

The True Witness.

CATHOLIC CHRONICLE, IS PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS, GEORG E. CLERK AND JOHN GILLIES, At No. 223, Notre Dame Street.

All communications to be addressed to the Editor, G. E. CLERK.

TERMS: To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance but if not paid in advance, then Three Dollars.

Single copies, price 3d, can be had at this Office; Pickups News Depot, St. Francis Xavier Street; and at W. Dalton's, corner of St. Lawrence and Craig Sts.

MONTREAL, FRIDAY, SEP. 28, 1860.

NEWS OF THE WEEK.

THERE is jubilee in rascaldom. On the 8th, Garibaldi made his entry into Naples, and the event was appropriately, because blasphemously, celebrated by a Te Deum, sung by the infamous Gavazzi. All obscene creatures are winging their flight towards the headquarters of the successful filibusters. Soon we may expect to hear that "Belia!" Achilli has been duly installed as Primate of the new Garibaldian kingdom, and that Leahy, Maria Monk and Gavazzi have been appointed to organise a new order of Sisterhood. All the knaves, pick-pockets, and prostitutes of Europe are in high glee at the prospect.

Sardinia, upon the principle of non-intervention, is about to commence an unprovoked attack upon the Sovereign Pontiff. Prussia and Austria have remonstrated, but in vain.

The ex-King of Naples was still at Gaeta, hesitating betwixt Spain and Austria. Lamoriciere was concentrating at Ancona, and will we suppose make a vigorous stand, though his army is but small. The wanton attack by Sardinia upon the Papal States, without the shadow even of an excuse, must ultimately arouse the sympathy of every brave and generous heart, against the brutal bully, the assailant of the Pope.

The mail from New Zealand brings tidings of the defeat of a force of 347 British troops by a large body of natives.

THE PRINCE OF WALES.—We continue our diary of the Prince's progress since Wednesday the 19th instant, when we left him at Hamilton.

On Thursday the 20th, the Prince visited the Exhibition grounds, where from 20,000 to 50,000 people were assembled, His Royal Highness received and replied to an address from the Provincial Agricultural Association, but unfortunately a sudden storm of rain interrupted the proceedings. In the afternoon the Royal party left by train for Windsor. The Prince's residence at Hamilton seems to have been rendered very agreeable to him, and to the credit of the citizens it should be added that there were no unseemly party displays.

The Prince arrived at Windsor at 8 P.M. and immediately embarked on board a steamer for Detroit. When the steamer reached the American waters, Mayor Burt, on behalf of the City of Detroit, welcomed Baron Renfrew to the United States.

Arranged in the river, and extending nearly a mile in length, was a large fleet of river and lake steamers, beautifully rigged with variegated lamps, and decorated with banners and emblems of greeting.

As the royal steamer passed through the fleet, each vessel sent forth a shower of rockets and fireworks.

The warehouses fronting the river were splendidly illuminated.

Fireworks were let off from the docks, and the wholeriver was one complete flame, making one of the grandest displays ever witnessed.

The Royal party were at the foot of Woodward avenue, where, and in the adjoining streets, 30,000 were assembled. An escort for the Royal party, composed of the firemen of this city bearing torches, and most of the city military had been arranged, but the crowd was so great that it was found impossible for the procession to form. After some delay and great confusion, the Prince was taken away to a close carriage, and driven to the Russell House unrecognized. His suit followed, escorted by the firemen.

On Friday Lord Renfrew started for Chicago; there seem to have been some rather impertinent attempts to intrude upon his privacy en route, but his reception at Chicago was very graceful. After a short stay in the City, His Lordship started for the prairies for a little shooting, and seems to have had good sport amongst the quail and prairie hens.

We translate from the Mandement of His Lordship the Bishop of St. Hyacinthe, issued upon taking possession of his Diocese.

Joseph Laroque, by the Grace of God and favour of the Holy See, Bishop of St. Hyacinthe, &c., &c.

To the Clergy, the Religious Communities and Faithful of Our Diocese. Health and Benediction in Our Lord Jesus Christ.

"When in the month of May last we shared with you, N. T. C. F., the grief into which your hearts were plunged by the untimely death of your beloved pastor, we were far from thinking that we were to be called by heaven to replace that Prelate so well worthy of your affection, and your sincere regret; we were far from thinking that we should be sent to dry your tears, and according to our abilities, repair the great loss you had suffered. God in His providence saw fit to leave us in ignorance of our future.

"Today His Divine designs are manifest; and the sad event which then was to us and to you the cause of mourning and common grief has had twofold effect on us, entailing on us the most serious consequences. It has suddenly placed us face to face with a future well fitted to absorb us in the most solemn reflections.

"And indeed, N. T. C. F. as you are already aware it has pleased the Pastor of Pastors who exercises the Apostolate of St. Peter, to whom Divine Providence has committed the government and the care of all the churches, to turn his looks towards us, unworthy as we are, and to charge us with the administration of the holy church of St. Hyacinthe; deprived alas! too soon of the virtues and the talents of the Prelate who had been, as it were, its founder and father.

"We need not tell you, N. T. C. F., that it was with the most profound emotion that we received the Letters Apostolic, dated twenty-second of June last, by which His Holiness, Pius IX. happily reigning, saw fit to transfer us to the See of St. Hyacinthe. You may well think that it was in fear and trembling that we saw on our own weak shoulders laid a burden, terrible even to the angels themselves.

"For we hide not from ourselves the extent and difficulty of our new obligations. We are sent to you to discharge the functions of the ambassador of

Jesus Christ, to teach and exhort you in the very name and place of God. Pro Christo legatione fungimur tanquam Deo exhortante per nos—(2 Cor. v. 20.) How can we but be alarmed as to great a responsibility? It is from Him who is that we derive our mission—Qui est inquit me ad vos (Ex. 2, 14.) How can we avoid being smitten with a holy dread? As another John the Baptist it is for us to prepare your souls for the coming of the Lord; like him we should say to you, Parate viam Domini; (Matth. iii. 3.) Alas! how weak are our accents compared with that voice of sanctity and penitence, wherewith the holy Precursor shook the desert, and made the banks of Jordan to echo."

Nevertheless, N. T. C. F. one conviction cheers us: it is that, of the sincere and affectionate devotion which we bear toward you: it is the consciousness of our ardent desire to dedicate to you our sweat, our health, our faculties, our very life. One thought awakens our hopes: it is the thought that we come to you with the vow that from our lips you shall gather the words of a fraternal union, from our discourse the doctrine of peace: with the vow in fine, that in all our actions we shall display the spirit of conciliation in so far as is compatible with the vigor necessary for the discharge of our duty. We dare to believe that God will accept these dispositions, and that He will deign to bless our efforts. For this reason have we confidence in our future: for this do we indulge the hope that amongst you we shall be able to do some good—to heal, if needful, some wounds—to pour into all hearts the salutary balm of our holy religion."

"And with pleasure we repeat it, if under God, the condition of success of our Ministry amongst you depends on the confidence and mutual affection of the Pastor and his flock, it will be easy for us to discharge its duties; for to love you, it is not necessary that we should learn to know you. In setting foot amongst you after many years of absence, we touch a soil long dear to our heart—we return to the bosom of a people whom we have long known and known only to esteem and love. St. Hyacinthe has been to us, as it were, a second home. We have spent there that portion of life when the soul is most open to impressions, and identifies itself with them as the juices of the herb are assimilated by the plant they nourish, as the plant itself receives the atmospheric influences which develop it, and the light of the sun which vivifies it."

"We would express, N. T. C. F., this—that our long sojourn amongst you should have prepared our souls better to understand one another and our sentiments to harmonise in a union, which naturally must tend to good, and to the glory of the Lord."

"Besides we are far from anticipating days of unbroken calm; we are far from anticipating no exceptions to the harmonious concert with which we have been received. In assuming our place as pilot in the barque destined to carry you safely across the stormy sea of the Christian life, we know that we must grasp the tiller with a firm hand, and then most firmly when the winds and the waves in their fury menace us with destruction. We remember that the life of man is a perpetual conflict. We know well that to lead you to victory our place must be in the deadliest of the strife; and that as our model is Jesus Christ, who calls on all men to march beneath His standard, we must not forget that the divine captain conquered only in immolating himself; that to procure for us a calm, He endured the buffetings of the storm, and that to give us life He submitted to death. This suffices to convince us that if we desire to have the happiness of giving you to taste of things celestial, we must do so at the cost of our own happiness. Often must your spiritual joys be paid for in our afflictions; and if the vessel of our young Church is in danger of perishing in the storm, as another Jonas, we must be ready to sacrifice ourselves to appease heaven's wrath."

"On the other hand, well beloved diocessans, as it is certain from the words of the evangel that every kingdom divided against itself must perish, our heart urges us to invite you, to press you even, to give us your hearty good will, and to form with us but one soul and one body. Charged to lead you in the way of salvation, our trust is no doubt above all in God who has sent us to you. We trust that He will help us, to enable us to accomplish what our charge imposes on us in your regard, but we must also trust on your co-operation. If on one side we give you a sincere affection, joined to the desire to devote ourselves unreservedly to your interests, have we not the right to expect to receive some return from your good will."

"We invite you then, the faithful of all conditions, to come to us with open hearts, as we come to you. Be our consolation and support in our Pastoral Ministry; and for this permit us to testify our ardent desire to see you stand firmly by the faith of your fathers—with their frankness and purity of their morals—with their tender attachment to our Holy Religion—with their attention to frequent its pious offices, and to give heed to its sanctifying practices."

His Lordship then addresses himself to the different classes of society, calling upon all for their sympathies and co-operation.

"Finally well beloved Diocessans of all ranks, and positions, in whatever order of duty and in whatsoever degree Providence permits you to work towards the commonwealth—We offer to you all a cordial share in our affectionate greetings, and our protestations of devotion to all that is dear to you. We take pleasure in repeating it; we shall be naturalized amongst you easily. In coming to you we do but renew ancient ties always dear to us, we return to places which we have always loved."

"For N. T. C. F. we have need of these consoling circumstances to temper the regret which on many accounts we experience in leaving a church where we have experienced so many graces—a prelate cherished as a father and who never ceased to multiply upon us proofs of his most tender affection—a house wherein we had received only too many tokens of regard—and a city where for thirteen years we had received such pledges of good will that their memory can never be forgotten. The generosity of your own hearts, N. T. C. F. will explain to you our emotion, and will allow us cheerfully to give it free scope."

"We do not dissimulate that with the rupture of our heart strings did we break so many ties dear to our hearts and approved of by religion. Far from thinking that we can pain you in thus freely giving expression to our affections—we think that you will but attach more value to the sentiments which we profess to entertain towards you."

"It remains for us only to ask, with all the fervency of our prayer and the consciousness of our wants, the abundant blessing of heaven upon our episcopal administration. Glorious Virgin, to whose auspices our Diocese is confided under the emblem of your Holy and Immaculate Heart, deign more than ever to take it beneath your maternal protection: obtain for us that the Lord regard us in His mercy, that He grant us grace to govern wisely the flock that is committed to us; that He may make us walk in truth in justice, and in uprightness of heart; that He will deign to guide us to the exercise of a ministry whose responsibility justifies our weakness; that He give us a heart deigning to His holy inspiration, and that He may send upon us the spirit of light and discernment, especially in those cases where mere goodness of intention is not sufficient, but where the science of God is necessary to enable us to distinguish betwixt what is good, and what is not."

"Given at St. Hyacinthe under Our hand and seal, and the countersign of our Secretary, the Third of September, One Thousand Eight Hundred and Sixty."

"† JOSEPH, Bishop of St. Hyacinthe. (By His Lordship), X. L. Z. MORNAU, Ptre., Secretary."

We would again remind our readers that the Bazaar in aid of the funds of the Salle d'Asyle is open every night this week.

THE PRINCE OF WALES AND THE UNITED STATES PRESS.—The tone in which a large portion of the Yankee press treat of the doings of the Prince of Wales in Canada, and his projected visit as Lord Renfrew to the United States, strikes us as being in very bad taste, to say the least; whilst it is with pain that we notice that some members even the Catholic portion of that press, seem to look upon it as incumbent upon them to prove their affection to their Church and to their State, by indulging in stupid tirades against the heir apparent to the British Throne, and sneering at the honors which he receives from his mother's subjects in Canada, as remnants of an absurd, and by enlightened Yankees, discarded feudalism.

Whether after all our neighbors have gained any thing by substituting for the principle of "honor" which was the essence, or life's breath of "feudalism," that "smartness" in business transactions which is the boast, as it is the vital principle of their actual system, is a moot question.—We have our own opinions on the subject, as our neighbors have their opinions; and we may be permitted to believe that the old feudal gentleman sans peur et sans reproche whose motto was "noblesse oblige," was quite as high a type of humanity as the modern Yankee speculator—as the dealer in wooden nutmegs, or as the smartest millionaire in New York. Chivalry, and loyalty, and old-world allegiance to the King, may be very foolish, and the men of Gotham may have done wisely in discarding them for the worship of the "All-mighty Dollar;" yet as we challenge not the propriety of the Mammon religion which universally obtains in the United States, we see not why we, the contented, even if besotted subjects of hereditary monarchy, may not also be permitted the quiet indulgence of our own peculiar superstitions.

There is also, we may be permitted to observe, something essentially "flunkysish" not to say "snobbish," in the comments of many of our Yankee cotemporaries upon the Prince of Wales; for there is fully as much of the genuine "flunkie" or "red plush" spirit in him who assumes that high birth generally makes its possessor deficient in moral or intellectual qualities, as there is in him who writes as if all princes, as if all scions of the aristocracy, were ipso facto, learned and virtuous. The "flunkie" is essentially a sycophant or "toad-eater," and all sycophants are "flunkies." There are sycophants or "toad-eaters" to the mob as well as to the prince; and the fawnier upon demagoguism, the servile caterer to its impure appetites, is, to say the least, as contemptible as the wretch who panders to the filthy lusts of the crowned libertine. The former class of sycophants, toad-eaters, or "flunkies" swarm in the United States, and an unscrupulous set of fellows they are to be sure.

For the fact is—that, of the stories, anecdotes, or amusing incidents, respecting the Prince of Wales which we find in the columns of the press of the United States, nine-tenths at the very lowest computation—to use the mildest form of expression—are unmitigated lies. The Prince is simply a thorough-bred, highly educated, unaffected young gentleman—(were there a more honorable title we should apply it to him)—strictly brought up by a virtuous mother, and fully cognisant of what he owes to himself, and of what he owes to others. We do not set him up either as a model of superhuman virtue, or as an intellectual prodigy; but we do challenge for him the same credit for good taste, good sense, and a good heart—(qualities which in Canada he has exhibited in an eminent degree)—that we would challenge for any other well educated young gentleman making his first entry into public life, and against whom not even calumny can breathe a whisper. This is all that we claim for our Prince; and claiming this, we protest energetically against the monstrous fictions of the United States press. Well would it be for the future of the great Republic, if one-tenth part of its young men, were one-half as highly educated, or endowed with the same high moral principles, as is our youthful Prince.

Were the President of the United States to visit Canada, we would receive him with all the honors due to that high civil functionary. If he liked dancing, we would try and give him plenty of dancing; if he liked music, we would do our best to gratify his taste for music; and if he approved himself invariably and universally courteous, we would not, to say the least, repay his courtesy by rudeness, or make him the subject of mendacious, and disparaging comments. The political order which he would represent to us might no doubt not be acceptable to us; but we would not on that account turn him or his office into ridicule.

And certainly we would not attempt to excite against him the religious or political animosities of any portion of our mixed population. We would not remind the Irish Catholics of the fact, that if there be a country on the face of the earth where they have been systematically reviled, persecuted and treated as Helots, it is the U. States. We would not remind them of convents sacked and burned, of churches desecrated, of priests torred and feathered, and of the late Louisville riots—wherein, according to an article in the Boston Pilot of the 8th inst., "men and women were butchered in cold blood—our people were obliged to flee the city to preserve their lives;" we would not point to "the charred walls of the burnt houses" which, according to our cotemporary, "still remain to mark the scenes of blood," and to record the amenities which Irish Papists may expect from the hands of the free and enlightened citizens of the United States. No; if we received him at all, it would be with honor and respect; and whilst our guest, we would allow no sound to be heard which might shock his ears, no discordant notes to jar upon the harmony with which we would endeavor to regale him. It is thus that we understand the laws of hospitality and of Christian charity.

Of the many anecdotes circulated concerning the Prince, we have indicated one to which as Catholic journalists we deemed it our duty to give a particular refutation. We repeat it therefore for the benefit of our Catholic cotemporaries, who would not we hope wilfully and knowingly give circulation to a lie—that it is false that the Prince of Wales has treated the Ca-

tholic Bishops of Canada with studied insult. That in the hurry of his reception, and amidst the multiplicity of objects to which his attention was directed, His Royal Highness, or rather his advisers, may have committed oversights or mistakes is perfectly possible, and more than probable. But we say it with confidence that "studied insult" was never offered by the Prince either to Protestant or to Catholic; that as a gentleman he would not knowingly insult any one; and that the eminent statesmen by whom he is surrounded and guided were not so unmindful of their Royal mistress' honour, or of their own interests, as to offer wilful insult to any of Her Majesty's subjects.

"UNE IDEE."—This is the title of a very interesting, and well written brochure, published at Cincinnati, as well an exposition of the Napoleonic Idea. The author's name is not given; but he forms a very correct appreciation from a Catholic point of view of the merits of the French Emperor, and the probable results of his Italian policy.

To the present Emperor, to Louis Napoleon, more than to any other prince in Europe, are all the calamities which now afflict the Holy Father directly attributable. By his unprovoked attack on Austria, by his appeals to the revolutionary spirit in Italy, and the active assistance by him rendered to Garibaldi, he has brought about a condition of affairs in the Italian Peninsula which the Catholic cannot but contemplate with grief, and alarm for the future; and which Louis Napoleon is far too keen-sighted not to have anticipated when he commenced his famous campaign against Austria for an "Idea." Not that we would attribute to him ill-will against the Pope, or any design to extirpate the Catholic Faith. On the contrary, we believe that the Emperor would most willingly maintain that Faith, if in return it would support him, and strengthen his dynasty. We suspect him of no design to persecute Pius IX., or to drive him into exile. On the contrary, we believe that he would fain surround the Pope with all external marks of splendor and respect, provided that, strip of all independent power, the Sovereign Pontiff would consent to become Louis Napoleon's First Minister of Public Worship, and to manage the affairs of the Church in docile compliance with the inspirations of the head of the French Empire. This we believe to be the true Napoleonic "Idea;" it is for this that Louis Napoleon keeps a French garrison in Rome; for this that he wantonly attacked Austria, and that he now toments revolution in Italy. It is to this that all his policy has tended since the day he mounted the Imperial throne. To make of the Pope a pious tool, by making him dependent upon French protection against revolution, stirred up, and encouraged by French intrigues and Imperial pledges—this we say is the "Idea" of Louis Napoleon; failing in which, he will not hesitate to deal with Pius IX. as his predecessor in the Empire dealt with another Pope who deemed it his duty to obey God rather than man.

In this judging Louis Napoleon we do him no injustice, for we judge him by his antecedents. He is, as he boasts, the "nephew of his uncle" and the heir of his uncle's principles. Now, "mon oncle" was the "child of the revolution," which was the child of demagoguism, which was the child of infidelity, which was the child of the devil. This is the book of the generation of Louis Napoleon.

DIVORCE LAWS.—One singular consequence of the existing marriage laws of the British Empire was strongly brought to light in a recent debate in the House of Lords. The Lord Chancellor, in arguing for the necessity of amending the marriage laws of the United Kingdom, pointed out that, as those laws now stood, a man might legally have two wives—one in England south of the Tweed, another in Scotland north of the Tweed—a Scotch wife and an English wife, of whom the children would be legitimate in Scotland and bastards in England, or vice versa, bastards in Scotland and legitimate in England:—

"At present if a marriage was celebrated in England and the divorce took place in Scotland"—said the Lord Chancellor—"the Divorce had full operation in Scotland but none in England, and the parties still remained husband and wife on one side of the Tweed though they were separated on the other. They might lawfully marry again, and their children would be legitimate in Scotland, but bastards in England."

This, though an anomaly and a striking result of the evils that flow from human interference with the unalterable law of Christ—"One with one and forever"—has no doubt its advantages for the gentleman who has property in both sections of the United Kingdom, since it enables him to keep a Scotch wife for the shooting season commencing on the 12th of August, and an English wife for the London season. It is by no means uncommon to see Anglicans change their religion when they cross the Tweed, and though Episcopalians in England, to become Presbyterians in Scotland. So also by the marriage laws as actually existing, a plurality of wives, as well as of religions, is a luxury in which the rich may indulge. The sailor by a bountiful provision of nature is said "to have a wife in every port;" and by the indulgence of the British Legislature, the modern English gentleman if he be rich enough to afford the luxury, can have one legal wife to grace his shooting lodge in the Western Highlands, and another or English wife to do the honours of his London salon. This is one of the most striking features of British Divorce or Adultery laws that we have yet met with. The following are the remarks of the Lord Chancellor on this subject, which we copy from the London Times:—

CONJUGAL RIGHTS (SCOTLAND) BILL.—Their lordships proceeded to consider the Commons' amendments in this Bill. The Lord Chancellor said that, notwithstanding his great inclination at all times to agree to any amendments which the Commons might propose in Bills sent down to them, he deemed it his duty to advise their lordships to disagree with the all-ged amendments in this Bill. Those amendments consisted in altogether omitting two clauses from the

Bill which constituted the life and substance of the measure. One was that a divorce a vinculo matrimonii pronounced by a Court in Scotland should have force and validity all over the dominions of Her Majesty. At present, if a marriage was celebrated in England and the divorce took place in Scotland, the divorce had full operation in Scotland but none in England, and the parties still remained husband and wife on one side of the Tweed though they were separated on the other. They might lawfully marry again, and their children would be legitimate in Scotland, but bastards in England. That was an anomaly most displeasing to the law of the United Kingdom. The clause to which he referred provided that when a sentence of divorce was duly pronounced, proper caution being taken to guard against collusion or fraud, it should be operative all over the world. To introduce that enactment there was a previous clause which protected the Scotch Courts against collusion and fraud. At present the Scotch Courts took cognizance of cases of divorce if the parties had been resident in Scotland 40 days, which induced people to go to Scotland from other countries, and he was sorry to say from England, collusively to obtain a divorce to which they were not entitled elsewhere. Again, the Scotch Courts claimed a right of jurisdiction which was called *ratione originis*. If a Scotchman born went into another country and abandoned his native land, acquiring a domicile elsewhere, the Scotch Courts said they had a right with respect to him to enforce the law of divorce, although he remained domiciled in a foreign country, *ratione originis*. That seemed to him to be very unreasonable, and contrary to all principle, because the law of divorce ought to be administered in the tribunals of the country where the parties were domiciled and where they were known. But the existing state of things necessarily led to uncertainty and even to fraud. If a Scotchman had left his own country and acquired a domicile elsewhere, he had only to return to Scotland to recover his domicile there, and then he was entitled to a divorce as if he had never crossed the Tweed.

In our last, replying to some kind friends, we observed that it was altogether beyond our province to discriminate betwixt individuals, and that all we could venture upon was this—to cite certain general rules or principles, by which Catholics should be guided in their support of candidates, and political parties. When—as sometimes may happen—an individual is identified with a party, as George Brown is identified with the extreme democratic party of the Protestants of Upper Canada, we may then, and in such cases, deal with the individual; and treating the latter as a representative man, may apply his name as a collective name for the party of which he is the leader, or prominent member. In this sense it is almost impossible to discuss any political question without personal allusions; but personalities are to be condemned then only when they deal with the private life of the public man; his public acts as a legislator or as a minister are public property, and the legitimate subject of free discussion; and exercising this right upon Mr. George Brown's public acts, we can unhesitatingly say that he and all his political friends, deserve to encounter the constant and strenuous opposition of every Catholic voter in the Province.

"What are called the *Rouges* of Lower Canada," said George Brown sometime ago, "are our *natural allies*." But the *Rouges* of Lower Canada are the inveterate enemies of the Catholic Church, and her institutions; the party therefore of which they are the "natural allies" must be the "natural" enemies of the Catholic whether in Upper or in Lower Canada. The very fact that these *Rouges* are looked upon favorably by George Brown is ample reason for Catholics to repudiate them and their policy; for of this as we have often said, we may be assured with the certainty of faith. That the political party, that the public men of whom George Brown can speak well, or of whose policy the Clear-Grit chieftain approves, are our "natural" enemies—and, if professedly Catholics, are traitors to their Church and to their God.

Irish Catholics especially have good cause to know something of these same Canadian *Rouges*, the "natural allies" of the Protestant Reformers of Upper Canada. If there be amongst French Canadians any who entertain bitter prejudices against the Catholics of Ireland, and who have never missed an opportunity to insult and injure them, it is amongst the *Rouges* that those bigots and ribald calumniators must be chiefly looked for.

STATISTICS OF ILLEGITIMACY IN SCOTLAND.—The *North British Review* relates an amusing story in evidence of the insensibility of the Scotch Protestant mind to facts, when those facts militate against a preconceived theory.—The theory is that, in virtue of their ultra-Protestantism, the Scotch peasantry are honorably distinguished for their morality. Now statistics prove the very reverse, and declare with all the solemnity of figures, that in proportion to their numbers, the illegitimate births amongst the people of Scotland are in excess of those of almost any known civilized community. Undaunted, however, by the formidable array of numerals, the stubborn champion of Puritan morality exclaimed—This only proves the unreliableness of statistics, but not the want of chastity amongst the people whose births, deaths, and marriages those statistics profess to record. In some such spirit we expect will be received the following figures bearing upon the same subject, which we clip from a late number of the *London Times*:—

"From the Report of the Scotch Registrar General for the second quarter of the year 1860, it appears the population of Scotland is 3,162,478. Of the children born in Scotland during the quarter, 2,494 were illegitimate, 8.8 per cent of the whole number born, or one in every 11.3. In England in the latest return (1858) the proportion was less by a fourth. In the Northern, and North-western divisions of Scotland the proportions were but 4.9 and 5.8 per cent of the births; in the South-western, which includes the great manufacturing and mining counties, only 7.3 per cent; but in the Southern and the North-eastern counties where the population is chiefly engaged in agricultural pursuits, the proportion of the illegitimate was 12.3 and 13.7 per cent respectively."

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