

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

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What say the Clouds on the Hill and Plain?

BY BARRY CORNWALL.

What say the clouds on the hill and plain?
"We come, we go."
What say the springs of the dreaming brain?
"We shrink, we flow."
What say the maids in their changeful hours?
"We laugh, we cry."
What say the budding and fading flowers?
"We live, we die."
*And thus all things go ranging,
From riddle to riddle changing,
From day into night, from life into death,
And no one knows why, my song saith.*

A fable is good, and a truth is good,
And the loss, and gain;
And the ebb and the flood, and the black pine wood,
And the vast bare plain;
To wake and to sleep, and to dream of the deep,
Are good, say I;
And 'tis good to laugh, and 'tis good to weep;
But who knows why?
Yet thus all things go ranging, &c.

We cumber the earth for a hundred years;
We learn, we teach;
We fight amid perils and hopes, and fears,
Faine's rock to reach.
We boast that our fellows are sages wrought
In toil and pain;
Yet the common lesson by Nature taught,
Doth vex the brain!
Oh! all things here go ranging, &c.

PROVERBS ABOUT THE WEATHER.—A writer on almanacs, in a late number of the Foreign Quarterly Review, opens his discussion with a reference to the popular prognostics of the weather contained in almost all languages, and handed down from generation to generation. For instance, the English peasants have these lines:

The evening red and morning grey,
Are certain signs of a fair day.
The evening grey, the morning red,
Makes the shepherd hang his head.

The Germans have a similar saying:
Abend rath gut wetter bot;
Morgen roth nit regen droht.
Evening red weather fine;
Morning red, of rain's a sign.

In England they say:
February all dike, be it black or be it white;
But if it be white it's better to like.

The Norman peasant expresses a like wish for snow in February, but in terser language:
Fevrier qui doone neige.
Bel ete nous plege.
When February gives snows,
It fine summer foreshows.

The intense cold which generally prevails about Candlemas-day, is the subject both of French and German sayings. "Litchmiss Winter gewis," "A la Chandeleur, La grande douleur," and Sir Thomas Browne, in his *Vulgar Errors*, tells us, "There is a general tradition in most parts of Europe, that infereth the coldness of succeeding winter from the shining of the sun on 'Candle-mas-day,' according to the proverbial distich,
Si Sol splendescat purificate,
Major erit glaciés post festum quam fuit ante;

Which is Englished in the popular saying:
If Candlemas-day be fair and bright,
Winter will have another flight:
While the old saw that tells us,
As the day lengthens,
The cold strengthens,
is repeated in the German,
Weh die tage beginn en zu lagen
Dan komm erst der winter gegangen.

As cold May and a windy,
Makes a fat barn and a findy,
says the English proverb. The German tells us,

Trockner Marz, nasser April, kuhler Mai,
Fulit scheunen, keller, bringt viel heu,
A dry March, wet April, and a cool May,
Fill cellars and barns, and give plenty of hay.

Again,
Maimonat kuhl und Brachmonat nass,
Fulle beide boden und fass.
May cool and June wet,
Fill both floor and vat.

The peasant of Normandy again uses this saying, but, as the Review says, "with a difference."

Froid Mai, chaud Juin,
Donnent pain et vin.
Gold May, June fine,
Give both bread and wine.

The importance of a dry spring is declared by the English proverb—"A bushel of March dust is worth a king's ransom," while the Germans, in like manner, declare "Mar-utaub ist dem Golde gleich, March dust is like gold."

From the London Atlas.

The Government of Canada.

The intelligence from Canada, is we are sorry to say, of a most unsatisfactory nature. The House of Assembly have decidedly taken part with the ex-Ministry, and have passed by a large majority, a resolution virtually condemning the conduct of the Governor, Sir Charles Metcalfe. This, according to all appearance, made a dissolution inevitable. This alone in the existing state of Canada, is a great evil. Political agitation, exasperating recollections, and party animosities, will be revived in a country which was only beginning to settle down into tranquility after a civil war and years of effervescence. But a greater evil remains behind. What guarantee have we that the same party will not again command a majority in the Elections? And if so, what must be the result?—Unconditional and humiliating submission of the Executive to the extreme claims of the French and Radical party, or a suspension of the constitution and military rule. The latter alternative we take to be decidedly out of the question. Any attempt to govern Canada without, or in opposition to a popular representation, must infallibly lead at no distant period to another insurrection, and to the probable loss of the whole of our North American possessions. Everything, therefore, appears to be staked upon the chance of Sir C. Metcalfe being able to obtain a majority favorable to his policy by a fair appeal to the Canadian people in another election; and this chance by all those best acquainted with the state of parties and public feeling in the Colony, is considered to be very remote.

With all our respect for Sir C. Metcalfe's character, and our preconceived high opinion of his ability as a statesman, we cannot help asking ourselves whether he is not playing a most dangerous game. To an unbiased looker on, it appears as if he were staking a Province against a few paltry preferments, with the chances on the cards all against him.

The cause assigned for the resignation of the Lafontaine Ministry, in their official correspondence between their head and

the Governor General, "that the latter refused to carry out the theory of Responsible Government," by giving his Ministry a voice in the disposal of patronage. The real question at issue seems to have been, whether Sir C. Metcalfe was to be a *King log* or a *King Stork*;—whether he was to resign himself to the passive functions of a Constitutional Royalty, or to assume the responsibility, influence, and active control of a sovereign who is his own prime Minister.

According to the theory of "Responsible Government," embraced by the French and Canadian Liberal parties, the government of the Colony should be conducted on precisely the same principles as that of England—that is to say, virtually, by a Minister commanding a majority of the House of Representatives, the functions of the Governor-General being confined to those of the Crown—namely the right of veto, the control over questions of peace and war, and general policy, the right of dissolving the Assembly and selecting his Ministry from among men who can command a majority. Subject to these general prerogatives, they contend that the internal affairs of the Colony ought to be administered by a Ministry chosen from among, and responsible to its representatives, precisely in the same manner as the government of the Mother Country is conducted by Lord John Russell or Sir Robert Peel. On this principle they contend that the disposal of the patronage, which in England is left in the hands of the Ministers of the day for the political influence, ought to be entrusted in Canada to the Canadian Premier, and not to the Governor-General.

On the other hand Sir C. Metcalfe contends that this resignation of the functions and powers of the Governor-General into the hands of a Parliamentary Administration is inconsistent with his own responsibility to the authorities at home, with a due subordination of a colony to a mother country. We confess ourselves unable to discover the force of this argument. The subordination of the mother country doubtless requires the supreme power, which, if driven to the last alternative, is prepared to maintain its connection and assert its supremacy by force of arms. This is undeniable; but we cannot see why this supreme controlling power may not be exercised as well by a Governor-General who acts the part of a Prime Minister. Our idea is, that it should be kept in reserve for great occasions, and not exercised in the details of internal government and patronage, which we believe, are much better left to a Ministry or Executive Council representing the wishes of a majority of the inhabitants.

However, the question is not so much what is the best system of Colonial Government in theory, but what in Canada, at the present moment, is best at practice. Even if we take the strongest view against the doctrine of Responsible Gov't, it must we think, be admitted, that practically the choice lies between two evils—Responsible Government, or a suspension of the constitution. If the Canadians show their attachment to the principles advocated by the Lafontaine Ministry,

by returning a majority favorable to them in the House of Assembly, the alternative clearly lies between making the best of a bad bargain, and trying to make the thing work as well as we can with 'Responsible Government,' or suspending the Constitution and trying to govern Canada without a Representative one. Of the two courses no reasonable man could hesitate to say that the latter is the more dangerous, indeed it would be so obviously fatal to the maintenance of the connection between England and her North American Colonies, that any alteration would be preferable.

For these reasons we cannot view the question as most of our cotemporaries appear to do, as a matter of mere argument between Lafontaine and the Governor-General, in which the latter has the best of it. Sir Charles Metcalfe may have the best of it ten thousand times over and over in argument, but he will have the worst of it in fact, unless he can command a majority in the House of Assembly, in an appeal to the people on an election. We have, we repeat, the highest confidence in his character and abilities, but we cannot shut our eyes to obvious facts; and unless there is something yet behind the curtain which is not yet disclosed—unless Sir C. Metcalfe has evidence that the Lafontaine and Baldwin ministry, under the cloak of 'Responsible Government' were hatching designs inconsistent with the British connection, or with the rights and interests of British born subjects—unless he has a well grounded confidence in the results of an appeal to the people of Canada by a new Election, we cannot but entertain serious apprehensions, that he has made a false move, and that he is, as we said before, playing a desperate and unequal game, where the stake is a Province on the one side and a little patronage and a reservation of theoretical prerogative on the other.

Three Steamers will sail from Liverpool for the United States during the present month of April. The Royal mail Steamers Acadia and Hibernia on the 4th and 19th, and the Great Western on the 27th.

The city of Coritz, the residence of the exiled Bourbon family, has been a theatre of an atrocious murder committed upon the person of Count Attems; circumstances are spread with the account of this murder, that would render it, if true, a sidepiece to the famous execution ordered by Queen Christine of Sweden during her exile of France.

It appears from the London papers, that a public meeting is to be held in the metropolis on an early day, to give an opportunity for the expression of the abhorrence felt in this country at the late measure adopted by the Emperor of Russia against the Jews.

The Freeman's Journal states, that of ten church dignitaries, and of the numerous array of vicars and rectors appointed by Lord de Grey in Ireland, every individual is an opponent of the national system of education which Sir Robert Peel professes to support.