty once and for ever. It will act as a charm upon a now turbulent community. If it is not passed, or some other means taken to secure the ends which such an act would aim at, then year by year we shall have trouble, year by year we shall have taxes for those troubles, and year by year we will build up a monument of strife, which will make the name of Montreal a by word in all civilized lands. If such an act infringed upon one letter of Protestant liberties we would protest against it. Nay if Protestant public opinion was unanimously against it we would have our doubts as to its expediency. But Protestant public opinion is in favour of the proposed act, and it is sheer imbecility, or worse, on the part of the legislature, to hesitate in passing the proposed act into law.

## ORANGE BANDS IN VOLUNTEER CORPS.

Some time since the *True Witness* drew attention to an incident that occurred at Kingston. It noticed that the band of "A Battery" played at an Orange concert given at that place, and it considered it a breach of military usage. The information was taken from the local press, and it has never been contradicted. In fact, it has been substantially corroborated, and yet, so far as we know, we are not aware that any steps have been taken to prevent a recurrence of the outrage. Again, we find the *Star* of last evening declaring that the Orange Band from Hamilton that took part last evening in the musical competition "is" also a military band, being connected with

the Hamilton Field Battery." Of the correctness of this statement we know nothing but the statement itself we cannot allow to pass unchallenged. If it be true, it furnishes another illustration of the semi-official recognition which Orangism sometimes receives. If we are to have a force in this country to which all classes can look with respect these Orange bands should be weeded out of our volunteer militia. No excuse can warrant the continued existence of such a state of affairs, and the militia department would do a service to the force and an act of justice to the Catholic population, by breaking off all outside associations between the Orange association and the volunteers.

## PARTY IS KING.

We have some grounds for saying that the Joly Administration does not feel disposed to introduce the proposed Party Procession Act. This is to be deplored, but if it is true, it furnishes another illustration that Party is King, and that every interest of social order, every desire for the good name and even the commercial prospects of the country, go down before the exigencies of who is "in" and who is "out." It is a deplorable state of political morality to find men who profess to be the best friends of the country shelving a question upon which the honour of Montreal may hinge. But it is the way the true politicians treat such subjects. Well, we hope the Administration of Mr. Joly will not regret this policy, if, indeed, they have decided upon not acting. But the 12th of July has neither come nor gone, and whatever blood may unhappily be shed, whatever damage may unfortunately be done to the city, will be brought home to the doors of the legislature. The members of the Local Parliament—both Reformers and Conservatives—will have much to answer for to the country, unless some prompt and energetic means are taken to prevent riot and bloodshed in our thoroughfares. To protect these Orangemen will only aggravate the evil, for it will intensify a hundred fold the bitter feeling which all Catholics now entertain for them.

## RELIGIOUS SUSCEPTIBILITIES.

The military authorities in India have an enormous time of it in preventing the religious susceptibilities of the native troops from being outraged. A greased cartridge caused the "Pandies" to revolt, and a severe tussle took place for the very existence of India as a dependency of the Crown. Since then the utmost care has been taken to prevent the feelings of the natives from being tampered with. Everything that is calculated to hurt the native troops is avoided. The lesson of 1857 has not been forgotten, and the military as well as the civic authorities are avoiding the causes which led to it. We wish that other people would imitate the action of the military authorities in India. To-morrow, if there is no mishap, a magnificent demonstration will file through our thoroughfares. It will be made up of earnest Catholics, who, with religious fervour, will prostrate their hearts and bend their knees to Christ-crucified. Now, are not the Catholics who will compose that procession as well worthy of consideration as the Gorkhas or Sikhs, to whom the Government of India will not supply water through a leather hose for fear of offending their religious susceptibilities? There is a terrible lesson in the story of the Indian mutiny, and every man who values peace and prosperity should not forget it.

## LIBERIA.

On Thursday sixty-nine emigrants—coloured men and women—left New York for what to the black race must look like the promised land—Liberia. A fertile soil, a climate adapted to their nature, and the charm of "equality," invites them to the New Land. Freed from the slave gang, the coloured race, is still under the lash of, if possible, a more galling infliction, the scorn of caste, and they look to Liberia as a land where they will be on a par with their fellows. At a meeting recently held in one of the Southern States, one of the speakers said that in "this country" coloured men could attain no higher a position than a boot-black or a waiter, but that in Liberia it was their own fault if they did not obtain a respectable living. And this would appear to be the opinion of the coloured people at large. The terrors of 5,000 miles of travel become light in view of so much freedom, and the special inducements offered by the Government of Liberia has already resulted in inducing, in all, 21,000 people to this land of hope for the negro. Adopting much of the Constitution of the United States, the Government of Liberia is an elective Republic, and on arrival the immigrant receives a grant of land—a family twenty-five acres, and a single immigrant ten acres—in fee simple. The export trade is, principally, coffee, one cargo of which was sold the other day in New York for \$22,000. An English Company, it is said, have offered the Government of Liberia the loan of \$1,000,000, on condition that the trade of the country shall pass through the books of the lenders, and altogether the prospects of Liberia look encouraging.

## "WHAT PEOPLE PLEASE TO CALL A SOUL."

It is a long time since we had a tilt with our friend the *Spectator*, and we feel somewhat rusty for a beating at its hands. It is a fiery antagonist, this *Spectator*, for it conjures up associations of days when, sword in hand, we met the doughty champion of the Congregational fold. But if its terrors do not alarm us, the originality of its columns startle us with brilliant flashes in the pan—one day doubting the existence of a hell, and the next vaguely writing of a something which "people are pleased to call a soul."

This, some old stage folk may think a somewhat blasphemous way of putting the question of man's immortality; but in these days we must be original, or we are nothing, and if the non-existence of a hell and "what people please to call a soul," are not new, yet they are sparkling subjects for discussion, and well calculated to bring about that state of anxiety,

"When shrink the timid,  
And stand still the brave."  
From hell and "what the people please to call a soul," the *Spectator* leaps into descriptive pictures of what the world thinks a clergyman ought to be, from the color of his neck-tie, "which must be white to the shade of his hair, which must be black." The face should be, if it is not, "long," and the demeanor should "show a mixture of thought and tender sentiment, and inward peace, dashed with a concern and doubt as to the future of the great bad world of laymen." In fact the clergymen pictured by the *Spectator* would be what Nicholas Nickleby would call "a demd lump, moist unpleasant body," a man whose life would be "one demd horrid grind." But the picture is not perfect, nor does the *Spectator* believe in it, as anyone can prove by calling at the office.

## THE EASTERN QUESTION.

The Treaty of San Stefano is likely to be one of the most remarkable events in the history of modern Europe. In the war just closed Russia did either too much or too little. She did too much, because she left her army in a *cul-de-sac* and she did too little, by not extirpating herself from the position by boldly taking Constantinople, and making peace beneath its minarets. But the heart of Russia failed her in the hour of her greatest triumph, she feared to climb—and she did not climb at all." Her weakness was English strength; now she cannot easily remedy her mistake; war with Austria and England would place her army in, not only a delicate, but in a dangerous position, and such a war would in all probability be for her disastrous. Let anyone take a map of Turkey. Let him mark the locality of the different armies in the field. Let him note how the Russian troops can be threatened on all sides. Let him mark the difficulty of obtaining supplies, and it requires no strategist to see what serious a war would be for Russia, situated as her army is. It is this fact that has caused Russia to "back down." With Austria upon her flank, Roumania probably in her rear, and Turkey and England before her, the Russian army would have a hard time of it, and so she "backed down" and submitted to Europe the discussion of a treaty which cost her 80,000 lives and millions of dollars. Undoubtedly Lord Beaconsfield has achieved a great success by forcing Russia to come to terms. It was a saying of his that there is "no reprieve like a majority," and between England and Austria, whose interests are, in some respects, identical, that majority could be achieved in the field, as it may now be achieved at the Congress. In the House of Lords, he said that the treaty of San Stefano "completely abrogates what is known as Turkey in Europe; it abolishes the dominion of the Ottoman Empire, and it creates a large State which, under the name of Bulgaria, is inhabited by races not Bulgarians." To see Turkey wiped off the map of Europe is not the policy of England. Recently, indeed, Russia violated the treaty of 1856, but the effects of the Crimean war are yet influencing Russian policy. But for that war the Black Sea would now be as much a Russian lake as the Caspian, and it is this that paralyses her naval power and which strikes the Russians hardest. Were it not for that treaty, her Cossacks would have watered their horses on the shores of the Aegean and the Propontion long before they did. With such triumphs we can have no sympathy, with Turkey's disasters we can have no mandlin regret. We can have no sympathy with Russia because she is intolerant, and we can have no mourning regret for Turkey because she is effete. Of the two, perhaps, the Turk is the better man, as he is certainly the most liberal. The ecclesiastical policy of Russia is the worst in Europe. She persecutes the Catholics in Poland, the Protestants in the Baltic provinces, and the Jews everywhere. Protestant and Catholic ministers—nay, any minister of another faith—cannot enter Russia without first obtaining the permission of the Emperor. She crushed gallant Poland and hurled in the dust the chivalrous records of a gallant race. Pity did not move her when her ruffian generals whipped half-dressed women in the streets of Warsaw. That she has improved we grant; that she is improving we admit; but that she deserves the sympathy of the world we cannot believe. Her triumph in Europe would be disastrous to liberty in the countries she conquered, and although the Turk is by no means what he ought to be, yet the chastisement he has received will tend more and more to broaden his views, and may be the means of causing him to hold a firmer hold than ever over the 150 millions of souls, who regard the Sultan as their spiritual chief.

## THE "INS" AND THE "OUTS."

It is both instructive and amusing to watch the efforts made by both political parties in the State to gloss over the failings of their friends and to magnify one hundred fold the shortcomings of their political foes. Like the "wizards that peep out and mutter," in the old Testament, the "ins" and "outs" watch each other with demonic spleen. They are very artful doggers all. For them, indeed, speech is but a disguise for truth, and the effrontery with which each party charges the other with all kinds of crimes, and the brazen indifference with which they deny the least error is suggestive of political opthalmia of a very serious character indeed. We can understand how men can be "pronounced politicians" believing firmly in "party," but we can-