cirilization. Gentlemen, let there be ino apathy, no indifference; that banner represents not a portion only of the country; it is the not a port of Canada even; its device is the greagement that every Canadian should adopt native country and his nationality, our instithis continent fifty millions of men are at work civilizing and founding. Among our neighbours, in the United States, there are, it neighbor, a great number of Catholics, but they do not form a campact whole, organized as as a nation. We, here, we are a million of national banner, a million of Christians resolved on establishing a Christian nation. The Franks were less numerous around Clovis, when they gave themselves up to the Church. and the French nation grew from that cradle Let us leave all in the hands of God and time We also we shall see a great many people along the bank of the St. Lawrence, near the cross and the national banner, and history shall enregister the exploits of a Christian nation, the acts and works of God accomplished by the Franks of North America.

LECTURE BY FATHER GRAHAM.

Is the Catholic Church the Foe of True Liberty and Enlightenment?" - The question ably Answered in the Negative-An Interesting, Eloquent and Exhaustive Discourse.

The Mechanics' Hall was filled in every part on the occasion of Father Graham's lecture last evening. As previously announced, the proceeds of the discourse-which was delivered under the auspices of the St. Vincent de Paul Society-was in aid of the poor. The out the whole of the Rev. gentleman's remarks no expression of dissent betrayed an antagonstic element. The applause throughout was exceedingly hearty, and the whole of the discourse was listened to with the greatest

The following gentlemen accompanied Michael Walsh, President of the St. Vincent de Paul Society : P. J. Coyle : Thos. Irving. President St. Bridget's Temperance Society; Samuel Cross, President St. Patrick's Temperance Society; Patrick Donovan, President St. Patrick's Benevolent Society: Michael Ryan, President St. Ann's Temperance Society; T. O'Neill, Capt. Kirwan and John McEvenue. Mr. Walsh acted as chairman, and introduced to the meeting

Father Graham, who, on stepping forward, was received with loud applause, began as

MR. PRESIDENT, LADIES AND GENTLEMEN:

There is a little humble plant that is marked by two things-a sublime mystery and also the characteristic of an honest race. It has three leaves, and one may be termed softhearted, and the other hard-fisted, and the third bright-headed. You need not be long seeking for the name of that plant-it is called the shamrock. (Applause.) Now, it has got one peculiarity not possessed by any other, I believe, and it is this:

THE MORE YOU TRAMPLE ON IT, THE BETTER IT GROWS

(applause), and I take that, ladies and genlemen, as a fitting illustration of the Catholic Church. (Applause.) From the time she proceeded, pure and perfect, from the lips of her divine founder down to our own time, she has been trampled on by every form of human error and falsehood; nevertheless, she has always arisen more beautiful and attractive by the battle, and with an influence increased courtesy on the part of an advocate of the Church, with her beneficent acts in favor of the convictions of any person that may differ

NOT TO ANY MALICE

on the part of the speaker. (Applause.) We sometimes laugh at the methods in which certain nations make their mode of attack. The Chinese, when going to war, paint upon their banners and shields most hideous faces, they beat tom-toms, they sound drums, they shrick and throw themselves into convulsions. and imagine by those means that they frighten their enemies. The Ashantees fill the woods by night with horror, with songs and shouting, meaning thus to give proof to the hostile forces that they will come to disgrace and defeat. But I have never heard that there methods of warfare scared the British from Peilio, or that they were of much avail to King Kaffee Kalkalli when attacked in his capital by the brave

SIR GARNET WOLSELEY.

Now, many love all these methods of attack and defence, yet if we were to retort upon and tell them that just as the Chinese battle with their enemies, as the Ashantees try to overcome their foes, so do you in your attacks upon the Catholic Church, they would be, perhaps, rather astonished and angry (laughter and applause). You will see children sometimes take a pumpkin or turnip, scoop out a head, dig a pair of eyes, put a candle inside and a white sheet below, and then, filled with terror at their own work,

TAKE TO THEIR HEELS.

(Laughter.) It is precisely what thousands of persons are doing in our time, however. They erect a hideous and awful figure, and call that the Catholic Church, and shrick with fear to their comrades to take to their growth, they would be quite insulted. If such, then, be the sentiment in the matter, we have to show to-day this : that the Catholie Church is, and has always been, the true friend of true liberty and of true enlightenment; this, I say, is the thesis to be discussed. I shall not dwell at length upon the communication of the Divine mission, nor upon the degree of contradiction and resistonce she received at the hands of the syntgogues, then abolished; I shall not speak of her struggles with the proud intelligence of Greece, which had wrapt its chains around so many a lofty mind, but of her mighty struggle with that empire of blood and iron-Rome. And I take first the individual, for to influence a people or a State you must always so begin. was the state of three-fourths of mankind at this time? They were in the most debased condition of slavery. They could not call their soul and body their own. Some amongst the Romans possessed as many as

TWENTY THOUSAND SLAVES.

punish these slaves with death. We read of a democracy, or an empire. The power was one who ordered his slave to cast himselfinto the same in all. The head of State, an cel-pond to feed his lampreys. So value- whoever he be, was bound to legislate for the less was human life considered, and so debased people. This principle, the speaker held, had strength strength that every Canadian should adopt were these slaves, that their very exist
programme that every Canadian should adopt were these slaves, that their very exist
been always maintained by the Catholic church and love with all the affection he bears to his ence depended upon a caprice of their Church. It was held by one of the owner. It was such a state of matters, pronations, our language and our laws. Upon ceeded the speaker, that the Church had to the world, and the lecturer quoted in defence deal with. M. Guizot, a French writer and a of his statement from several well-known Protestant, says that the Church performed Catholic authorities. De jure gentum, non de wonders in the elevation of that class. It jure natura-the law of the people, not the had been said she did not free them quite law of nature, was what they all advocated. soon enough. Understand, ladies and gen- The speaker next referred to Magna Charta, tlemen, said the lecturer, that nature moves as a manufacture and the Cross and the slowly, and the system had been long and Church. Cardinal Langton had drawn the naturally established. And the Church does

FITS AND STARTS,

nor indulge in that spasmodic philanthropy characteristic of the nineteenth century, nor throw a whole South into at Boston. (Applause.) She acts slowly, divinely, gradually, until she prepares men for that order of existence to which she means to model them. So she took the slave erty during the reign of other English Kings and pointed him to heaven, and as he looked that if he might not be free here, there was freedom somewhere else. The lesson sank slowly into the mind of the poor man, converted to the Christian faith, began to see that that slave was his brother. Then for the and oppressed." Michelet, another Protestant says: "The Church's protection was extend the word charity) was and the time came when the master. known in that mighty Empire. (Applause.) Then as each man began to look on the other as a brother, the barbarism of the system passed away, and the slaves were set further free | Revolution the Church had enfranchised aland disenthralled by the breath of the lips of the Church of God. (Loud applause. That was own, and these were kindly treated. It was a great work of liberation done by the Church. Do you hear of any revolutions there? Do andience was a very respectable, and, proba- you see the skies red, hear the cries of women bly, a fairly representative, one, but through- and children massacred as in the slavery war? Do you see any Sartorius or Spartacus calling on his countrymen to drench their country with blood? Do you see temples of ancient fame thrown down in ruins? No, because there was a power in the Church from God, and she knew you cannot entrust liberty at once to a man who has never known what it is to be free. She did not throw those she enfranchised out into the world with no object, with no purpose, with no means to live, and with no friend to raise and help them: because you know there are agitators like Wendell Phillips and William Lloyd Garrison, and

THAT GREAT INTERPRETER Henry Ward Beecher, who sneer at the work of the Church in the world. (Hear, hear, and loud applause.) They wept for the negroes, held your walking-stick in the air and old women of both sexes were breaking before the bell-weather of a tlock, and their hearts over the dear negroes-until when? Until the great war had begun, until the near approach of the South to Washington, and then as the chains fell off the negroes' limbs | ter). This was the way with regard to arguthey fell as an object of war policy, and not as an act of charity (loud applause); and then the negroes were allowed to go forth. If a negro approached to speak to one of those philanthropists, who are all noted aristocrats, what did they do? They summoned a policeman, and the negro was cast into a free cell, in a free country.

The reverend gentleman next alluded to the feudal system which grew out of barbarism, and traced its growth. The North spread itself over Europe, and out of the rush, and roar and turmoil of the waves that rolled over the destroyed empire arose feudalism. His audience would hear said, and would see in books, written by weak-minded persons, on the principle that

" It's good to see one's name in print, A book's a book, though there's Nothing in't."

They would there find charges against the from the struggle, with an energy increased Catholic hierarchy, because among the feudal lords there were Catholic Bishops who had and extended. For the life within her was vassals and armies at their backs. These divine. Now, ladies and gentlemen, in the men, said the lecturer, were of great benefit, course of to-night's lecture, it will be neces-sary to refer to many truths which may be chiefs. The next point was that the Church called naked truths. It would be poor established municipal relations, which mean essentially freedom of Government, liberty of governing oneself without more liberty and enlightenment, were I to insult | interference from higher powers than is legiti- | next | referred to the story about Luther and mate for them to claim. A constitution is

BOTTOM OF THINGS to see whether they are good or bad. (Applause.) A constitution is not fixed and unchangeable, but must depend on the wants of did that mean that passers-by were the people. The real statesman is not he who not to drink the water? (Laughter.) the people. The real statesman is not he who will not deviate one letter from the constitu- He referred to the inventions of the Middle tion: it is he who legislates for hie et nunc-for now and then. And to whom is this truth due? To the Catholic Church (applause)—to our Bishops. They gave municipal regulations to Europe and to England. (Hear, hear.) This was the foundation stone of liberty. No matter how powerful was the lord of the manor, his vassels were taken under the protection of the Bishop. And gradually that lord became controlled in a manner he could not understand, but he found in time it was the majestic spirit of law-and in law, in its proper regulation,

IS REAL LIBERTY to mankind, (applause.) First then the Church took the individual and broke his chains; then she made him content with his position; then she introduced law in municipal order. Having got so far there was another the Church had to turn to and help-the weakest of humanity, that had been trampled on in every nation; that was the plaything of man; that had no standing in society; that never knew the sweetness of domestic and family life—and that was Woman, and them women who got up on the platform and disgraced their sex by howling about "Women's Rights"—which are generally man's wrongs-those that declaim against the Church and snear at her, ought to remember that it was the Church which made woman what she is-the honor of civilization and the glory of man. (Applause.) After expatiating heels and abandon it (great laugh-ter and applause). If you were to that the Church, by raising woman's relations, on this subject, the speaker went on to show tell them they were children of an elder had introduced the family, of whom a certain number constitute a city. Thus you have Christian nations

AND CHRISTIAN SOCIETY. People could not suppose this elevation was a mere matter of evolution; man could could not rise from the savage by the force of means antagonistic to his own passions; there must be some other inand that influence was to be luence, found in the Church. Again, nations must be held together by certain laws. Whence came these laws? Man could not evolve them. Our law to-day was the common law of the Romans spiritualized. It was the Church, in the shape of its Head on earth, that said to the ruler, "Thus far shalt thou go and no farther," and, to his subjects, "Here are the limits you shall not trespass beyond," thus preserving the balance of power in a nation. Thus we got down to certain principles with respect to government. As a general rule, there was no power save from God. But there was a difference between this power

AND ITS EXECUTIVE,

They could at any time, and for any reason, whether it be a kingdom, or an aristocracy, or

greatest minds that had ever appeared in another benefit brought to England by the attention of the barons to a previous charter granted them, and on this Magna Charta was founded. The barons, however, did not act with strict formality as regards the latter document, and the Pope said the form was vitiated, making them revise it. That was desolation to satisfy a few Abolitionists the explanation of the statement that the Pope had crushed Magna Charta. speaker next, in a masterly manner, reviewed the services the Church had rendered to libdown to the time of Henry VIII. It was the on his bonds, she told him of the God of Church besides that checked the Turkish in-Heaven who came down to earth and became vasion, and had it not been for her efforts the a bondslave for him and for his sake, and standard of the Crescent would now have been floating over Windsor Palace, over the TUILLERIES IN PARIS.

and over the palace at Berlin. Guizot, a Protestant historian, said: "The Church was tended to all; she became the asylum for the weak and oppressed "Macaulay acknowledged her claims, and stated further that before the most every bond-slave in Europe except her the Church that animated the heroid

BRIAN OF CLONTARF. to defend his native shores, as well as the coast of England: it was an abbot of the Church that passed before the kneeling hosts at Bannockburn and inspired them with victory; it was she who inspired the conference of Morgarten, the patriot Tell. The lecturer next referred to "the renegade Saxon monk," who caused the terrible war amongst the peasantry, and to whom one said, "Father, at the last day the blood of these peasants will be upon your soul." Glancing at the reign of Elizabeth, the speaker once more returned to the subject of calumniators. Some or these people, when argued with, referred to the "Primitive Church." It was a most extraordinary Church, certainly, and had its location where people build their chateaux en Espagne. (Laughter.) he jumped over, you need not hold it up any longer, but walk away, and the whole flock will jump over the same place (laughments on the Catholic Church—the bell wether jumped over and all the rest followed. Speaking of "1688." the lecturer characterized William as "a dark, sullen man, bent with asthma, a consummate statesman, a brave but unfortunate General, a man who sought to do the fair thing so far as he was allowed." He was surrounded by vagabonds, however, who controlled his action. He was asked to come to England, to occupy the same position to the Queen elect as Prince Albert did to our Gracious Majesty Queen Victoria, but refused. saying he would be King, or nothing. He (the lecturer) respected him for it. speaker next pointed out at length how the revolution was really the re-establish-ment of the old Catholic principle, which had slumbered all the time in English hearts -the overturning of the doctrine of the divine right of Kings. The speaker referred to the present tendency of the age towards material-The telephone was a great invention, no ism. doubt, but of what use unless you can speak sense through it? The tendency of the present age was sense rather than reason. A dog had sense, but a man had the

DIVINE GIFT OF REASON. Reason was not opposed to, but necessary to, the understanding of revelation. The speaker the Bible chained in the Cathedral at Prague. from me; so, if there be anything said that not merely a name—you must go down to The fact that the Bible was chained was used appears to bear harshly, ascribe it to truth and the ment that she prevented her people from reading it. To him it would seem the very reverse. If a cup were chained to a fountain, Ages, during which the people were said to be so dark and ignorant, instancing the lost art of illumination, the art of the old masters, leo's "persecution" was not sustained because he maintained that the

WORLD WENT ROUND THE SUN.

Hallam, another Protestant historian, said that the Church did perfectly right in saying to Galileo that he might teach what scientific truth he liked; if not in connection with the Bible. And his "banishment" simply meant that he had been sent to see his bosom friend, the Archbishop of Pisa. The consequence of upsetting popular belief in the Bible in that time was most serious and that was what the astronomer was in danger of doing. The lecturer concluded by alluding to the present state of society. Socialism, Communism and Nationalism were now rampant in the four most powerful nations of the earth, and those nations which had been the first and the strongest in their resistance to the true faith-England, Russia America and Germany. In this age of

BOASTED CIVILIZATION.

neither person nor property were safe. He referred to the awful increase of pauperism in England, and prophecied a catastrophe imminent. The following was the lecturer's peroration :- So, through the ages that have gone, moves majestically the Catholic Church, high above the conflicting systems and opposing beliefs which divide the world,-the light of truth upon her brow; her eyes fixed steadfastly upon the sun of Justice, leading, liberating, elevating nations and peoples to a right fulfillment of their destiny here and hereafter. Thus it was in the past,-thus in the present,-thus shall it be in the future until the allotted time comes when she shall hear from her Divine Founder her triumphant justification amid the trembling of the pillars of the universe, and the wreck of worlds (Lond applause.)

At the close of the lecture a very hearty vote of thanks, on motion of Captain Kirwan was awarded to the speaker.

-Most of the staff of the New York Herald

THE CATHOLIC QUESTION-

[From the Canadian Speciator.]

Sir.-Your article in criticism on my last letter to you reminds me forcibly of controversies in years long since past. History repeats itself. I trust, however, that if you permit your columns to be used for the discussion of the various points on which you have criticized my former letter, it will be carried on in the spirit in which it has been com-menced. While you agree with me "in the main in my reading and interpretation of the history of Ireland since the rupture between England and the Papacy," you think that I have mistaken "the nature of Orangeism in Ireland." You proceed to assign reasons, from which you draw the conclusion that Orangeism was "at one time a muchneeded institution in Ireland," although you admit that "the need for it there has long passed away." Why, I would ask has the need passed away? Simply because, to use the language of Macaulay, the vanquished people found protection in a quarter from which they would once have had nothing to expect but implacable severity;" because the philosophy of the eighteenth century had purified English Whiggism from that deep taint of intolerance which had been contracted during a close alliance with the Puritanism of the seventeenth century. Enlightened men had begun to feel that the arguments by which Milton and Locke, Tillotson and Burnet, had vindicated the rights of conscience might be urged with not less force in favor of the Roman Catholic than in favor of the Independent or the Baptist. The eloquent writer concluded his chapter with the expression of his hope that some future historian may be able to relate that " wisdom, justice and time did in Ireland what they had done in Scotland," and that all the races might be blended in one people. It is, however, in my opinion, worse than useless to discuss the Orange question as regards Ireland. That country was conmered by England, as Poland by Russia, and Italy by Austria. The descendants of the conquered people were, as has been the case invariably under similar circumstances, kept in a state of subjection; and were naturally in a chronic state of discontent. The onus probamli lies with you and those who think with you that the "need for Orangeism" would not have passed away fifty years sooner had the measures, which you frankly admit have caused it to disappear, been adopted fifty years earlier. Let me give you another short quotation from Macaulay, which has always struck me as a most apt illustration of the state of feeling in Scotland and Ireland, in both which countries the Celtic and Saxon races are intermingled. In his notice of the battles of Killiecrankie and Newtown-Butler, both gained in the same week, by irregular troops over regular, one by Celts over Saxons, the other by Saxons over Celts, Macaulay gives the following reason for the first victory being so renowned, as

compared with the other :---"The Anglo-Saxon and the Celt have been re-"The Anglo-Saxon and the Cell have been reconciled in Scotland, and have never been reconciled in Ireland. In Scotland all the great
actions of both races are thrown into a common
stock, and are considered as making up the
glory which belongs to the whole country. So
completely has the old antipathy been extinguished that nothing is more usual than to hear
a Lowlander talk with complacency, and even
with pride, of the most humiliating defeat that
his ancestors ever underwent."

Reference is made, by way of illustration. to Sir Walter Scott, whose heart swelled with triumph " when he related how his own kindred had fled like hares before a smaller number of warriors of a different breed and of a different tongue. But the historian proceeds :—

"In Ireland the feud remains unhealed. The name of Newtown-Butler, insultingly repeated by a minority, is hateful to the great majority of the population."

The historian who has done ample justice to the heroic defenders of Derry has endeavored to inculcate sentiments of brotherly ove in the breasts of the still hostile in the old land. But what would be have thought could be have realized the fact that in a new country, where none of the causes exist that led to the old feuds, there should be found men, and prominent among them men neither of Irish birth nor descent, who deem it consistent with their duty as Christians to perpetuate what he himself contempthously terms "a Protestant ascendancy of ribbons, fiddles, statues and processions." I have never denied that Protestant ascendancy, as advocated by Fitzgibbon, Duigenan and Lefroy in Ireland, and by Eldon and Inglis in England, was, if an erroneous, at least a statesmanlike policy. Briefly expressed, it was: "We have got the Catholics under our feet, and we will keep them there." In Canada there is neither sense nor meaning in the institution, as its members do the art of printing and of gunpowder, the not venture to acknowledge that they wish astrological discoveries of Virgilius and to carry into practice the fundamental prin-Copernicus, and the poetry of Dante-all of ciple of their Order,-Protestant ascendancy. which the world owed to the Church. Gali- I need not add more on the Orange question, as there is less difference between our views on that than on some other subjects to which shall refer.

With regard to the interference of the clergy in elections, I am not prepared to dissent from your assertion that a Roman Catholic ecclesiastic has it in his power to interfere more effectually than a Protestant. If, for instance, a priest were to refuse the sacraments of the Church to a member of his flock who has acted against his advice in voting at an election, it would operate more powerfully than a sermon by a Protestant minister, a mode of interference more than once practised against myself. The effect of such interference, as I have indicated, would be to void the election; but even although private advice may be more effective in the case of a Catholic priest than in that of a Protestant minister, I own that I do not see how it is to be prevented

You charge me with being "limited in my ideas of public right and justice" because I am unable to discover any justification for "a Protestant or Civil Rights Alliance," and you proceed to announce one of its objects, viz, "to put an end to the wrongs which the poor Oka Indians would have had to suffer." This is a subject which, if I am not mistaken, is before the Courts of Justice. I am wholly incompetent to offer an opinion on the legal merits of the case, but I am not wholly ignorant of the history of the Seminary of St. Sulpice. I have a vivid recollection of the old controversy when the title of the Seminary to its properties was considered doubtful, and when the late Mr. Wm. Walder was deputed by a body of citizens of Montreal some of whom are still living, to bring their case under the consideration of the Imperial Government. I further recollect the negotiations which followed between the Earl of D urham and after wards Lord Sydenham and the Seminary, and which resulted in the Ordinance confirming the title of the Seminary to all its properties, upon conditions, or I should say concessions, on their part, of considerable importance.

charge that the people of Lower Canada were. sunk in degradation and ignorance, for which their clergy were held responsible. I will ask permission to reprint a few extracts from the Pilot of 1845, which expressed my sentiments then, as they do to-day after much greater experience and with more matured indement Let me first, however, give an extract or two from the report of Earl of Durham :-

"I am grieved to be obliged to remark that the 9.1 am grieved to be obliged to remark that the British Government has since its possession of this Province done or even attempted nothing for the promotion of general education. Indeed, the only matter in which it has appeared in con-exion with the subject is one by no means cre-ditable to it. For it has applied the Jesuits' Estates, part of the property destined for pur-poses of education, to supply a species of fund for secret service; and for a number of years it has maintained an obsiduate struggle with the Assembly in order to continue this misunrofor serrel service; and for a number of years it has malutained an obsiliante strungle with the Assembly in order to continue this misappropriation.

It was the Catholic clergy, to whose exertions the French and Irish population of Lower Canada are indehted for whatever means of education they have ever possessed.

I know of no parochial clergy in the world whose practice of all the Christian virtues, and zealous discharage of their clerical duties, is more universally admitted and has been productive of more beneficial consequences.

I know of no people among whom a large provision exists for the higher kinds of elementary education, or among whom such education is really extended to a larger proportion of the population. The piety and benevolence of the early possessors of the country founded in the Senimarles that exist in different parts of the Province, institutions of which the funds and activity have been long directed to the promotion of education. The number of pupils in these establishments is estimated altogether at about 1,000, and they turn out every year, as far as I could ascertain, between two and three hundred young men thus educated."

Such is the testimony of a Protestant noblethe Pilot of 10th June, 1845:-

callon in Lower Canada. 3rd. That their endowments have been attenated and misappropriated, their College having been converted into barracks. 4th. That the Roman Catholic clergy have done everything in their power to promote education. Can any one of these facts be denied? And we would further ask, Have we made a single statement that can be tortured or twisted into an expression of approval on our part of the kind of education given by Jesuilis? That is a subject which we have to be discussed by religious papers. * The latter journal the Examiner professes the greatest liberality towards Catholies, but he at the same time talks of the importance of withholding all legal encouragement to the pernicious and abonimable system of which the Order (Perra Oblats) to which he refers is a part. Now, our charity is, we confess, different from that of our contemporary, but we shall no doubt be charged, as we were by the Guardian, with being 'lattudinarian.' We have one simple rule for our guidance in these matters,' to do to others as we would be done by.' Do the people professing the Roman Catholic faith wish to have their children taught by Jesuits, by Freezs de la doctrine Chretienne,' or Les Peres Oblats? It so, they are the proper judges, and not the Examiner, the Romer, or the Pilot. The moment these Jesuits seek to force any individual to send his child to them, then we shall raise our voice as loudly against them as any of our contemporaries. * We have asked and we shall continue to ask for the majority of the Canadian people that their religious spinions unmolested. * * Religious bigorry, and that alone, has made Torles of the Baptists and Congregationalists of Montreal vote with hardly an exception for candidates of opposite polities from what the members of the same bodies do in Upper Cadada, and if the spirit inculeated by the Examiner and Ramer prevails, we may see the same thing in Upper Canada. It is not difficult for a man of ordinary sugeity to foresee the necessary result. For our own part we have rais

It was nearly ten years before the result predicted in 1845 actually took place and the great majority of the French-Canadians separated themselves politically from the Liberals of Upper Canada. As a consequence the most prominent Tories of 1845 became Liberals in 1855 and are so to this day. In concluding the controversial discussion in July, 1845, I quoted a passage from a speech of Macaulay, the English statesman, whom I always most admired, and which I had embodied in my first address to the electors of the County of Oxford, assuring them that to those principles "I would maintain inviolate my fidelity." I have cut the extract from the Examiner of 9th September, 1840, just 38 years ago, and I can conscientiously affirm that during a long and chequered chapel of Ste. Anne of Varennes. Although public career I steadfastly adhered to those principles. My subsequence able, still, at an early hour, a large number of to them led me to change my political assopersons were seen wending their way to the ciations, and exposed me to much obloquy in consequence; but I now find myself, when free from all, party ties, obliged to re-affirm my opinion in favor of equal justice to my charity and mutual good-will, enjoyed a Catholic fellow-countrymen, who are, however, now in a position to secure it for them-selves in the Province of Quebec without any Father Lorion, curate of the parish, feeble aid of mine. The following is the passage from Macaulay's speech at Edinburgh: .

is Irish; of the Times, English; and of the Tribune, American.

—The London Times thinks sending a correspondent to Austrian headquarters would lend importance to the Bosnian insurrection.

Chanzy has received the Grand Cross of the Legion of Honor. He is governor of Algiers.

Whether there is any loophole in that Ordinance in the discern a great party often depressed, but never extinguished, preserving its dentity; a party which, though often tainted with the sins of the age, has been always in alwance of it; a party which, though offen tainted with the sins of the which, though offen tainted with the sins of the which, though offen tainted with the sins of the intention of its framers was to confirm the titles of the Seminary in the most binding way that it was possible. If it should turn out that the Seminary titles are as good as I believe them to be, then "the poor Oka" exist before the words Whig and Tory came in-." It seems to me that, in our history, I can

Indians" will have no cause for grattitude towards those who have resisted every overture that has been made for an amicable settlement of the long-pt-ding controversy. You ask me to state what action of the Alliance I deem objectionable. I am really so little acquainted with the specific objects of that Alliance, other than their attack upon the title of the semilary of St. Sulpice to its property, that unless you inform me what they are i shall be unable to reply to your question.

I fear that our views upon the Education Question will be found wide as the poles assunder. I cannot admit what you seem convinced of that the Catholics are hostile to an general and real education. I cannot, for instance, be persuaded that my much esteemed old colleague and friend. Mr. Chauveau, who was long at the head of the Educational Department of this Province, is other than a devoted friend to the cause of cheation, and anxious to promote it amongst his countrymen. I own that I have long been convinced of the impracticability of adopting any general and uniform system of education for a population such as ours. The separate system I consider to be established by green consent, and I have full confidence in the carries of any control of the control of the control of the control of the impracticability of adopting any general and uniform system of education consent, and I have full confidence in the carries of the control may be borne down for a time by a senseless clanour—are yet strong with the strength and immortal with the immortality of truth—and to men, who however they may be misunderstood or misrepresented by contemporaries, will as-suredly find justice and admiration from a better

> In maintaining his fidelity to his liberal principles by voting for a grant to the Irish Catholic College of Maynooth, Macauiay had to encounter "the narrowness and intolerance of Puritanism," and was rejected at the general election of 1847 by his Edinburgh constituents. Ere five years had clapsed the electors of Edinburgh cried out-Precanimus-Come back and we will re-elect you. A reluctant consent was at length wrung by his friends from Maculay, and if elected he would serve, but that he would neither visit Edinburgh nor address the electors. He was nevertheless placed triumphantly at the head of the poll by a constituency second to none in the United Kingdom for intelligence and attachment to Protestant principles. Such was one of the greatest triumphs of genuine liberality. I must add a few words on the subject of

Civil and Religious Liberty. You have assisted me not a little by your frank admission - I am not ignorant of the narrowness and intolerance of Puritanism." I judge men by their avowed principles and by their acts. I have had comparatively speaking, little intercourse with the masses of the French Canadian people, or with their clergy; indeed. with the latter, with one or two exceptions, I have merely exchanged the courtesies of society. I have, however, had much inter-Such is the testimony of a Protestant nobleman who was anything but prejudiced in favor of the French Canadian race, educated at their colleges, and selected as leaders by their people. I are contained in the following extract from would be guilty of great injustice were I not to place on record my acknowledgment that "What has been our crime, which has aroused the 'No Popery' cry throughout the Province, and which has led to an 'unholy alliance' between the Statesman, the Examiner, the Montreal Courier, and the Banner'. We have slimply stated the following facts:—Ist. That the Jesults have been notoriously the zealous friends of education. 2nd. That they have not been the cause of the wint of education in Lower Canada. 3nd. That their callon in the lawer canada, and. That their callon in the lawer canada, and that their college having been converted into barracks. 4th. That the Roman Catholic ism," although I admit that it ought to be.

I confess that I am unable to concur in your views regarding the tithe system. I have no hesitation in acknowledging my individual preference for the voluntary principle, but I do not believe that the system of collecting tithes in the Province of Quebec is oppressive, and I do not think that it becomes a minority of comparatively speaking new settlers to change a long established usage merely because they prefer another system, although they are allowed to follow their own without

any interference on the part of the majority. In conclusion, allow me to record my entire dissent from the concluding paragraph of your letter. The Catholics of Lower Canada. were never "a dead weight" on the old Liberal party of the United Province. It may have been that the latter was "a dead weight" upon them. During the whole of the Second Parliament of the Union, the Lower Canadian majority was excluded from power owing to its loyalty to the Reformers of Upper Canadas When you assert that they sought " the interests of the Church rather than the interests of the State," I ask you for proof of the charge. The rupture between the sections of the old Reform party, in 1854, was not caused by the French-Canadians. I do not desire to question the motives or the policy which led to it, but I simply affirm the fact. They were forced into a coalition with the Conservatives of Upper Canada by what you have most justly termed "the narrowness and intolerance of Puritunism," and they are forced in the present day on precisely the same grounds to maintain that alliance, which will never be severed until Canadian liberalism has been purified from that deep taint of intolerance which has brought it into amicable relations even with Orangeism, an organization which has been utterly repudiated by all enlightened Protestants in the United King-F. HINCKS.

PILGRIMAGE TO STE. ANNE OF VARENNE.

Although the good old days when pilgrims flocked to the shrines of Our Lord and of his saints are past, that spirit which filled those pious hearts has found a refuge on the banks of the beautiful St. Lawrence.

On Wednesday, September 11, the members of the Third Order of St. Francis made a most successful pilgrimage to the renowned steamboat landing, where the Montarville was waiting for them; and the brothers and sisters, animated with a sentiment of Christian pleasant trip. On arriving at Varennes, who conducted them to the church, where solemn high mass was celebrated by the Rev. Father Baril, the distinguished Director of the Commercial College of Varennes; the Rev. Father Lorion acting as deacon, and the Rev. Father Perrault as sub-deacon. 173

New Office.—The Dominion Telegraph Company have opened an office at Riviere du Loup en bas.