

manufacturing districts of the South-West, and where there is a strong infusion of the Irish Catholic element, but in the agricultural districts of the South and North-East, where the tide of Irish emigration scarcely reaches, and where Presbyterianism exerts its moral influences over the people without interference from Pope or Priest. The agricultural population of Scotland is by far the most immoral; and the proportion of its illegitimate births is nearly double that of the population of those crowded urban districts which include Glasgow within their precincts.—These facts require no comment; we leave them to speak for themselves, and to give such confirmation as they may to the theory of Puritan Morality.

COULDN'T KEEP HIS SEAT.—The Toronto *Mirror* tells a laughable story of poor dear George Brown. At the demonstration in favor of that Protestant worthy at Galt, it seems that George Brown was expected to ride on a real live horse. Now George Brown, like Johnny Gilpin, is not used to horse-flesh, and however good his seat on the "high Protestant horse," he is but a very poor hand, "across country;" the consequence was that Georgie was obliged to confess his weakness, and to acknowledge his fears, lest he should come to grief. The Reformers of Galt should provide a soft saddle for their noble champion.

RULES, ORDERS, AND FORMS OF PROCEEDING OF THE LEGISLATIVE ASSEMBLY.—We have to return thanks for a copy of the Rules adopted by the House, after having been laid upon the table by the Speaker. They seem to be based upon the rules and customs of the House of Commons, with such modifications as our peculiar position renders necessary.

The subjoined Address, with an accompanying purse, was presented, previous to his departure for Europe, to the Rev. G. S. Kerston, by the inhabitants of the Parish of St. Joachim of Shefford, where he had been for many years a Missionary Priest:—

REV. AND DEAR SIR—As you have kindly re-visited this place of part of your former labors, and announced to us your intention of visiting other spheres and other climes before we again should have the happiness of seeing you, we cannot let this opportunity pass without paying a just, although but small tribute to your former labors whilst a Missionary amongst us. For to you, Rev. Sir, we are indebted for many spiritual favors and advantages. To your indefatigable zeal in the cause of religion, we are indebted for the formation of our Parish and the erection of our church, humble as it is. Stimulated by your exertions whilst amongst us, gives us a hope that, at your return, this church will be replaced by one more worthy of being called the House of God.

When far away from this field of your youthful and successful labors, you will be ardently remembered by us, especially at our devotion; and well we know our prayers shall be reciprocal—that when far away from us you will often remember us before the Altar of God.

This small sum you will please to accept as a token of our esteem and appreciation of your former labors whilst amongst us. You will purchase some *souvenir*, that, when far away, will cause you to remember the inhabitants of St. Joachim of Shefford.

Hoping, Rev. Sir, that you may enjoy good health and felicity until your return, and many years after, and gain the affection and esteem of all those amongst whom you may sojourn, as you have amongst the inhabitants of St. Joachim of Shefford, we bid you a kind and an affectionate farewell.

C. MAHERDY,
BERNARD KILROY,
CHARLES MORAN,
LOUIS DE RIVER,
F. ST. DENNIS,
And 82 others.

To the above Address, the Rev. gentleman was pleased to deliver the following

REPLY:

Messrs. Maherdy, Kilroy, Moran, &c.
GENTLEMEN—I am gratefully affected at your Address—it reminds me of many trials and vicissitudes I had whilst amongst you, and which every Missionary Priest in a new country must necessarily have, but which I always overcame assisted by your zeal, generosity and liberality. It now reminds me of how the place your neat little church now stands looked when I chopped the first tree out of its place with my own hands, not quite three years since—metaphorically speaking, I then laid the first stone; and since with the characteristic zeal of good Catholics, you pushed on the good work, so as now you have a large tract of good land—I believe about twenty-five acres—and a neat little church all, almost, free from debt.

Your purse I will accept, not so much on account of its intrinsic value as the pain I know it would give me if you did I refuse it. Modest as it is, the prayers you promise to offer up for me are far more invaluable in my estimation. Well you have remarked, that our prayers shall be reciprocal; for when in other countries before the shrines of many of the saints of God, I will remember the inhabitants of the Parish of St. Joachim of Shefford. And you little ones whom I prepared for your first Communion, don't be forgetful for your orisons to the Throne of God of your once Missionary Priest. Pray for me that I may always retain the character of a true and faithful servant of God.

In conclusion, Gentlemen, I am happy to see my conduct, whilst amongst you, has merited your approbation. I hope you will always remain united, as good Catholics should be, where the interest of religion is concerned. Let no national distinctions—often introduced by designing knaves—divide you. Please to accept my best wishes for you, your families, and my old congregation at large.

The Rev. gentleman sat down much affected, as was his hearers.

The following address has been presented by the Catholics of Chatham, C. W. to the Rev. Father Jaffre, S. J. their late pastor.

TO THE REV. JOHN VINCENT JAFFRE, S. J. ST. MARY'S COLLEGE MONTREAL.

Venerable Father,—As your sudden and unexpected departure from our midst did not afford your affectionate Parishioners of this place an opportunity of testifying their gratitude to you for the innumerable services which for so many years past all of us have received at your hands, we hasten to communicate to you by means of this address, our unfeigned sorrow at the separation which has taken place, and to assure you of the deep and warm feelings of attachment which your happy career of usefulness in this, our rising and interesting Town and neighboring country, has impressed upon us.

When we reflect, that fourteen years ago at the time of your first visit to this place, scarcely were there even the first appearances of a Catholic Parish here, and that during your stay amongst us; the Merciful Providence of our Heavenly Father has vouchsafed through the holy and indefatigable zeal with which he has pleased Him to animate you, to bless us with the assembling together of a large and respectable congregation, the erection of an extensive and commodious Church, now fitted up in a handsome manner for divine worship, the organization of an efficient school for the education of our young men, and the introduction into the place, of an establishment of those well-renowned female educators, the excellent daughters of St. Ursula, besides the erection of several nice chapels in the country portions of the mission, we are constrained to look up and thank kind Heaven for so many blessings!

Now that you are gone from us, we naturally recall to our minds the kind and fatherly solicitude with which you have ever watched over, even the temporal welfare of every one of us; but above all, your constant and persevering preaching of the Gospel of our blessed Lord and Saviour, both by word and example, the careful administration of his holy sacraments to thousands of us; your readiness to serve the poor and sick, and all of us, both day and night and without being in the least daunted by inclemency of weather or any other obstacle whatever, and we cannot but pray God, most fervently, that he may bless you still more abundantly than he has heretofore done! And you will be pleased to bear that, our separated brethren, with whom we have always lived upon such friendly terms, entertain also for you, sentiments of high respect and esteem, and that your humility, your unbending advocacy of justice, and your sincere devotedness to the cause of religion, as well as to the temporal prosperity of the place, has left a lasting impression upon them.

Of course we know that any praises that we may bestow upon you, will be rather humiliating to you than otherwise, as all good comes from God and belongs to him, but you will, we trust, nevertheless, deign to receive this address as a feeble mark of respect to one of his friends and Ministers, and as nothing happens without the permission of adorable Providence, and as your services must prove eminently useful in the new sphere of your labors, and your successor, the esteemed Father Perre, being a gentleman of well known piety and ability, we will endeavor to reconcile ourselves to our fate, and to hope that the change which has taken place, may not be detrimental to the honor and glory of our Heavenly Father, and trusting sincerely that you will often remember us in offering up the Holy Sacrifice of the Mass, as well as in your private prayers.

We have the honor to remain, Reverend and esteemed Father, your affectionate
Children in Christ.
Signed by Patrick Kelly, Thomas Martin, A. M. Lafont, Martin Drew, Adolphe Reaume, Patrick Kennedy, D. McDonald, Patrick Delahuntie, Richard Abus, James Hogan, James O'Keefe, John Kelly, Patrick O'Flynn, J. J. Pennefather, J. B. Williams, Peter Doyle, Michael Toomey, John O'Neil, and a hundred and fifty others in behalf of the Mission.
Chatham, C. W., Sept. 2, 1860.

To their address the Rev. Father replied as follows:—
TO THE CATHOLICS OF CHATHAM AND VICINITY, P. C.
Most Dear Friends,—I am just after receiving your kind address, which touched not a little, my sensibility. It comes from your hearts and goes deeply into mine. It makes me feel better and better, with what good people I was dealing, for the last fourteen years, and shows forth the means I had for succeeding amongst them.

Yes, dear Friends, in working for you, I was working for a good people. I was always in harmony with the hearts, and that explains sufficiently the effects which followed. In all that we undertook, we were acting jointly, hearts and hands; such is the reason, why, we have done more perhaps, than was anticipated, more than many did expect from our feeble means. I like to repeat it. Amongst the Catholics of Chatham, there was always union, sympathy, in consequence of which they ought to succeed. It was not amongst them, as in other places, where by divisions, the one destroys what the other builds; in your town there was only like the one counsel, and the one hand. Even those of Chatham, who did not belong to our congregation, how unitedly, I may say how brotherly they co-operated with us! Instead of bigotry, what good manners, what charity we always found in them! We must publish it to their honor, to make more and more know what an agreeable society there is in Chatham, and how much that town deserves to go ahead. I left it not without regret, not without wishing well for its future.

As for you, my old and most beloved parishioners, you cannot fail to be the first in my good wishes. To day and to-morrow, and as long as I live, you are and will be in my memory. To hear of you, to hear that you stand firm in your faith, that you prosper and increase, shall be always my greatest pleasure. Be for ever united as you are, always submissive to your lawful Pastors, and the God of Heaven will be with you, to bless you and all belonging to you. I remain in union of your good prayers,
Your most affectionate Friend,
J. V. JAFFRE,
Priest, S. J.

Montreal, Sept. 14th, 1860.

To the Editor of the True Witness
Montreal, 20th September, 1860.

SIR—Your evangelical contemporary, Aminadab Sleek of the *Montreal Witness*, has thought fit in his issue of the 15th inst. to give utterance to a tissue of mendacious assertions under cover of an allusion to an editorial of yours in the previous number of the *True Witness*; under these circumstances, you will, probably, afford me the space to meet these assertions, *seriatim*, with flat contradictions.

1st. I assert positively, that on the occasion to which he refers, the "Band of Hope" children were not only "properly speaking, too late," but that the "set hour" of ten o'clock existed only in the prolific noddle of the *Witness*. It was well known to FURBY by the gentlemen interested in making arrangements for the projected demonstration of MONDAY, that the Prince had an engagement to fill on that day at ten o'clock, and the absolute necessity of punctuality in the intended display was thoroughly understood.—There was ample time to assemble the children, and those accompanying them, on the ground of, or very shortly after nine, in order to complete their organization in Simpson and Sherbrooke streets, and to enable them to get through the intended display before ten—the hour at which it was well known and understood the Prince had a previously existing engagement to fill in the advertised programme of the Reception festivities. The cause, therefore, of the disappointment to the "Bands of Hope" must obviously be sought for in the proper quarter. The Procession was confessedly long behind time; and, as a stickler for punctuality, the *Witness* should acknowledge the fact instead of persisting in such transparent "whoppers" as he has manufactured to support his cautions upon the Prince and his suite.

2ndly. The parties to the Resolutions condemning the article in the *Witness* were, I believe, all, certainly the majority of them, present, and had the same opportunity as had the *Witness* of seeing all that occurred. That inflated gentleman, however, in lieu of giving the plea of lateness its full weight, as he avers, has, on the contrary, done his "petit possible" to perpetuate any little ill-feeling that he has taken so much pains to create.

3rdly. "The Resolutions inserted in the papers," were "no deception," as this paragon of Christian charity and weakness unblushingly asserts. That they professed to have been adopted at a meeting of "influential persons" is palpably untrue. They were the embodied sentiments of those only who, disapproving of the strictures of the *Witness*, passed them; and in doing so felt not only entitled, but called upon, to give "a suitable expression" to their convictions.

4thly. The *Witness* says that he "spoke for nobody," and "compromised nobody but ourselves."—This assertion in the face of his avowal in the article which has provoked such a flow of ink and ill-feeling, that the mortification at the "indifference, or, we

might say, contempt," of which he complains was shared in by the "whole temperance community of Montreal," is another of the very choice and characteristic specimens of truthfulness with which he has chronicled the progress of the Prince in Canada.

The meeting at which the resolutions alluded to were unanimously passed, took place on the evening fixed for the display of re-works, and the "Peoples Bull," at which it was known that the Prince would attend; hence the number present was comparatively small, amounting, nevertheless, to more, I believe, than the array of followers with which its editor was enabled to swell the ranks of the Temperance procession from the Society of which he is the *perpetual* and distinguished Chief Officer; but the Resolutions themselves, besides being carried "unanimously," have since received the unmistakable approval and concurrence of a large number of Temperance men, who, if not quite so influential as the "One-man power" of the *Witness*, who arrogates to himself the leadership in such matters—know how to temper their zeal with discretion, and to "set down naught in malice." Although the sordid nature of your "unco guid" contemporary has induced him to see in the pleased countenances of the suite of His Royal Highness "unmistakable satisfaction at the cut direct which was given to the Temperance demonstration," it is satisfactory to know that, after all his shuffling and jiggling, he has been compelled to admit, when referring to His Royal Highness, that—"His demeanor was that of a Prince, to whom the humblest of his subjects was as dear as the most exalted."—Yours,
ONE WHO KNOWS.

THE IRISH SERVANT GIRL.
(To the Editor of the British Whig.)

Abused by some most villainous knave,
Some scurvy fellow:
O! heaven, that such companions should unfold,
And put, in every honest hand, a whip
To lash the rascal naked through the world.

SIR—It has been statistically ascertained in Great Britain and Ireland, that of the millions of dollars remitted to distressed relatives in that Empire from America, that the Irish servant girls give considerably more than one half. It has also been ascertained that their contributions solely have built some of the finest Churches in the United States: thus proving that domestic affection and religious feeling are the prominent and ruling characteristics of the Irish servant girl. In striking illustration of both of these noble traits of character—for they are morally inseparable—is the story of Ellen McCrory as told the other day in all the newspapers of the United States and Canada. Ellen's father died—in some town in the west of Ireland—indebted, to various creditors, in or about the sum of four pounds sterling, certainly a small amount to a merchant or even to a farmer in America, but a very large amount to a poor man in Ireland, and yet a still larger amount to a servant girl in Ireland or America.

Ellen embarked with holy purpose, intent, as fixed as the bow of the ship that bore her, which, though buffeted and assailed by the "Russian Billows" of old Atlantic in its lengthened course, yet kept ever pointing westward in steady travail for the shores of the New World—as fixedly and unwearyingly did Ellen toil as poor servant girls have to toil—for six long years to pay her father's debt, and her father's creditors in Ireland! And she paid them! Here was a heroine indeed, although a heroine of the kitchen! What indomitable will! what sublime honesty! what holy virtue. Here was no Yankee speculation, no American ingenuity and trickery to get rid of an honest debt; but the simple primitive and ingenious resolve of a true heart to work and to pay. Yet Ellen, though her story has crept out from the mass of the *Exodus*, is but a representative of her class. Those millions of dollars that lade the ships periodically from our shores from Britain and Ireland, whose sheen cast a light of hope and of bright days to come in a million cabins in Ireland, have a tale, every one of them as glorious as that of Ellen McCrory. Every dollar tells of the undying affection of the exiled heart abroad, of increased and unflagging industry to prove that affection, and of future hope of a blissful re-union of old and dear associations in a foreign land. Even to the matter of fact or business mind, this saving of money 'to send home,' must be astonishing. On an average, they get but four dollars a month, or twelve pounds, Halifax currency, per annum: and appertaining to this subject—if there are white slaves in America, they are servant girls, and though getting pay they are not more than half paid. People in the aggregate, value work by the physical amount of labour performed or to be performed, which is a mistake that needs no demonstration. But the woman is not paid in proportion, even to her physical power, without taking into consideration that the greater part of her services could not be at all adequately performed by man. Thus, taking the case of Ellen McCrory as an illustration, at the rate mentioned—which is the average one—in six years she would have earned seventy-two pounds; and without being two nice as to a pound or two in her father's account, or in the difference between pounds currency and pounds sterling which will yet raise the debt some ten or twelve pounds more, she thus saved the amount of her father's debt and had but the balance, which may be calculated for little necessities and to clothe herself in six years! Taking, then, all the industry and self-denial which a history of this class must imply; taking also into account the moving causes of these virtues—which are also virtues in themselves—as the good seed and the good soil produce good fruit—the religious and domestic affection—would it be compatible with human reason to fancy that crime of the most debasing kind could find fellowship? That women who are faithful to their parents as children, and faithful and noted for their devotion to their religion, be it Catholic or Protestant, would, inconsistently with these traits, be the spies and eaves droppers of the household in which they earn their money, is altogether repugnant to their own characteristics, as well as to the spirit of all Christian religions. And every man who is something more than a mere nominal Christian must believe that all religions that acknowledge Christ as their head, mean well, however they may be mistaken. The most ignorant man or woman, however uneducated he or she may be, is to a certain extent, judge of what is right and what is wrong; and all the sophistry by Priest or Parson (if any could be found wicked enough) to recommend tale-bearing and would, on servants as a class, be employed in vain. This proposition is manifest and demonstrable as any in mathematics. Yet, a writer, whether Editor or not, in the Kingston daily News has made a charge of this nature against the poor Catholic servants of this city,—"That they disembody the secrets of families to their priests 'for political purposes'!" Beween and foiled on every side on the absurd issues he has raised *apropos* of the Prince's visit,—endeavouring to raise commotion between Protestant and Catholic men of the city on a point that neither sect had any thing directly or indirectly to do in deciding, this paltry coward of the quill directs his mean vengeance at the Catholic women! It shows the calibre of the man (?) He is indeed, a small affair and his shafts will not tell, for far above him, high above the coasts of Ireland and America, shines rain-bowlike, uniting both shores with ends of glory, the character in enduring brilliancy of the Irish servant girl!

NEW CHURCH AT AYLMER.—Passing through Aylmer a few days since, we heard the din and cheering "heave ho!" of a number of men engaged in placing timbers for the roofing of the new Church now building in that town.—The new Church is upwards of one hundred feet in length and fifty in width, and is to some extent Gothic in style. It will present a very tasteful and substantial appearance when complete. We congratulate the energetic pastor of Aylmer, the Rev. M. Michel, and the people of that town on that success which has attended their exertions.—The ladies of Aylmer have contributed largely to the funds of the new Church, by bazaars and liberal contributions. A new church was much needed in Aylmer, and we are therefore proud of the efforts made to accomplish the good work.—*Ottawa Tribune*.

DEPARTURE OF THE FLKRT.—About ten o'clock yesterday morning, a signal gun announced that the vessels composing the Royal Squadron, were preparing to leave our port. The weather was exceedingly fine, and the departure was witnessed by thousands of persons. Durham Terrace was thronged with numbers of the fair sex, and the enthusiastic manner in which hundreds of them waved their handkerchiefs, as the vessels steamed majestically out of the harbor, bore testimony to the esteem in which the gallant naval officers were held, while the cordial responses of the latter showed that they fully appreciated the high opinion which has been formed of them. The *Hero* fired a salute, the bands playing as the ships got under weigh. At eleven they were out of sight. They proceed direct to Portland, to meet His Royal Highness at that port.—*Quebec Chronicle*, 25th inst.

SUICIDE.—J. Jones, a tavern keeper in St. Paul Street, on Sunday morning, whilst in a fit of delirious tremens, committed suicide by cutting his throat with a razor. No cause is assigned for the deed. *Gazette*.

MONTREAL MARKETS.
Flour is arriving more freely, and is very dull. It is freely offered in wholesale parcels at \$5.45 for No. 1. The price for choice brands is a little higher, but there is scarcely anything doing. The other grades are nominal at the rates formerly quoted.

Peas have rather advanced, and may be quoted at 80 to 83c per 60 lbs.

Asbes.—The quantity coming in has fallen off greatly, doubtless on account of the pressure of harvest and other agricultural labours, at this season of the year. Several districts also, which sent large quantities of Asbes last year, are now so far cleared, that the Asbes business has almost ceased to be a speciality with them. The heavy rates of ocean freight have operated very seriously against the price of Asbes this year, being about 15 3d to 16 5d per cwt. more now than for several former years. The price continues at 28s 3d to 28s 6d for first pots, and 29s for inferior. Pearls, 27s 3d to 27s 4 1/2d. Receipts for 3 days at Potash Store, 241 barrels Potash and 46 barrels Pearls; in all, 287 barrels.—*Montreal Witness*.

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There's a vile counterfeit of this Balsam therefore be sure and buy only that prepared by S. W. FOWLER & CO., Boston, which has the written signature of I. BUTTS on the outside wrapper.

Birth.
In this city, on the 27th inst, the wife of Mr. Joseph McCaffrey, of a son.

Married.
In Montreal, on Monday, the 24th instant, at Saint Patrick's Church, by the Rev. Mr. Dowd, James Cunningham, Esq., of Allumet Island, to Winifred Frances, daughter of Patrick McGrath, Esq., of Nenagh, County Tipperary, Ireland.

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Montreal, August 17, 1860.

THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place on MONDAY EVENING NEXT, 1st Oct., at EIGHT o'clock precisely.
By Order,
WM. BOOTH, Sec. Sec.
Sept. 28.

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