

The True Witness

AND
CATHOLIC CHRONICLE,
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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, AUGUST 6, 1875

ECCLIASTICAL CALENDAR.

AUGUST—1875.

Friday, 6—Transfiguration of our Lord.
Saturday, 7—St. Cajetan, C.
Sunday, 8—Twelfth after Pentecost.
Monday, 9—Vigil of St. Lawrence.
Tuesday, 10—St. Lawrence, M.
Wednesday, 11—Of the Octave.
Thursday, 12—St. Clare, V.

PUBLISHER'S NOTICE.

The **TRUE WITNESS** will begin its **Twenty-Sixth Volume** on the **20th of August**. Subscribers in arrears will please examine the date after their address, and remit in full to this Office without delay. As pre-payment of Postage by the Publisher will begin on the **1st of October**, all those who have not paid up arrears and renewed their subscriptions will not receive the paper after that date.

NEWS OF THE WEEK.

It will be remembered that last spring the Prussian Landtag enacted a law taking the administration of Church property altogether out of the hands of the clergy and vesting it in committees, some of the members of which were to be elected by the parishioners, some to be appointed by the Government, and some named by the Bishops. While the Bill was in progress the Bishops protested against it as a violation of the rights guaranteed to the Church under the Concordat by Royal proclamations and ordinances, and by the Prussian Constitution. They also petitioned the Legislature and addressed the King. But all was in vain, the Bill was passed, and they only received insulting replies. Now the committees are being formed, and the organs of the Government are constantly discussing whether the Bishops will co-operate in carrying out the law by appointing representatives to the committees. It is hardly likely that the Bishops will have anything to say to them.

The "Court for Ecclesiastical Affairs" in Berlin has entered on the process of deposition against Dr. Brinkmann. The District Councillor Muller at Munster has been charged with the conduct of the preliminary proceedings, and he fixed the judicial examination of the Bishop (at which he was not expected to attend) for Saturday, 10th July. It is not easy to discern on what special ground Dr. Brinkmann has been selected to be the fourth illustration of the impossibility of deposing a Catholic Bishop. He has made only the same declarations as his Episcopal brethren, and their general conduct differs in no respect from his.

It is telegraphed from Paris that the Infante Don Alfonso, brother of Don Carlos, has had a narrow escape. He had crossed the Austrian and Bavarian frontier to visit the church at Altoetting, a famous place of pilgrimage on Bavarian ground, and had only just returned to Austria, when telegrams were received by the local Bavarian authorities, ordering them to arrest him. The Government of Berlin or Munich—whichever it was that sent them—have evidently not learnt the value of letting things alone. What possible advantage anybody could propose to himself by such an embarrassing capture, and by such a still more embarrassing trial, it is impossible to conceive.

The Commission of leading members of the old Senate and Chamber of Deputies, Madrid, is now discussing the religious question. Senor Corvera has submitted an amendment to the proposed Constitution in favour of religious unity as it existed before 1868. The amendment was opposed by Senor Candau, and supported by Senor Casanueva. The latter maintained that the principle of the Catholic religion was inconsistent with toleration, and that one of the bases of Catholicism was not to tolerate other sects. He, however, proposed that foreigners should be free to profess their religious views in conformity with International Treaties, and that rules should be laid down relative to the exercise of religious worship by dissenting denominations. Senor Barzanallana, a moderate politician, moved an amendment in favour of leaving the religious question to the initiative of the Cortes. Several Madrid newspapers announce that the Constitutional Committee have approved the first ten articles of the draft of the new Spanish Constitution. The religious question, however, has given rise to an animated debate among the members of the Committee.

The draft Constitution for Spain, prepared by the Committee of Senators and Deputies, provides that the Senate shall consist of three classes of members—one hereditary, one elective, and one nominated by

an income of £2,000 a year are to have a seat in the Senate, but no one is to become a Senator till he has attained the age of thirty. The Chamber of Deputies is to consist of one representative for every 60,000 of the population, and is to be elected for five years. The King has the power of dissolution, but is to be bound to convoke the new Cortes within three months. Of the other provisions the most important are that every person taken into custody must be brought before a Court or released within seventy-two hours, and that although the constitutional guarantees may be suspended by either the Cortes or the Government, banishment from the country is to be prohibited. There is also a provision by which any Spaniard may found educational establishments in conformity with the laws specially relating to public instruction.

The *Messenger de Toulouse* has received from the Archbishop an intimation that the Holy Father, immediately on hearing of the awful disaster occasioned by the floods, telegraph his intention of immediately sending twenty thousand francs towards the relief of the sufferers. The news is confirmed by the *Journal Officiel* (Paris), which adds that the Pope has communicated to Madame MacMahon the sentiments of profound grief agitating his heart at this latest disaster which has befallen France.

The *Courier de Bruxelles* announces that the Belgian Minister of Justice is energetically engaged in proceeding against the instigators, aiders, and abettors of the recent anti-Catholic riots; and that already several persons have been punished. Amongst those sentenced figured an officer of the Civic Guard of Alost, who was fined 50 francs for his share in the attack on the pilgrims of Oostaker. His punishment greatly astounded the Liberals.

The recent proceedings of the French National Assembly have been fruitful in triumphs for the Catholic Church. For some weeks past, the educational bill has been discussed by the legislature, and our readers will remember that at the first reading of this bill, the principle of educational liberty which the Church has written on her banner was adopted despite the virulent opposition of all revolutionists. Within the last few days, the discussion in Committee, or "third deliberation," as the French term it, has taken place, and on this occasion a series of amendments moved by members of the Catholic party have been triumphantly carried. M. Lucien Brun's motion for securing the permanency of charitable legacies was adopted at a narrow division, the majority of 330 being only seven ahead of the minority. An anti-Catholic motion made by M. Lepetit was victoriously impugned by that gallant champion of the Church M. Chesnelong, and defeated by a majority of 21. Several fresh victories were also achieved; and in one case more especially, where the first division had yielded only a majority of 2, the result was challenged by the revolutionists and a second ballot called for: when, lo! it appeared that the Catholics were actually 40, instead of 2, ahead of their opponents. This new bill will effectually destroy the monopoly of superior education hitherto enjoyed by the State, and hereafter the Church will be placed in France in the position she had called for in vain for more than half a century.

Count Andrassy, the Austrian Premier, who was on leave of absence, returned to Vienna on account of the Herzegovinian complications. The Vienna *Presse* says it has reason to believe that the Prince of Milan's object in coming to this city is to sound the Government, and ascertain whether Austria intends to preserve her neutrality, even if the insurrection is protracted; whether she will recommend the Porte to redress the evils which have caused the present disturbances, and finally, whether she is inclined to support the demands which the Serbian Government contemplates respecting the development of independence of Serbia. The *Presse* concludes that if the Austrian Government's reply is not altogether in the negative, it will be because Turkey is at fault for lack of energy at the commencement of the Herzegovinian insurrection.

Lord Penzance has protested in the House of Lords against a proposition in a despatch of the German Minister to the Belgian Government to the effect that a state is bound by an international law "not to permit its subjects to disturb the internal peace of another State," to which Lord Derby replied by laying down a sensible and useful distinction. It would be monstrous to affirm that a Government ought to repress all acts which might tend to disturb another State—the abolition of slavery might disturb the peace of a slave-owning Government, or a change of its own institutions might encourage political changes abroad—but that some such acts a State is bound to forbid, every civilized Government admits. Free discussion, however, is not one of these, and any attempt to silence it the English Government will always "regret and resent."

Birmingham, England, seems to be much in need of an application of some of these pence provisions with which Ireland is so liberally provided. At the Warwick Assizes some days ago, one prosecutor in a charge of robbery was afraid to appear, and his wife, who did appear, was afraid to return to Birmingham; and in another case the solicitor for the prosecution applied for the postponement of the trial on the ground of the absence of witnesses through intimidation. On another day there was a conviction for the murder of a policeman in a street row, and there were seven men charged with assaults by kicking committed in an attempt to rescue a prisoner. More than that; it would seem that even the Birmingham magistrates have been frightened into committing for trial persons charged with brutal assaults instead of dealing with them, as they should, summarily. Why not suspended the *habeas corpus* in Birmingham? Ah, but Birmingham is not in Ireland.

The German Bishops of Munster, Munich, Cologne, and Bonn have declined to attend the O'Connell centenary festival in Dublin, on the ground of the critical condition of religious matters in their own country.

The crop situation in Kentucky as well as in large portions of adjacent States, is becoming very alarming. There is a heavy rain-fall every day

and short intermission with hot sunshine aggravating. This kind of weather has continued for about six weeks and is believed to be without a parallel. In the last day or two the rainfall has increased, and gloomy apprehensions are felt in all sections of country. The corn crop has not been damaged seriously yet, but it is declared that the crop of wheat, oats, rye, barley and hay have been injured 50 per cent in quality and sprouted in stock and at least two-thirds is already ruined. Corn is in fair condition except in low lands which are under water, oats and hay in some sections are rotting on the ground and fair weather for two weeks would not enable farmers to save more than half a crop. The flax crop is almost entirely destroyed. Reports from all portions of Southern Ohio give gloomy accounts of continued rains and damages to the crop.

THE O'CONNELL CENTENNIAL.

His heart to Rome—his body to Ireland—but his fame to all the world! And this week throughout the wide, wide earth, wherever an Irishman has fixed his home, or the Catholic Church has reared its altar, the feeling of national pride and religious thanksgiving is in the ascendant, in honor of the memory of one who devoted his life to the interests of, and achieved unexampled victories for Faith and Fatherland.

It was a memorable epoch that in which the future Liberator of Ireland saw the light in the outskirts of that little village of Kerry. It was then, commenced the contest between England and her North American Colonies; and the Atlantic wave that washed almost the base of the homestead in which O'Connell was born might, without any great stretch of poetic fervor, be typified as bearing on its crest some message of love and liberty from the newly awakened Colonies to the destined advocate of Civil and Religious freedom for Ireland. Messages of hope and inspiration—the association of which in after life would—and indeed did—exercise a marked influence on his conduct and career. How often did he dwell in fondness over the memory of those booming billows—

Whose sounds so wild, would

In days of childhood

Fling round his cradle their magic spells,
—how often did he apostrophize the Voice of Liberty borne across the waters from far off Labrador to that which he used jocularly refer to as its next parish—and with what enthusiasm from his after home, the far-famed Darrynane, did he send his full soul, freighted with all the freedom-inspiring thought of ocean to his countrymen all over the earth.

We do not assume the province of the biographer; we have no need to follow in detail the career of a man whose fame fills the civilized world; it would be impertinent to criticize the long course of public life which has made one of the deepest dints in monument of the century's achievements; but we may in general terms give a retrospective glance to the condition of Ireland and Catholicism when O'Connell was born, and then look to the present, and indulge in gladness and gratulation at what a hundred years have effected for human liberty and religious triumph. Most people know what the penal laws in Ireland were—some from bitter personal experience of their operations even in their own days—many from the traditions of the firesides in Munster and Connaught and the other provinces—all with more or less estimate of their atrocity, according to education or prejudices. But one thing is certain the Catholic Irishman was a slave in his own land; his soul was not his own to offer it in untrammelled worship to God; his property real or personal was in the discretionary possession of his unscrupulous taskmaster, and often his own children were through their cupidity made the instruments of his persecution and robbery. The priest and the wolf were banded in the same category; and the small annoyances that followed in the train of the great outrages on liberty and conscience were perhaps all the more unendurable because of their intangibility, because they could not be laid hold of and exposed, and eventually strangled, the more prominent persecution. Well O'Connell came upon the scene, and O'Connell was the agent under heaven for the removal of the wrongs of centuries. The weapon put into his hands in the streets of Ennis on the memorable closing day of the Clare election in 1828—the constitutional weapon—the wielded with unsparring effect in parliament and out of it, until bigotry sunk abashed into its hiding places, and tyranny had to bend before the might and majesty of truth.

And it is to honor the hero of these achievements—to build up a monument to his memory in the heart of the nation, these centennial proceedings have been inaugurated. From every part of the civilized world we have the welcome intelligence of patriotic zeal and religious fervor combining for the grand event; and we are pleased to say that in the proud record of the day's doings Montreal will worthily hold its place before the world. The programme of the services and ceremonies has been published; and in the arrangement the good taste of the Committee, with the auxiliary advice of our clergy, are manifest. It was most meet that the initiative of the grand and grateful tribute to O'Connell's memory should be a solemn Grand Mass of Thanksgiving for the manifold services he was enabled to render to Ireland and to religion; and then the citizens' display; the bands and the banners; the joyous looks and the glad some cheers and the eloquent tones; Ireland everywhere and O'Connell on every tongue from the first sound of the Mass Bell in the morning until the last accents of the Orator had died away at night. Oh, yes it is all matter of which Irishmen and Catholics—lovers of liberty in all ranks, classes and sects—may be proud. And we may be pardoned if we share in the general pride, and in the fullness of our thankfulness depend upon our reporters details of proceedings rather than in our own appreciation of the success.

The Railroad and Steam Boat Companies of Montreal have kindly acceded to the request of the O'Connell Centennial Committee to issue excursion tickets at reduced fares, good for the 6th and 7th of August.

A REMARKABLE LETTER.

On Feb. 4, 1851, a letter was addressed from Longueuil "to the Editor of the *Montreal Witness*" by "C. Chiniquy." Many communications from the pen of this unfortunate man have graced the columns of our lying contemporary—communications brimful of interest to the Protestant world—but none more interesting, none more remarkable than that to which we refer. As the space at our disposal will not admit the full text, we must necessarily confine ourselves to a few extracts sufficient to give our readers a fair notion of the whole. The writer first gives his opinion of the

Witness—

"Sir, last autumn you declared your paper to be the organ of the most opposite sects of Protestantism. This proves your creed to consist of hatred and bigotry against everything Catholic."

He next enters into an eloquent defense of the celibacy of the priesthood against the odious slanders and imputations of Protestant writers:—
"Protestant clergymen have no other call on their revenues than the care of their wives and children,—care, it is true, the Catholic priest is not troubled with. But his wife and children are the distressed and suffering who hold forth to him a supplicating hand. And this may probably account for the murder of myriads by want and starvation in the British Isles, blessed tho' they have been by a Parliamentary church. That church by plundering and impoverishing the Catholic clergy deprived the poor of their most affectionate parent, patron, and friend."

Then he pays a tribute of respect to the illustrious Society of Jesus, the bug-bear of Protestantism:—
"Nor have I the honor of being a Jesuit, as some truth-loving evangelical journals affirm me to be."

And now he handles our evangelical Editor without gloves:—

"Your journal fumes forth tirades about inquisitions from time to time, but so far as I have been treated, Spain has never had an inquisitor more cruel, odious, and insulting than the Evangelical Editor of the *Montreal Witness*. If you do not flagellate and break our bodies, you but lack the means—you possess the will. But you do worse—you torture the soul and tarnish the reputation. You essay to morally assassinate all opposed to your fanatical bigotry and odious intolerance."

"By a sad fatality nothing but ignorance, hatred, and calumny flows from your mendacious pen when writing on anything Catholic."

"You seem woefully irretentive of truth. Aye, as bats fly from the radiance of the sun, so do some editors cower and shuffle before the glare of truth."

Any comment of our's upon these extracts would be superfluous. They speak for themselves. But we would ask the *Witness*, who is a connoisseur in such matters,—was "C. Chiniquy" truthful then?—Is he truthful now?

MR. MACKENZIE SPOILS A "WITNESS"—ISM.

"The Early Establishment in Canada of the inquisition, such as it was in Spain in the palmy days of Romanism, when heretics were roasted daily, may be another result of the recent Ministerial 'victory.'—*Witness*, July 29.

We had nothing to do with the recent Ministerial 'victory,' but we know, and the *Witness* knows, there is no more sign of the establishment in Canada—early or late—of the Inquisition such as it was in Spain, than there is of the conversion of the only daily liar to the pathways of truth and honesty. Mr. Mackenzie is not prejudiced in favor of the Catholic Church and the French Canadian element at last we have never heard it said by those who know him best—and he, speaking as Premier of Canada, honorably testified to the genuine liberality of the Catholic population of this Province in his late speech at Dundee. He said:—

"In such a country as ours the population is necessarily mixed, and we are somewhat in the position as races of the people of England at the time of the Norman invasion, when the old Saxons, the Normans and the remnants of the Picts and other tribes in the north here were all mingled together, and a great diversity of feeling, as has been so thoroughly depicted by Sir Walter Scott in 'Ivanhoe' and other works. I hope in our country we shall never have such difficulties existing as are here described. And I may tell you an instance of liberality. (Hear, hear.) Sir Walter Scott tells us in *Ivanhoe* how the Jews, who then as now possessed a good deal of the world, were treated. In order to extract money from them they extracted their teeth, and every time a refusal was given another tooth was drawn, till at last the Jew yielded. There is nothing of that kind with us—(applause)—and it is to be told to the honor of the French people of Lower Canada that the French Legislature long before the union with Upper Canada in 1840, was the first Legislature on the face of the earth in civilized countries that gave the Jew equal privileges with the Christians in legislation and everything else. (Loud applause.) It may be news to a number of you that nearly half a century before Britain allowed even a Baron Rothschild or a Solomon to sit in the English House of Parliament the Jew had the liberty to sit in the Roman Catholic French Assembly of Lower Canada. (Applause.)"

That spoils the Inquisition *Witness*-ism, but it will be swallowed all the same by thousands. And the ghost of "C. Chiniquy" cries loudly in the *Witness*' ears:—"Your Journal fumes forth tirades about inquisitions from time to time. . . . By a sad fatality nothing but ignorance, hatred, and calumny flows from your mendacious pen when writing on anything Catholic."

THE CENTENNIAL IN OTTAWA.

Too late for notice last week—owing to some bungling in the Post Office—we received a copy of the programme of the O'Connell celebration in Ottawa under the auspices of the old St. Patrick's Literary Association, the Catholic Young Men's Society, and the Catholic Temperance Society. It announces that at the request of a number of leading citizens the day will be proclaimed a public holiday, and that arrangements have been made with the different railway companies to carry passengers to and from the city at one fare. The celebration is divided into three parts—morning, afternoon, and evening. In the morning there will be a Grand High Mass in the Cathedral, and a sermon preached by that able pulpit orator, Rev. Dr. O'Reilly of Toronto. In the afternoon there will be sports on Major's hill with two splendid bands in attendance. From this point a balloon ascension will take place. The celebration will close in Gowan's Opera House with an oration by Nicholas Flood Davin, Esq., the well known Irish orator, and a concert conducted by Mdlle Rosa

D'Erlin, Queen of Irish melody, and other professional and amateur singers.

Irishmen in the vicinity of Ottawa are invited to visit the city and take part in the celebration.

The committee of organization will please accept our thanks and our congratulations.

CARDINAL McCLOSKEY.

With many thanks we acknowledge the receipt of a splendid oil chromo of the Cardinal Archbishop of New York from P. Donahoe, Esq., the enterprising proprietor of the *Boston Pilot*. His Eminence writes of it as follows:—

New York, July 22d, 1875.

DEAR MR. DONAHOE: I beg to thank you very sincerely for chromo likeness which your son has had the kindness to present to me in your name—as a work of art it seems to me to be designed and executed in good taste. As to its merits as a likeness I am not a proper judge I can only say that those who have seen it are pleased with it.

Accept again my best acknowledgments for this mark of esteem on your part and believe me, dear sir, very truly your well wisher and servt. in Christ.

JOHN CARD. McCLOSKEY,
Archbishop of New York.

P. Donahoe, Esq.
The price of the chromo is \$2.00. It should be in the home of every Catholic in America.

STEPHEN J. MEANY ON O'CONNELL.—We congratulate the Irishmen of Quebec although their gain is our loss. Stephen J. Meany, Esq., our respected townsman, and talented editor of the *Sun*, will deliver the oration in connection with the O'Connell centennial celebration in that city. No one is better qualified than Mr. Meany, to be the orator of the day in Quebec or elsewhere, on account of his long and intimate acquaintance with and warm attachment to the Liberator in his well-furnished office of "O'Connell's Reporter"—not to mention his ability and eloquence as a speaker—and the treat in store for our sister city is to be envied by every Irishman.

SOUVENIR OF THE 6TH.—The bust of O'Connell prepared to the order of Battle Bros. of this city and Ottawa, is a most faithful likeness of the Liberator. A lasting souvenir of the Centennial and handsome parlor ornament combined, it is sold at a figure within the reach of all, and we hope the enterprise of the Messrs. Battle, will be rewarded by an extensive patronage. These gentlemen have also prepared a very neat badge for the procession—a miniature likeness of O'Connell fixed in a circle within a cross, appropriate legends and inscriptions surrounding it—the whole being nicely fringed with gold. Every Irishman and every Irishman's son should wear one of these badges on the 6th.

THE APOTHEOSIS OF APOSTASY.

The deification of degraded priests is one of the anomalous features of the time. At one side we have communities giving "receptions" to the renegades, unconsciously proclaiming their own weakness when profligates and perjurors can be deemed an acquisition to be proud of; and at the other, congregations clinging to suspected pastors, and conventicles exhibiting all the madness of spiritual enthusiasm in sustentation of the peculiar tenets of the doctrine of free love and the practice of "paroxysmal" indecencies. Is it not a matter to be proud of that there is one Church wherein no such defiance of decorum will be permitted; one fold in whose midst there is no place for the black and tainted sheep; one conservative circle that has no welcome or encouragement for those who have disgraced other associations by their misconduct and unworthiness?

"Oh that mine enemy had written a book"—says Job. And the enemy hath written. In printed publications and in pronouncements from pulpits and platforms unprincipled apostates in attacking the Church which they have complimented by their desertion, have but proclaimed their own infamy and exhibited the depth of dishonor of which poor humanity is capable. We have seen instances of how truth becomes lost when principle is sacrificed; and the latest exploit indicating this painful descent is that of the ingrate and hypocrite, and liar and profligate—Gordeman, in the City of Brotherly Love. We have no need to recount his history, or dwell upon his career, further than to say he was a priest with priest's vows and obligations—that he was unscrupulous scoundrel enough to outrage the majesty of God by sacrificing at His altar while indulging in the most abominable sins against the decrees of His Gospel—that if his statement now be true, he is, self-confessed, a hypocrite—has been for years—consenting to earn the means of livelihood by sacrificing all that makes life enjoyable, self-respect—and, for this paltry consideration, stooping to keep a simple people in the pursuit of a dangerous delusion, even though their immortal salvation was at stake;—and if, on the other hand, he believed in the sacred doctrines of the Ministry of which he had been called—if his sacrifices on the altar were not all a blasphemous burlesque—if he saw in the "water" of his present sneer the grand mystery of a Saviour's presence—what can be now said but that as his secret sins had tracked him to discovery, and that there was no escape but to "step down and out"—there was in his desperation no resource afterwards but to become the hypocrite he confesses himself to have been, to sell himself for paltry pay and paltry patronage to the blind bigots who care not what the character of the weapon with which they strike Catholicity—and, having forfeited all claims to the respect of honest men of any creed or class or nationality, to dare the worst in defiance of public opinion by forging and fabricating, with evil design, misstatements and misrepresentations against the Church which had cast him off, and against the unsuspecting prelate and priests who had been his warm-hearted benefactors and friends. Was there not a satiation of ruffianism in the fact that he had dishonored God in defaming His Church? Did not his public profligacy and perjury satisfy his ambitious longings for inglorious distinction? Oh, no. Private slander was a course more congenial to the coward. To vilify his good Bishop, and make a general attack on the priesthood, might be an act of weakness as well as an act of wickedness—yielding to the importunities of his new patrons—or might have resulted from the revenge begotten of the desecration of his condition; and excuses might be found to wipe out the folly or extenuate the crime, for the character of those attacked rendered the folly and the crime innoxious; but the deliberate wickedness that invades the sanctity of the private household, and outrages its unhallowed presence in the family circle for the purpose of manufacturing slanders and suggesting suspicions, and parades that wickedness in public places under the protection of authority, should be scouted out of the presence of all society having the smallest pretensions to purity, honesty and honor.

We could not soil our columns with the filth culminated from the platform in Philadelphia last week. The *New York Herald*, indeed, did good