

gentlemanly body; for out of a lewd priest, there is always the stuff to make a good Evangelical Missionary.

PROTESTANT ETHICS.

The *Kingston British Whig*, by whom we have been so severely taken to task, for speaking lightly of the holy Protestant Faith, contains the following exquisite illustration of Protestant morality. To understand it, it must be premised, that some time ago, an old man of the name of Freeman, who had deserted his wife, to live with an abandoned woman, died suddenly, and with circumstances attendant upon his death, well calculated to give rise to the suspicion that he had been poisoned by his paramour. In the *British Whig*, we find a writer deprecating all excitement or indignation against the crime, in the following words:

"Of what consequence can it be to the people of Kingston, or to any other people, if fifty such men as Mr. Freeman were poisoned by such a woman as Mrs. Freeman, a dozen times over? If a doating old sinner, long passed the mortal span marked by the Deity, thinks fit to desert his wife and family, and take up with a young woman, not a third of his years, he deserves to be poisoned, or drowned, or hurried out of the world by some means. For my part, though not an advocate of cruelty and crime, to extinguish the flickering light in an animal like that, and to check the demoralizing tendency of this wicked example, I would think it no more of a sin or a crime, than to puff out the expiring flame of a rush light."

It is quite needless for the Editor of the *British Whig*, to inform us that he is not a theologian after this; still we do not see anything in it, but what may be expected to flow from the Protestant right of private judgment. A man, according to Protestantism, is to follow his convictions; in the case of poor old Freeman, these convictions led to the administration of Prussic Acid. And what for No? as Meg Dodds would say.

EXAMINATION AT ST. MARY'S COLLEGE.

Thank God, the Jesuits are once more firmly established in Canada. Such was the feeling with which our hearts were filled, and to which our lips gave utterance, when we had the pleasure of witnessing the distribution of prizes, to the pupils of this illustrious order, on Thursday, the 17th inst. Yes! we thanked God, for His mercies to this country, in having been pleased to place once more in the midst of us, the gallant champions of the cross, the faithful soldiers of Jesus, the children of the sainted Ignatius Loyola. Their ancient seminaries, the abodes of virtue and learning, have been profaned; their houses and their lands have become the prey of the spoiler; like Him, whose soldiers they are called, they have been reviled and rejected by men, whilst the enemies of the Church rejoiced, and, as they passed by, wagging their heads, asked scornfully, Where is now their God? They are amongst us once more, we thank God, and amongst us they are likely to remain, destined to be the chosen instruments in the hands of God, to diffuse the blessings of a sound and Catholic education, upon our children, and their children's children.

The vast edifice, which has so excited the ire of our Evangelical cotemporaries, is now nearly complete, and the closing exercises of the scholastic year, took place on the 17th instant, for the first time within its walls. But consoling as it must be to every true Christian, to see the success which has attended the labors of the worthy Fathers in the erection of their college, still more consoling is it to witness the progress of their pupils. By a wise policy, the Fathers commenced by the formation of the lowest classes, and yearly adding one more, now want but two, to have their course complete; so that in a short time they will have adapted their system of education, a system which, it seems almost unnecessary to observe, is the best in the world, to the wants of this Province of Canada, where of old, they founded the first college that rose among the settlements North of Mexico—the College of Quebec. It is difficult to estimate, and impossible to exaggerate, the advantages which may be expected to accrue to all classes of society, in a religious, moral, or educational point of view, from this re-establishment of the Jesuit Colleges. Protestants themselves, the enemies of Catholicity, and therefore the bitter foes of the Jesuits, have been compelled to do homage to their virtues, and to their merits, as the instructors of youth. "One of the first great services which the Jesuits performed," says Hallam, "was to get possession of the universities, or to found other seminaries for education." Discarding, thence, he continues, the barbarous school-books out of use, they devoted themselves for the sake of religion, to impart those accomplishments, which, until their time, had been despised or neglected. "They taught gratuitously; and it was found that boys learned more from them in six months, than in two years from other masters." The result was, that even Protestants withdrew their children from the ordinary gymnasia, and placed them in Jesuit colleges. They took possession of the universities; they conquered us, says Ranke, on our own ground, and in our own homes, and this they did, not for worldly renown, or the love of gain, but in order to fulfill the principle of their order, the object of all their labors.—"The greater glory of God."

But we are forgetting the examination of Thursday. This took place in the vast hall, which, when completed, is destined to form the chapel of St. Mary's College. There being as yet no graduating classes, the exercises consisted of a discussion by Messrs. Charlebois, Vallières, Paquin and Langevin, of the class of *Belles Lettres*, upon the "End and Importance of Literary Studies." The articles read by the disputants were solid, and shewed a fluency and ease, scarce to be expected from pupils of their standing. This rather serious discussion, was followed by a

declamation in French and English, delivered by the youngest scholars. Where all were excellent, it seems invidious to make any distinctions; but we were especially struck, and pleased with one little fellow, who delivered his *Prêtre de l'enfant*, with a grace and feeling which enraptured all his auditory. Dramatic performances followed; and a hearty laugh at the pompous ignorance of a Dogberry, was succeeded by other shouts of laughter, not less hearty, at the follies of Mons. Jourdain, and the philosophic studies of the *Bourgeois Gentilhomme*.

Then came the important business of distributing the prizes. The winners of scholastic honors approached, to receive the rewards of their exertions, which were conferred by the hands of the Rev. Mons. Billaudel, Superior of the Seminary, or some other members of the clergy, and loud plaudits greeted the victor, as the well earned wreath was placed upon his brow.

The next collegiate year will commence on the 3rd of September; a votive Mass of the Holy Ghost will be celebrated at 8 o'clock, to implore on all the gifts of the Holy Spirit.

MONTREAL COLLEGE.—The public Examination of the students will take place on the 29th and 30th instant; in the morning at 8 o'clock, and in the afternoon at 1 o'clock. The last session will be ended by the solemn distribution of the premiums. After vacation, the classes will re-open on the 17th September.

We have just been informed that the Catholic soldiers of her Majesty's 20th Regiment, now in garrison here, have contributed *seventeen pounds* towards the St. Patrick's Orphan Asylum. We cannot help expressing our admiration of the generous devotion which prompted these brave fellows to spare what is, for them, a large sum, out of the poor pittance they receive in return for their services, so as to give their mite to the cause of charity. What makes the donation still more valuable, and more meritorious, is the fact that it is purely spontaneous, being totally unsolicited—for soldiers are never called on to contribute to any Catholic charities, because of their very limited means. May God bless the gallant 20th wherever they go, and reward them for their tender compassion on the orphans of their own nation; for we are well aware that, like many others of our finest regiments, "Green Erin claims them," and that they do honor to the old land, no one can deny. We think we may venture to assure them, beforehand, of the heartfelt gratitude—the *Irish* gratitude—of St. Patrick's congregation, and of the prayers of those innocent children for whom they have thus assisted, in providing a permanent and safe asylum.

We learn from *Le Canadien*, that on Sunday last, at half-past four o'clock, P.M., His Grace the Most Rev. Archbishop of Quebec, attended by Monseigneur Baillargeon, the Very Rev. C. F. Cazeau, V.G., and the Rev. Messrs. Martineau and Langevin, consecrated the corner stone of a chapel now being erected for the *Hospice de la Charité*, St. John's Suburbs, Quebec. An immense assemblage from every quarter of the city were present, and though the rain, which fell at frequent intervals, forced many to return to their respective residences, before the conclusion of the imposing ceremony, the weather cleared up sufficiently after the benediction, to enable the charitable to place their offerings on the consecrated stone. The collection amounted to £62. The band of the Society of St. Jean Baptiste, specially invited for the occasion, played some excellent pieces of music after the benediction.

We copy from yesterday's *Pilot*, the following announcement of the escape from Launceston, Van Dieman's Land, and safe arrival at San Francisco, of Mr. Terence B. M'Manus, one of the Irish political exiles. Without vouching for the truth of the paragraph, because we know what difficulties are in the way of the escape of prisoners from a Penal Colony, and the great jealousy with which every movement of the exiles of 1848 is watched, we sincerely hope for M'Manus's sake, that the news may be true; although, at the same time, we fear that it will tend greatly to increase the rigors of captivity to his fellow exiles. One thing is certain; if M'Manus has really escaped, it is a clear proof how warmly the sympathies of the settlers in Van Dieman's Land are excited in favor of the Irish exiles, and with what detestation, the very severe conduct of the Lieutenant-Governor is generally regarded. How M'Manus managed to escape from Tasman's Peninsula to Launceston, the most difficult part of the whole affair, is not explained.

"Terence Bellew M'Manus, one of the Irish exiles, arrived in San Francisco on the 5th of June, having made his escape from Launceston, Australia, and been carried away on board a British bark. His arrival at San Francisco was celebrated by a public dinner, at which the Mayor presided, and which was attended by the Senators, Representatives, and many of the most distinguished men of the State. M'Manus looks in capital health and spirits. About the time of his escape, a like attempt was made by Smith O'Brien, O'Donoghue, and O'Doherty. The sum of £600 had been put in the hands of an Englishman named Ellis, to purchase a brig, which was done, and after loading and clearing at the Custom House, a concerted signal was to be given by the exiles, on the beach, when a boat was to be sent on shore from the brig. The villain, however, had informed the government officers of the project during the day, and as soon as the signal was given for the boat, the exiles were secured by the officers and carried back. The bark immediately sailed for this port, and arrived on the same day that M'Manus entered the Golden Gate a free man."

We are requested to give insertion to the following resolution, unanimously adopted at the Quarterly Meeting of the St. Patrick's Society, held on the 7th instant:—

Whereas, the St. Patrick's Society deeply deploras the loss of a brother member, and physician to the Society, the late Dr. Coffy,

Resolved,—That this Society desires respectfully to assure Mrs. Coffy of their deep sympathy with her in her bereavement,—that conscious of how vain, on the part of man, must be any attempt at consolation; that from Him alone, from whose Almighty arm the arrow has gone forth, can true comfort proceed; this Society, in their prayers, earnestly commend the care of the widow and the fatherless children, to Him who is the Father of the fatherless, and the Friend of those who have none to help them.

EVANGELICAL CHAUNT.—At the Mormon Conference held at the Freemasons' Tavern, London, a few days ago, a young female Saint, named Johnstone, described as "a vocalist of considerable merit," favored the company with a song,—an improved version of "I'm afloat, I'm afloat." The first four improved lines ran thus:—

"I'm a saint, I'm a saint, on the rough world wide,
The earth is my home, and my God is my guide!
Up, up with the truth, let its power bend the knee,
I am sent, I am sent, and salvation is free."

—*Weekly News*.
[Not a bad song for a revival. We recommend it to the notice of the French Canadian Missionary Society.—Ed. T. W.]

ERRATUM.—In our last we were guilty of a mistake, in the Heading to the Pastoral letter of His Grace the Archbishop of Quebec. It was addressed "to the Clergy and Faithful of the Diocese," and not "to the Clergy and Faithful of Canada," as we erroneously published it.

REMITTANCES RECEIVED.

Stouffville, John McCann, 5s; Kingston, Rev. P. Dollard, £3; Aylmer, James Doyle, £1 5s; Hamilton, Michael Mahony, £1 5s; Drummondville, Patk. Travers, 6s 3d; St. Edouard, Rev. Mr. Foisey, 15s; Norton Creek, Owen Dunn, 6s 3d; Rawdon, John Rogan, £1 5s.

PROVINCIAL PARLIAMENT.

Legislative Assembly, July 16.

Mr. H. J. Boulton, seconded by Mr. Hopkins, moved the following Resolution:—"That no grant of money be made out of the Public Revenue of the Province to any Institution or public body which shall be under the management or control of any particular religious denomination, or which shall be exclusive or sectarian in its character."

Mr. Hopkins said the people of Upper Canada were opposed to *vested rights*; and that they wanted the establishment of the voluntary principle.

Mr. Hineks replied, that as Mr. Hopkins did not believe in *vested rights*, he (Mr. H.) would, possibly, as he was a poor man, manage to get possession of a certain desirable portion of Mr. Hopkins' estate. He would oppose the motion.

The motion was negatived on a division. Yeas, 4; Nays, 48.—*Pilot*.

Legislative Council, July 17.

Hon. Mr. Boulton moved the second reading of the Trinity College Bill. It was a simple act of incorporation, and he hoped it would pass the Council unanimously.

Hon. Mr. Irving was opposed to the incorporation of all religious bodies, and he would move that the clause which admits the connection of a preparatory school with the College should be struck out.

Hon. Mr. Taché said, that despite the truth of what Mr. Boulton said, this bill had caused very considerable excitement to the people of Upper Canada. That being the case, he thought it but right to express the views of his countrymen, the great mass of the inhabitants of Lower Canada, respecting the principles it involved. It was well known, that of the different sects of Protestants who have settled in this Province within the last two hundred years, the Church of England approaches nearest in its forms and organization to the Catholic Church; and yet, strange to say, that was the Church that had always heaped the bitterest insults, and dealt the heaviest blows at the Catholics. He did not wish, however, to retort on the Church of England—if she had been tyrannical, he did not wish to be tyrannical too; if she had heaped insult upon others, he did not wish to insult her; but he regretted to see the bitterness of feeling exhibited towards the Church of England by the sects that had sprung from her, and which was evinced in a manner which he could not but deplore. Every sect must be empowered with certain privileges, so that they may be enabled to carry on their discipline, or instruct their youth according to their own views; but if an attempt were made to grant these necessary powers to the Church of England, there were parties in Parliament, and connected with the Press, that immediately step forward and say, "You must not do so; you are infringing on our rights; we have no Colleges, Dioceses, Bishops, or Ecclesiastical Hierarchies.—These titles hurt our feelings and wound our pride; and as long as they are kept up you cannot expect to have religious liberty or equality." "You will have no peace in Canada," they say, day after day, "as long as an ecclesiastical hierarchy is kept up."—Therefore every existing institution must be pulled down, even if it existed for the last 1800 years, and levelled to the dimensions of these Pharisaical brawlers. That is the part which the people who call themselves tolerant are disposed to pursue towards the members of the Church of England—Englishmen like themselves—Protestants like themselves. He could wish they had a little less tolerance on their lips, and a little more tolerance in their hearts; if it were so, their conduct would appear more like that of Christians. But the Church of England need not depend on account of their hostility, for as long as there is a Catholic in Canada, and that Catholic can raise a hand or a voice to protect his own rights; he will be ready to protect also the rights of the oppressed, no matter to what Church they belong. If hon. gentlemen wished for a proof of what he asserted, he would recall to their recollection what occurred some thirty or forty years ago, when there was a House of Assembly, in one part of the Province,

composed almost exclusively of Catholics. In that part of the Province there were also some Protestants, dissidents from the Church of England. Well, those dissidents went to the House of Assembly, composed of Catholics, Celts, and Normans of the old race, and asked leave to register their births and marriages. The Assembly thought it was but a reasonable request, and introduced and passed a Bill which they sent up to the Legislative Council. But it was composed of different materials altogether; they were a people of heterogeneous race, all Protestants, mostly all Church of England men, and Anglo-Saxons to the backbone from right to left. No doubt it was so framed to work more harmoniously with the Assembly. Well, what was the consequence? The Bill was thrown overboard, and year after year the Protestant dissidents came to the Assembly of Catholics, Celts and Normans, and demanded this favor; year after year the Bill was passed by the Assembly, and refused by the Council, but at last it was forced down their Anglo-Saxon honors' throats. Now, the Lower Canadians make no profession of tolerance, but they are taught to forgive the wrongs they receive, and, above all, they are expressly commanded to love even their enemies, and as long as the Catholics act on those principles, there is not much danger that the Church of England or any other sect will be oppressed. He did not wish to hurt the feelings of the Upper Canadians; he admired them, and perceived that they had many good qualities; but unfortunately they are too much divided by sectarianism. Of that he was convinced, and that it was fortunate that there was some power to counterbalance these feelings of sectarian hostility that are expressed in the House and out of the House. The Lower Canadians form that counterbalancing power, and as long as they possess that influence in the Councils of their country which they now possess, they are determined that they will neither permit, nor be made the instruments in the oppressing of one church to raise up another. The motion for the second reading was then carried unanimously, and the Hon. Mr. Irving moved that the Bill be read a third time to-morrow.—*Transcript*.

Toronto, July 19.

Last night, after the report left, the House in committee of the whole, passed a resolution declaring the propriety of making provision for a Normal School in Lower Canada.—*Ibid*.

The *Gazette* notices the arrival of our excellent and indefatigable Mayor, from his trip to Toronto, where a new and long Act, for the amending the Acts for the incorporation of the city, required to be advanced.—We believe great pains have been taken in drawing this Act up, the City Clerk, Mr. Sexton, not merely exercising the greatest care and diligence himself, but consulting every one whose advice was likely to be useful. It passed as sent up, and not maulled in committee by people who have never given a single thought to the questions they are legislating on, we are confident it will not be "a bungle." Two material changes are proposed.—One is to elect the Mayor; not by the Council, but by the burgesses generally. The other change is the establishment of a Recorder's Court, with summary jurisdiction in certain classes of small offences. This is necessary appendage to every municipality, and will relieve the other courts from business which ought never to trouble them.—*Transcript*.

The 12th passed off quiet quietly. The boys turned out to the number of about one hundred, and marched in procession. No disturbance of any kind occurred. Those processions are fast dying off. At Napanea we learn things went off quiet quietly. There was nothing worthy of remark with the exception of a rotten Roman Catholic, an Innkeeper, who made a jackass of himself by hanging out an orange flag. If the man had any brains he must have known that orangemen would despise him for this very act, while persons of his own persuasion would look on him with the supremest contempt.—*Kingston Herald*.

Births.

In this city, on the 14th instant, Mrs. Jas. Unsworth, of a son.

On the 17th instant, the lady of T. Doucet, Esq., N. P., of a daughter.

In this city, on the 18th instant, Mrs. John Campbell, of the *Pilot* Office, of a daughter.

Married.

On the 17th instant, at the Parish Church, in this city, by the Rev. Mr. Mignault, Curate of Chambly, V.G., Dr. Hy. A. Rolland, second son of the Hon. Mr. Justice Rolland, to Mrs. Sophia Charlotte d'Estimauville, widow Tanner.

In this city, on the 21st inst., at the Parish Church, by the Rev. Mr. Connolly, Mr. Thomas Hanley, to Miss Eliza Lanigan, sister of Mr. Daniel Lanigan, all of this city.

At the French Church, on the 15th July, by the Rev. Mr. Connolly, Mr. John Campbell, only son of Sergeant Fergus Campbell, late Barrack Sergeant, Chambly, to Miss E. Fliveau Amiot, eldest daughter of the late Mr. Louis Amiot, all of this city.

Died.

In this city, on the 20th instant, Eliza, wife of the Rev. John Irwin, Minister of Saint Thomas Church.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A SPECIAL MEETING of the above body will be held on TUESDAY EVENING NEXT, in the Rooms, ST. HELEN STREET, at HALF-PAST EIGHT o'clock precisely.

Members are requested to attend, as matters of importance will be submitted for their consideration.

By Order,
DANIEL CAREY,
Secretary.

July 24, 1851.