

ment solemnly declared applicable to the parliamentary proceedings by a decision of the Legislative Assembly of 1841. It is held to be necessary in order to constitute a session of Parliament. This we have been unable to accomplish, owing to the command which your Excellency has laid upon us to meet you this day for the prorogation; and, at the same time, I feel called upon to assure your Excellency on the part of Her Majesty's faithful Commons, that it is not from any disrespect to your self, or to the august personage whom you represent in these Provinces, that no answer has been returned by the Legislative Assembly to your gracious speech from the Throne.

These high handed measures have been immediately followed by the usual Proclamations, dissolving the present Parliament, and calling another to meet at Quebec on the 10th of August, but not for despatch of business; the elections therefore will be on us in a trice. How, are the Irish Catholics generally, and the Irish Catholic voters of Montreal particularly—prepared to meet the emergency?

We must confess that we do not understand, and that it seems impossible to justify, the conduct of the Ministry in thus dissolving Parliament at such an inconvenient season, and before even it had been allowed to proceed to business. In spite of the adverse vote on the Address, there was nothing whatever to render it incumbent on the Ministry either to resign, or to dissolve in such an abrupt manner; without allowing the House time to carry out the one important measure which it professed itself ready to pass—to pass which it had been expressly summoned, and to give effect to which alone had its otherwise useless existence been prolonged. To dissolve, and to proceed to a new election, before the new Franchise Bill can possibly come into operation, is such an absurd procedure, entailing as it must, so much unnecessary expense and excitement upon the country, which, we suppose, will, and certainly ought to be, called upon again, to select its representatives under the new Franchise Bill—that nothing short of absolute necessity can justify such a step. Hitherto, not even the ghost of a reason has been assigned for such an extraordinary and utterly unprecedented procedure.

What the Ministry propose to do with the new Parliament, when they shall have got it together, is another mystery. Surely they will not attempt to lay before it, for final adjudication, such questions as those of the "Clergy Reserves" and "Seigniorial Tenure." And if they do not, what on earth is the use of putting the country to the expense of returning a Parliament, which, according to the showing of Ministers themselves, will be incompetent to legislate upon those very questions in whose final solution the whole country is most deeply interested?

Well, and with good logic, did the Ministry insist, but a few months ago, upon the absurdity and injustice, if not illegality, of submitting such important questions as those of the "Clergy Reserves" and "Seigniorial Tenure," to a Legislature representing so imperfectly, the wishes and interests of the people. "A House of Assembly"—they truly argued—"elected by such a limited constituency, is in no sense, a fair exponent of the opinions of the public; and is, if not legally, at all events, morally, incompetent to legislate upon such questions, involving such general and important interests. In a few weeks, the new Franchise Law will be in force, by means of which the true sense of the country, through its representatives, may be taken upon these topics. Let us wait till then, and thus avoid the censure to which we should be justly obnoxious, were we to submit the most important interests of the community to a Legislature which represents but a small fraction thereof."

Now, if this argument of the Ministry, last Spring, were good—and we believe it was—the present Ministry, who employed it, cannot, without openly proclaiming themselves impostors and hypocrites, submit either the "Clergy Reserves," or the "Seigniorial Tenure" question, to the Parliament about to be elected; for this simple reason, that it will not be one whit more competent, than was its predecessor, to adjudicate thereon. The next Parliament will indeed contain a greater number of representatives; but the number of represented will still remain precisely the same, and the general voice of the people will be as little heard, its general sense as little expressed, in the next House of Assembly as in the last—because it will only represent the same limited constituencies—because it will not at all represent the opinion of those to whom, according to the new Franchise Law, the right of voting should be accorded. If the old Parliament, just dissolved, was incompetent to legislate, so will be the next; where then is the use of summoning it?

There is another interesting constitutional question which the press is actively discussing. According to law, more than twelve months must not elapse between a Session and Session, of Parliament; and to constitute a Session, it is necessary that some legislative act be done, or at least that Government afford to the Houses the power of doing something; but if the impediment to action proceed from the Government itself, most certainly there is no legal Session. This has been the case at Quebec with the last Parliament. Prorogued in June, 1853, called together, at the latest possible date in 1854, it has been dissolved, before it was allowed to proceed to business; though the House of Assembly loudly professed its readiness to take into immediate consideration any measures submitted to it. How far this may be reconciled with the letter of the law, remains yet to be seen; that it is utterly repugnant to its spirit, and involves a precedent which, if acted upon, would be fatal to the whole system of Representative Government, no man can doubt.

What the future policy of the Government will be, is, of course, enveloped in obscurity. That the Ministry, as actually composed, cannot long hold together, is certain; equally certain is it, that new al-

liances, new combinations, are about to be formed.—The general opinion seems to be, that a certain section of the Cabinet is desirous to separate from its more conservative and constitutional colleagues, and seeks to strengthen itself by an alliance with George Brown, and the "Clear Grits." The terms of this agreement, said to have been entered into at Quebec, are—an extension of the platform, so that for the future it may include "Immediate Secularisation"—"No Separate Schools for Catholics in Upper Canada"—and "war to the knife against Popery in the Lower Province." Some such scheme is, we believe, in contemplation.

We are happy to learn from the *Courier de St. Hyacinthe* that the health of His Lordship the Bishop is sufficiently restored to enable him to resume his functions. On Monday, His Lordship started upon his pastoral visits throughout his Diocese, upon which he will be absent until the latter end of next month, visiting the different parishes, and administering the Sacrament of Confirmation.

On Saturday, the annual Festival of St. John the Baptist, Patron of Canada, was celebrated with unusual pomp. The weather was cloudy, but this did not prevent the different societies turning out with their banners and decorations. High Mass was celebrated at the Parish Church by His Lordship the Bishop of Montreal; and the sermon of the day was preached by the Rev. M. Denis, of St. Sulpice.—After Mass, the procession reformed, and marched through the principal streets. In the evening, there was a Promenade Concert at the City Hall, in aid of the funds of the St. Vincent de Paul. We have not yet learnt the amount realised.

We have to thank the *Montreal Herald* for inserting our contradiction of the injurious report—originally published in the *Canadien* and subsequently copied by the *Herald* and *Freeman*—against His Lordship the Bishop of Toronto. The straight forward manner in which our Protestant cotemporary has performed this act of justice towards one whom he had unintentionally misrepresented, contrasts favorably with the admission which our article of Friday last, has at last wrung from the *Montreal Freeman*. Reluctantly does our professedly Catholic cotemporary acknowledge his error; and though obliged to confess that the Bishop of Toronto was innocent of the political partizanship attributed to him, still does the *Freeman* strive to make it appear that the story of the *Canadien*, if not true, had at least something in it.

The *Montreal Freeman* asks,—

"Will the TRUE WITNESS assert that the writer of a letter, signed 'An Irish Catholic,' which appeared in its columns on the 16th inst.—is not in Holy Orders, nor, at present, a member of any of our Ecclesiastical or Collegiate institutions?"

Yes—Sir—ee, we will. At the same time we do not acknowledge ourselves under any obligation to give any information as to the name, or profession of any correspondent who may be pleased to favor us with his communications.

We have received further information respecting the destruction of the Catholic Church at Cobourg; from whence it would appear certain that it was the work of incendiaries.

We would call attention to the announcement on our seventh page of the examinations to be held at the close of the academical year, at the College of Montreal.

NEW BOOKS.

We have before us Nos. VI., VII., and VIII. of Sadliers' *Fireside Library*, viz.: THE POOR SCHOLAR AND OTHER TALES OF IRISH LIFE, by Carleton. TALES OF THE FIVE SENSES, by the late Gerald Griffin. TUBBER DERG, OR THE RED WELL, by Carleton.

These two volumes of Carleton's works contain some of the very best pictures of Irish life ever written. No living man can go so far into the Irish heart as Carleton, or describe its emotions, its workings, with so much power and effect. Intimately acquainted with the peculiar habits of the people, and the minute details of their every-day life, Carleton's pictures are true to nature, and have a charm which perhaps no other living writer, can infuse into an Irish story. In his descriptions of Irish life, humor is not debased into buffoonery or pathos exaggerated into sentimentality; his humor is the genuine outburst of Irish glee, full, round, rich and "racy of the soil;" his pathos is the deep intensity of Irish feeling, and goes straight to the heart, striking the hard rock of worldly insensibility until it gushes forth streams of sympathetic joy or sorrow. Who, for instance, can read the *Poor Scholar*, or *Tubber Derg*, without a certain softening of the heart, without paying the tribute of a tear to the humble sorrows of Ireland's simple-hearted, kindly children? Who can read *Barney Brady's Goose*, without laughing "till his sides ache?" (By-the-bye, any one who is at all addicted to melancholy would do well to cultivate Barney's acquaintance as soon as possible, not forgetting his wife, Ally, and her fellow-culprits, Bid and Bet Maguigan.) In the *White Horse of the Peppers* and the *Legend of the Brown Goat*, we have some fine traditions of "Ireland's elder day," told in Carleton's best style.

As for poor Griffin's *Tales of the Five Senses*, we approach it with a sort of reverence. No one can go through the volume, or even glance it over, with-

out a profound conviction that it is the work of a master-mind. This indeed is the emanation of a lofty mind; soaring to the full height of its heaven-inspired genius, and as we read on in increasing admiration, our hearts are full of the mournful thought: "he is gone—this great master of the magic wand sleeps in his narrow bed—this noble son of a noble nation—this fervent Christian—this accomplished writer—this profound thinker is no more—he is gone to enjoy in heaven the eternal reward of the just—may his soul rest in peace!" Yes! there is mingled with our admiration of Griffin's genius, a deep sorrow for his early death, and that, in connection with the peculiar interest arising from his eventful life, tends to heighten the charm of his admirable works. Many of our readers must be familiar with his name through "the *Collegians*," "the *Rivals*" and his fine tragedy of *Gisippus*; but few of them, we think, have read the work before us: *The Tales of the Five Senses*, a work in which scientific knowledge is skillfully and beautifully applied to the high purpose of promoting religion and virtue by means of certain tales illustrative of the science of Physiology. The tales are, in themselves, of the highest interest, as all who have read the *Collegians* will readily believe, and the Introduction is worth the price of the whole book. We will not now attempt a lengthened review of this most valuable work; but when space permits we may give our readers some extracts, which will give them a better idea of the aim and object of the whole, than any remarks of ours.

We have also to thank the Messrs. Sadlier for the eighth number of Orsini's *Life of the Blessed Virgin*, translated from the French by Mrs. J. Sadlier. We, of course, reserve any particular notice of this great work till the whole shall have appeared. The present number is embellished with a fine engraving of the Emperor Constantine, beholding the Cross in the heavens.

The first number of a new French, and Catholic Journal, *L'Observateur Catholique*, made its first appearance on Monday; henceforward, it will be published every Friday. The *Observateur* is handsomely printed, on paper of excellent quality, and promises to be an invaluable addition to our French Canadian literature. May it go on and prosper.

We are happy to see that our esteemed cotemporary the *Buffalo Catholic Sentinel* is to be continued under the auspices of the venerable Bishop of the Diocese.

We have to acknowledge the receipt, from O. Le Blanc, Esq., of a pamphlet, addressed to the Hon. Jean Chabot, respecting the injuries and repairs of the Beauharnois canal.

NOTICE.

On Sunday next, after Vespers at the Parish Church, if the weather will allow of it, will be held, the first celebration of the Society of the "Holy Childhood." All the associates of this institution are requested to attend.

REMITTANCES RECEIVED.

Bytown, E. Burke, £7 10s; Seymour West, P. Hagan, 6s 3d; Yamachiche, Rev. Mr. Dorion, £1 5s; Port Hope, M. McGeough, 15s; Burwick, J. P. Foley, 12s 6d; St. Sylvester, P. Scallion, 6s 3d; Kingston, Rev. A. McDonald, £1 5s; Williamstown, Major J. McDonald, £1 1s 3d; Indiana, J. McDonald, 12s 6d; Dewittville, J. M'iver, £1 5s; Three Rivers, E. Bernard, Esq., £1 5s; Hamburg, W. Gannon, 5s; Richibucto, Rev. H. M'Guirk, £1 5s; Fort William, W. Jennings, 12s 6d; Thorold, J. Heenan, £3 10s; St. Norbert, Rev. T. E. Dagenais, 10s; St. Thomas, Rev. J. L. Beaubien, £2 10s; Chatham, J. B. Williams, £1 5s; Baie St. Paul, R. Bedard, £1 5s; Cobourg, J. Lynch, 10s; Prescott, P. Moran, 12s 6d. Toronto, per W. Halley, L. Hayden, 18s 9d; J. Stock, 12s 6d. Oshawa, per Rev. Mr. Proulx, T. Coughlin, 17s 6d; J. M'Lawrence, 12s 6d.

We read in the *Quebec Mercury*—

"We have recently been favored with an inspection of two rich little portfolios, presented to the Archbishop Bidini, (the Pope's Nuncio to South America, who last year visited this province,) by the Roman Catholics in Canada, as a material *souvenir* of the Nuncio's visit. One of these exhibits the costumes of the religious ladies of the different *communautés* in Canada, exceedingly well executed by Mr. James Duncan, an artist residing at Montreal, and certainly excellent at his business, judging by the specimens we have seen of his talents—the whole done under the direction and superintendence of Jacques Viger, Esq. Each of the illustrations is on a small sheet admirably exhibiting the *Non, en costume*, engaged at her usual avocations in the midst of the *communauté*. In looking at these plain but characteristic little tableaux, we almost imagine ourselves in the apartment in which the good "religieuse" is intently occupied at her work.

"The other of these portfolios, is a manuscript in French, intitled, "Précis historique de la formation, du but, etc., des communautés des femmes en Canada, (a dater de 1639), et tableaux de leur recensement et état au 31e décembre, 1853." In English—Historic sketch of the formation, object, &c., of the communities of ladies in Canada, (dating from 1639), with a tabular view of their sensus and state to 31st December, 1853.—By His Worship, Jacques Viger, Esq., ancient and first Mayor of Montreal. Needless to say one word here on the correctness with which Mr. Viger, the Archivist, as *par excellence* unquestionably he is in Canadian matters, is known to treat any and every matter which he takes hold of.

"It appears that these interesting portfolios were laid before the "Concile de Québec" (the R. C. Ecclesiastical Parliament of the Province of Quebec), which sat in this city from the 28th ult. to the 4th of the present month, who, in return for Mr. Viger's polite attention, paid him the following flattering and well merited compliment, dated 4th June, Archeveche de Québec, signed by His Grace the Archbishop, and the eight Bishops of the Ecclesiastical Pro-

vince present, and forming the second Council of Quebec. Their Lordships attest: 1st—The correctness and truth of the costumes forming the first portfolio, and the skillfulness of the artist. 2ndly—The scrupulous attention and success of the author of the "Précis Historique;" and 3rdly—They join Mr. Viger in concurrently with him presenting to His Excellency Monseigneur Bedini, the two portfolios mentioned, in the name of the Catholics of the Ecclesiastical Province of Quebec, which they represented in their quality of members of the Council." We hope to see in return an imprint of these elegant and descriptive tableaux from Rome, where they can be executed to very great perfection, and we believe at less expense than in any other city in Europe."

ST. JOHN'S DAY AT ST. JEROME.

To the Editor of the True Witness.

SIR—I beg leave to request that you will have the goodness to publish the proceedings of St. John's Day in this village, when convenient; well knowing that you are willing, at all times, to encourage any thing connected with the affairs of the Church in your estimable paper.

Notwithstanding the unfavorable appearance of the morning, the people were seen to congregate in hundreds at an early hour from all the surrounding country. From the more wealthy settlements were to be seen the inhabitants driving their well-dressed families in commodious vehicles; while the sturdy peasant was seen wending his way to participate in the joyful attractions of the day.

Before the hour of ten o'clock, the Church was crowded to excess. The Rev. and indefatigable Father Phibault, senior, celebrated Grand Mass, assisted by a full choir and band, after which Father Phibault, junior, ascended the pulpit, and delivered a most appropriate sermon, suitable to the occasion in every respect. A selected company of the local militia, commanded by Major A. B. Lavallée, and R. Gilmour, Esq., P. L. Surveyor, were drawn up outside the Church; and at the elevation of the most Sacred Host, discharged a volley of musketry in excellent order; while their cannon, at the same time, roared out a salute from its brown throat; the band, meanwhile, playing patriotic marches in efficient style, conducted by Dr. J. Prevost. Mass being concluded, we formed in order of procession in front of the Church: first the boys of the school, with red and green flags; next came the Temperance flag, followed by the band; after that came a large cannon drawn by eight able-bodied men, followed by the artillerymen; next came up the infantry, followed by the grand flag of the Patron Saint of the day. Then followed the members of the Society in regular order; while marching through the principal streets, they halted at appointed places, where most appropriate speeches were delivered by Drs. Prevost and Larocque, junior; Major Lavallée and M. Prevost, Esq.; after which they returned to the Church, and there, were dismissed, in order to take some refreshments. At six o'clock in the evening, they met again in order as before, and proceeded to the parade ground in rear of the village, where a large bonfire was erected; on one side of which a large number of the fair sex were congregated as spectators. On the opposite side were collected men and boys; in the centre and round the bonfire rode the cavalry on prancing steeds; while the infantry were placed in two divisions, each commanded by the above-named officers, performed a sham battle to the great amusement of the crowd. The bonfire burned to a late hour of the night, and the fire-works were excellent. The band played remarkably well at intervals. I have never witnessed a party better conducted in my life. At the close of the fireworks, his Reverence made signal for all to disperse; all then retired to their respective homes, highly delighted with the amusements of the day.

AN EYE WITNESS.

The following extract from a speech by the Rev. Mr. Duff, before the Free Church of Scotland, giving an account of his reception by the President of the United States contains about as pretty a specimen of "Fluckeyism" as we ever met with:—

"I was utterly astonished"—says Mr. Duff—"to find the President of this great country, with a commerce nearly equal to our own, coming down stairs like a private gentleman. * * * His lady appeared to be a Christian out and out."

Evidently Mr. Duff has mistaken his profession; nature, clearly intended him for the post of footman, to some "private gentleman" with an "out and out Christian lady."

Our readers will be surprised to learn that at the recent Wesleyan Conference at Belleville, Dr. Ryerson resigned his position as a Minister and his seat in Conference, on the grounds of his disbelief in the assumed authority of Wesleyan Ministers to expel persons at their pleasure, from the Wesleyan Church, for non-attendance at "class meetings," or for any other cause than on moral or scriptural grounds. Dr. R. has long held these views in opposition to those of his brethren. We may add, what will appear strange, that the conference have deliberately refused to allow Dr. Ryerson's reasons for his withdrawal from the Conference, to appear in the official organ of the body, the *Christian Guardian*, thus assuming that their reasons for negating his resolutions, were sufficient for their followers, without any further knowledge of them by the Wesleyan people. We understand, however, that they will be speedily published in a pamphlet by Messrs. Brayer, McPhail & Co., of this city.—*Toronto Globe*.

MATERNAL CRUELTY.—A woman of the name of Walder residing in Toronto, has been committed to take her trial for cruelly punishing her son, a boy of ten years of age. He was found by the constable bound hand and foot, and blood issuing from his nose and mouth. It appeared in evidence that he was subjected to very cruel usage, and on this occasion had a rope put round his neck, and pulled so tightly as to leave marks of the outrage, and account for the state in which he was discovered by the policeman.

Married.

On the 20th inst., at the Parish Church, Notre Dame, by the Rev. Mr. Connolly, Angus C. M. Macdonnell, M. D., son of Allan L. Macdonnell, Esq., of the Hon. Hudson Bay Company, to Anna Maria, daughter of Francis Mullins, Esq., of Montreal.