

The proceedings in the Colonial Parliament are singularly devoid of interest. We copy from the *Montreal Herald* the following conversation, relative to the Clergy Reserves:—

In answer to the Hon. Mr. DeBlaquiere, the Hon. Mr. Leslie replied, that he believed it was not the intention of Government to introduce the discussion of the Clergy Reserves, during the present session.

Hon. Mr. DeBlaquiere had not asked the question through any indiscreet curiosity, but he had some important papers which he would wish to lay before the House.

Hon. Mr. Leslie could not conceive that it would be in the power of Government to take any action respecting the Clergy Reserves, until the bill now before the Imperial Parliament is disposed of.—*Herald.*

Mr. Baldwin, in reply to Mr. Sherwood, said that the Rebellion Losses Commissioners were continuing their enquiry; that ministers had not determined to pay the claimants till after another application to Parliament, but they did not know what to do till the Commissioners had reported.—*Pilot.*

We copy the following, which has been going the rounds of the Protestant papers. "The *Montreal Courier* says, that three Roman Catholic institutions in Lower Canada possess a total income larger than the whole provincial revenue." We do not think that there is any one fool enough to believe such a barefaced lie; but still, we would ask the author of the above, to name the institutions referred to, and we pledge ourselves to name the amount of their incomes.

We have received from Mr. B. Cosgrove of Quebec, a specimen of a cheap compilation from Butler's *Lives of the Saints*, a volume of 270 pages closely printed, for the sum of one quarter-dollar. We have been favored also from the same gentleman, with a copy of the *Little Catholic Hymn Book*, containing a choice selection of Songs of Catholic piety, designed for the use of Schools; published by E. Dunigan & Brothers, New York, from which we extract the following, as breathing the very spirit of Catholic charity:—

GOOD FRIDAY.

O Deus, ego amo Te.

My God, I love Thee, not because
I hope for Heaven thereby;
Nor because they, who love Thee not,
Must burn eternally.

Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace;

And griefs and torments numberless;
And sweat of agony;
E'en death itself—and all for one
Who was thine enemy.

Then why, O blessed Jesus Christ!
Should I not love Thee well;
Not for the sake of winning Heaven,
Nor of escaping Hell:

Not with the hope of gaining aught;
Not seeking a reward;
But, as Thyself hast loved me,
O ever-loving Lord?

E'en so I love Thee, and will love,
And in thy praise will sing;
Solely because Thou art my God,
And my eternal King.

CORRESPONDENCE.

To the Editor of the *True Witness and Catholic Chronicle*.

DEAR SIR,—When Dr. Brownson delivered his admirable lectures here, some persons found fault with him for having compared the spirit of Protestantism to the spirit of the carnal Jews, or the spirit of Esau, a spirit which is always more solicitous for the mess of pottage than for the divine blessing attached to the birthright. Whether the comparison made by the learned lecturer, be just or otherwise, may, I think, be seen, by an article published in the *Montreal Gazette* of the 31st ult., under the title "Custom-House Hours;" the concluding portion of the article is as follows:—

"This holiday matter is one of unjust sectarian intolerance, towards those whose consciences and whose labor are interfered with by the compulsory observance. The season of business is made short enough in Lower Canada, by the direct interposition of Providence, unmistakably made known by His works; and there is no reason why it should be made shorter, by the will of a portion of the community, on religious grounds which the portion principally affected utterly repudiate. The command of the Almighty is sufficient for the observance of the Sunday; but what right has one set of men to declare other days to be sacred, and compel other sets of men to submit to loss and inconvenience by observing them? There are now eleven working days so set apart, affecting materially the interest of the whole community, and oppressively straining the consciences of a large portion, for no reason than that certain sects choose to consider them holy, without any warrant in Scripture for their belief. To the observance of Christmas day, we suppose all men would agree; but any other days should be left to individual scruples entirely. They are now a serious evil, and it would not be out of the way of the Board of Trade to bring the subject under the notice of Parliament."

Now, Sir, could Esau, with all his attentions to his belly and his purse, desire an article more to his taste? Is not such an article worthy the pen of a Pagan philosopher? We see with how much reason the Son of God exclaimed, "How hardly will they who have money enter into the kingdom of Heaven!" The whole of the above article is the outpouring of the spirit of mammon worship; very little regard is paid to the gratitude and love we owe to God. The writer in the *Gazette* would fain have us serve the Lord with the fear of slaves, not with the affection of children: the slave will grudgingly do all he can to

acquit himself of his task; the child will never think he can do too much to please a good father. The Church of Christ, wisely judging that nothing could be more reasonably required from children towards a good Father, for benefits they receive from Him, than gratitude, instituted several holidays throughout the year, on which the faithful might return thanks to their Father in Heaven, for the inestimable blessings conferred on them through Christ; and also as a means to perpetuate the memory of the great mysteries wrought in our favor, keeping them ever prominently before our minds. One of these holidays is held sacred, in memory of that day in which the Redeemer, in sight of His apostles, went up gloriously into Heaven, for this reason called Ascension Thursday. The observance of this day, is an excellent means of raising our thoughts and desires, to that blessed abode where the saints rest with Christ, in that place which, according to His promise, He went to prepare for His faithful servants; it is besides an excellent means to excite us to diligence in the service of God, to fervor in the pursuit of Heaven, and to praise the Lord for His mercies. This is what the writer in the *Gazette* calls *sectarian intolerance*, because some rebels against the Church don't wish to observe this festival, choosing rather to follow the disobedience of a lewd monk like Luther, or of a brutal wife-killer like Henry the VIII., than to imitate the obedience of the children of the Church. He complains of violence offered to the consciences of him and his patrons, the greedy money hunters. He must excuse us if we pay no deference to an erroneous conscience, formed on principles against which reason revolts. He says there is no warrant in Scripture for keeping holidays; but Christ did not found the Church which He commanded us to hear, on a book, but on men appointed to govern and direct her. Besides, it is false to say there is no warrant in Scripture for the keeping holidays. Did not the Jews keep a holiday, to commemorate the victory of Judith over Holofernes? another to commemorate their delivery from the snare of Aman by Esther? and another to commemorate the dedication of the temple by Solomon? Until I read the article in the *Gazette*, I thought the Protestants knew something of the Bible, they boast and prate so much about it. The Catholics, in keeping other days holy besides Sunday, are moved thereto by these words of the Bible, "He that soweth sparingly shall reap sparingly;" and these other words, "Don't be solicitous then, saying, what shall we drink, or wherewith shall we be clothed, for after all these things the heathens look; but seek first the kingdom of God and His justice, and all these things will be added to you." The Protestant thinks the business of making money more important, therefore he complains how much the observance of a holiday interferes with the service of mammon. Protestants seem anxious to make us forget the divine mercies, from the zeal wherewith they strive to abolish festivals instituted to perpetuate the memory of them. I am,

Yours sincerely,

P. McG.

Montreal, June 3, 1851.

Our correspondent might have observed, how very silly is the complaint of the *Gazette*, against the observance of the Feast of the Ascension as a holiday, upon the plea that it is a holiday peculiar to Catholics. It is a holiday of obligation imperatively enjoined by the Protestant Church of England; and its observance is as much the acknowledged duty of the Church of England man, as it is of the Catholic. The law in virtue of which, business is suspended upon that day, is no more a concession to Catholics than it is to Protestants of the Anglican Establishment. The Feast of the Ascension is commanded to be kept holy, by the same authority which commands the Sunday to be kept holy. The observance of the latter, is no more a duty than is the observance of the former, both being commanded by the Church; and if we have the right to reject her authority in one instance, we have the same right in the other. It is nonsense for the Editor of the *Gazette* to talk about Sunday being observed by the command of Almighty God. We defy him, or any other Protestant, to prove the assertion; to adduce a single passage from the Bible, in which Sunday—or from the New Testament, in which any particular day of the week, is commanded to be observed as a day of total abstinence from labor. Till then, it is rank hypocrisy for Protestants to pretend to enforce by law, the observance of the Sunday; and an iniquitous violation of the liberty of the subject, for a Protestant legislature to prevent men from doing what they think fit on that day, as well as on any other.

To the Editor of the *True Witness and Catholic Chronicle*.

DEAR SIR,—Well! the long-pent-up sympathy of the Catholics of Montreal, and the burning indignation with which they regard the oppressive measures on the tapis in London, have at length found an utterance here. The echo of their enthusiastic voice will speedily resound beyond the Atlantic, bidding a cheerful "God speed" to our struggling brethren, and an admonition to their persecutors. But it is not the loud, enthusiastic cheers of our assembled people, nor their sympathising addresses, which will reach the heart of the oppressor. The cheers, and the addresses, and the resolutions, would all alike pass away as the idle wind, leaving scarce a memory behind; but not so with the offerings so generously made—not so with the six or seven hundred dollars offered up at the shrine of religion—to forward the erection of a Catholic University in Ireland; and thus carry out the suggestions of His Holiness, Pius the Ninth. This is the only effectual means of making Russell hear our voice. This contemplated University is the gangrene which eats away

his corrupt heart, and by lending so vigorous a hand to help it on, we have given him a grievous thrust.

I was not at all surprised to see it announced in certain *veracious* journals in this vicinity, that there was a lamentable want of respectability at our meetings. Of course there was, according to the common acceptance of the word, amongst a certain hypocritical class, with whom, to be respectable, means to keep a gig, whilst plain honesty walks a foot. To be sure there were no men at the meetings, who had won a character of respectability by their repeated bankruptcies,—none of your sanctimonious *whitewashers*, who make fortunes as easy as kiss your hand, and kneel all the more complacently at "family prayer," for having made themselves respectable, by defrauding the laborer of his hire, by grinding the poor, or by appropriating, for their dirty purposes, the hard-gotten earnings of Irish Catholic widows and orphans. Not one of these "honorable men" could we see there, so it is no wonder that the meetings were not respectable. No! the men who met there were the really respectable portion of the community—the honest, industrious shopkeeper, the hard-working mechanic, and the toiling day laborer—these were, for the most part, the men who met, and subscribed; and the money which they gave, has a blessing upon it, for it was honestly earned, which cannot be said of many collections which we wot of. But considering the amount collected at our meeting, I hardly think it worth my while to notice the silly talk about want of respectability. Allow me, Mr. Editor, to sign myself

Yours truly,

NOT AT ALL A Respectable Person.

Montreal, June 2, 1851.

To the Editor of the *True Witness and Catholic Chronicle*.

SIR,—I perceive from the *True Witness*, that an unfortunate man of the name of Swayne, calling himself a Carmelite, has lately published some horrid lies respecting the Confessional, in the Irish Orange journals. You, Sir, have already partially refuted the falsehoods of this abandoned creature, who is, it seems, at present under the patronage of the Priest's Protection Society in Dublin. Now it would be well for you, Mr. Editor, to make it generally known, that this man Swayne, about twenty years ago, was guilty of at least three forgeries, on the Dublin Banks; two on *Lancaster of Castle Street*, and a third for nearly £200, on the Bank of Ireland. He forged the name of Dr. Murray, Archbishop of Dublin, and that of one of his priests, the latter of whom he had the impudence to personify at the Bank. On presenting his forged Bill at the Bank of Ireland, it struck the official, as something strange, and very unusual, that a man in the Archbishop's high position, should have anything to do with Bills of this kind; and remembering that there was a brother of Dr. Murray, confidentially employed in another department of the Bank, he went to show him the signature. Swayne, thus being left at the counter, took the alarm, absconded, and was not heard of in Ireland for a long time. The depositions were sworn at the Head Office in Dublin, and for some time it was confidently expected that he would fall into the hands of justice, and be transported for life. How much better for him, if such had been his lot, and that the poor wretch had been saved from the still greater misery and degradation of apostasy. For a long time I never heard any further tidings of Swayne; when next I heard of him, he was figuring away, disgracefully, in the Police Courts of Manchester, where he was often brought up for drunken brawls, and savage treatment of a wretched female, whom he called his wife. I could give you many more particulars of this unhappy man, but the above will suffice to show, what little credit can be given to the declamations against the Confessional, of an impudent forger and swindler. His Revelations about the Knocktopher business, are about as genuine as were the Bills he presented at the Dublin Banks. This Swayne, is a fair average specimen of the miserable tools, that are employed by the Orange and Biblical party in Ireland, to calumniate our holy religion. By giving insertion to the above you will oblige

Yours truly,

CATHOLICUS.

Montreal, June 2, 1851.

We have received the above communication from a gentleman of high standing in British North America, who knew Swayne well, and whose name and office, give to us a sufficient confidence in the truth of its statements, to induce us to comply with his request; not for the sake of abusing the unhappy man Swayne, for we do not believe him to be a bit better, or a bit worse, than the average run of apostate priests—indeed he is on the whole a very fair specimen; but for the sake of showing the worthlessness of the testimony brought forward against our holy religion. Rogues and cheats must of necessity hate Catholicity, and we receive their abuse as a high compliment to its purity.

To the Editor of the *Montreal Witness*.

SIR,—When an editor perceives a cotemporary notorious for factious bigotry, and sectarian intolerance, assailing the character of a respectable body of men, he ought to weigh well the nature of the charge preferred, before copying it into his paper; and should it refer to any acts, deeds or documents, these, I think, should have been examined, that the truth or falsehood of the accusation might have been ascertained. I have been led to address to you these few observations, in consequence of your having endorsed the vile and slanderous remarks of the *Toronto Patriot*, on the "Acts" enabling the Catholic Bishops of Canada, to hold property to a limited extent. Even, Sir, had the *Patriot's* slander remained unrefuted, you should not have copied it, without previously examining the "acts" referred to; but what can you

advance in justification of your evangelical conduct, after having seen its falsification in the columns of the *True Witness*? You cannot prefer any legitimate plea of ignorance, for you knew it, in your soul, to be false. Gracious God, how can you be so reckless of your own character, and that of the sect to which you profess to belong, as thus to stigmatise both for the sake of an ignoble existence? Is it by such means you hope to evangelise the "ignorant" French Canadians? Believe me, Sir, you are every day rendering more odious the "cause," of which necessity or insanity has induced you to become the advocate. Had you doubted the explanation given by the *True Witness*, of the "Acts" referred to, should you not, as a gentleman and a christian, have examined the same, and if found, as had been stated, either have let the matter drop, or else confessed that your *Toronto* cotemporary had borne false witness? But no, such dignified conduct would not gratify your innate malice, nor subserve your unhallowed purpose; so you adopted a more congenial course.

It is needless to further enlarge on your vile and unworthy conduct, and, equally so, to call on you for the *amende honorable*; nor should it deserve the slightest notice, were it not high time the public, at large, should know how devoid of honor, honesty and truth, is the evangelical editor of the organ of Protestantism in Montreal.

Montreal, June 4, 1851.

Y. Z.

(Written for the *True Witness*.)

LINES ON THE DEATH OF A DEAR SISTER.

BY R. E. N.

She hath passed away from the glad some earth,
When all was waking to a second birth;
When the breath of sweet Spring was on the breeze,
And its bright green mantle o'er fields and trees.
When the sun shone warm, through the long, long day,
From all she hath passed away.

She hath passed away, when the silvery rills,
Brushed joyously down from the sunny hills;
When the shining river flowed murmuring by,
Reflecting the hues of the deep blue sky.
Or imaging back the pale moonlight's ray,
From all she hath passed away.

She hath passed away when the rose of June,
Was opening its buds to the glowing moon;
When birds were warbling in leafy bowers,
And bees were hovering round opening flowers.
When this world was full of voices gay,
From all she hath passed away.

She hath passed away, when hopes fair and bright,
Were filling her home with their joyous light;
When all seemed a happy future to tell,
To a sister who loved her warm and well.
But with whom she might no longer stay,
From all she hath passed away.

She hath passed away, but why should we mourn,
Though to us, alas! she may ne'er return;
Though sunshine and flowers deck glade and hill,
The home she hath gone to is brighter still—
And there with her God will she ever stay,
Happy, that she hath passed away.

Montreal, June 2, 1851.

REMITTANCES RECEIVED.

Shipton, C. E., A. Donnelly, Esq., £1 5s; Cornwall, C. W., A. Stuart McDonald, Esq., £2 3s 9d; Finch, Miles McMillan, Esq., 12s 6d; Prescott, Thomas Fitzsimon, £1: 12s 6d; Thomas Whelan, 12s 6d; New Paisely, New Glasgow, C. E., Mr. Edward Cawry, 6s 3d; Amherstburgh, James Keville, 10s; Perth, John McNamee, 6s 3d; Alexandria, D. McGillis, Esq., 6s 3d; St. Polycarpe, John McDonald, 6s 3d.

Births.

At Elgin Place, Sanguinet Street, on the 1st inst., Mrs. Richard Mulligan, of a son.

Married.

In this city, on the 2nd inst., at the Parish Church by the Rev. Mr. Connelly, Mr. Peter Pegan, of this city, to Miss Mary Anne McManes, eldest daughter of William McManes, Esq., of the Township of Gore, Canada East.

Died.

In this city, on the 31st ult., at her father's residence Gabriel Place, of disease of the heart, Sarah Maria, eldest daughter of Francis Mullins, Esq.

On Wednesday morning, June 4th, aged 45 years, Mary McKinnon, the beloved wife of Mr. John Johnson, after a long and painful illness, which she has bore with christian fortitude and resignation.

At Quebec, on the 31st ult., Mr. James Kelly, a native of County Meath, Ireland, aged 73 years.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.
Thursday, June 5, 1851.

		s.	d.	s.	d.
Wheat,	per minot	4	9	a	5 0
Oats,	-	1	10	a	2 6
Barley,	-	2	6	a	3 0
Peas,	-	3	0	a	2 6
Buckwheat,	-	2	1	a	2 6
Rye,	-	2	9	a	3 0
Potatoes, N	per bush.	2	3	a	2 6
Beans, American	-	4	0	a	4 6
Beans, Canadian	-	6	0	a	6 6
Honey,	-	0	4	a	0 5
Beef,	-	0	2	a	0 5
Mutton,	per qr.	2	0	a	5 0
Lamb,	-	2	0	a	5 0
Veal,	-	2	0	a	10 00
Pork,	-	0	4	a	0 5
Butter, Fresh	-	0	6	a	0 9
Butter, Salt	-	0	6	a	0 6
Cheese,	-	0	4	a	0 6
Lard,	-	0	5	a	0 6
Maple Sugar,	-	0	4	a	0 5
Turkeys,	per couple	7	6	a	6 8
Eggs,	per dozen	0	5	a	0 6
Flour,	per quintal	10	0	a	10 1
Oatmeal,	-	7	6	a	9 0
Beef,	per 100 lbs.	22	6	a	30 0
Pork, Fresh	per 100 lbs.	32	6	a	30 0