

The True Witness.

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, JULY 5, 1861.

To CORRESPONDENTS.—Several communications have been received, which will be attended to as soon as the editor, who is absent, returns.

Carour is dead—gone to his last account! The prayers of the Catholic world have reached the throne of the just and eternal God, and one by one in his own good time, is he striking down the enemies of His holy Church. The fatal decree has gone forth—"thou canst be steward no longer"—the Angel of Death hastening in its fulfillment has swept over Turin, and Count Carour is summoned before his God. Could we have followed that poor stricken soul across the threshold of eternity, and seen it as it stood bewildered in the first blaze of the God-head, we should have felt in all its intensity, how utterly vain it is even for the most cunning and powerful ones of this world to battle against their God. Carour's soul is alone in the presence of its Maker—alone before the tribunal of the just Judge. Alas! No! for that dread tribunal is being thronged by his accusers.—The grey-haired priests shot down by a brutal soldiery;—the thousands of simple peasants slain in the Abruzzi—the whole armies of soldiers slain in an unholy war are there; while from North to South of Italy—from fertile plain and vineyard and rugged cliff—from hamlet, town and city, cry upon cry ascends against him, of robbery and sacrilege and desecration of all that is held sacred in heaven and on earth; and there are clouds of winged accusers hurrying in, and thronging round the judgment seat of the Most High to prefer their complaints against him. The Angel of Rome is there, bearing the keys and triple crown; in his hand he bears a scroll whereon is written in eternal characters the title deed of his master—the successor of St. Peter—"Thou art Peter and upon this rock I will build my Church."—He demands Amelia and the Romagna at the hands of the accused. The Angels of Naples and Sicily are there demanding their kingdoms from the spotter. The Angel of the Churches is there, bearing on his scroll the indignant protest of the Saviour—"My house indeed is a house of prayer, but you have made it a den of thieves." He demands back the temples of God defiled and desecrated by an infidel rabble. The Angel of Gods little ones is there—his scroll bears the terrible denunciation, "Wo to that man by whom scandal cometh; it were better far that a mill-stone should be hanged about his neck and that he should be cast into the uttermost depth of the sea." He demands back the souls of those millions of God's "little ones," whose religion has been mocked, and whose faith has been shaken. And where now are the aiders and abettors of his crimes? Will the ruffian bands of Garibaldi, or the hired stilettoes of Mazzini aught avail him now? Will the subtle wiles of the infidel Napoleon defend him from a single one of his accusers? Will all the arms of France and Piedmont save him now from the just judgment of his God? But it is not given to mortal man to say, what has been the decree pronounced in that dreadful Council Chamber. God grant that ere the soul had left the body one ray of true repentance shot across it, and changed its blood stains into purest snow. This only do we know, that he who fights against his God is in very truth an idiot; for this madness it was, that long before the Almighty fiat had moulded this little world of ours into a consistent form, had peopled hell with devils. It may be that for a time God has permitted this unholy warfare—this modern war of the giants—until unthinking men have supposed that His hand is shortened and (impious thought!) that He has abandoned his Holy Church, and delivered her over to the machinations of the devil habited in the deceitful garb of "modern civilization;" but sooner or later in his own good time, he will disperse the clouds that have well-nigh overwhelmed the land, this time in a deluge of infidelity, and will pour the sunbeams of his divine protection on the earth. Is it that this death of Count Carour must be taken as the dove and olive branch of the older deluge?—God grant it be but so. Time only can show.

But whether the beginning of the end is here, or whether it be still far distant, and there be yet in store still further trials for Holy Church in Italy, this we know for certain that this unholy war will ere long turn to the discomforture of those who wage it. Other Calvours may arise equally crafty, unprincipled and sacrilegious as he who has but just now stood before the Eternal Judge; Garibaldi may still strut upon the scene in that red shirt so emblematic of the wholesale murderer—the Galantuomo may still rob the Church and be "an honest man;" France may for years to come have a badly-masked infidel upon her throne—England may applaud and secretly subsidise the Italian infidels, because they would obliterate as much as in them lies the slightest vestiges of revealed religion from God's earth; still we know that it was written of old as though in prophecy for these our days, against those that have "stood up and met together against the Lord and against His Christ," that He that dwelleth in heaven shall laugh at them; and the Lord "shall deride them. But I am appointed King by Him over Zion His holy mount preaching His commandments."

SACERDOS.

THE NEWFOUNDLAND RIOTS.—We made a few remarks some weeks ago upon the insolent, and as we were even then fully persuaded, unjustifiable comments made by a section of the Protestant press, and also by the Governor of Newfoundland upon the conduct of the Catholic clergy during the recent deplorable election riots.—Since then we have received additional details, and from these it appears that the Catholic clergymen were throughout most active in their endeavors to preserve the peace, that in so exerting themselves they exposed themselves to no inconsiderable amount of danger, and that the Protestant press is at last obliged to do justice to these "Romish" priests.

The origin of these Newfoundland riots is still somewhat obscure, but they seem to have been provoked by the high handed measures of the Government in excluding from Parliament men whom the proper authorities had declared duly elected. In one instance, after making such a return, the returning officer made oath before a magistrate that he had perjured himself, and had been frightened into making, knowingly, a false return. This fellow, who by his affidavit is proved to be both a liar and a coward, was one of those against whom the fury of the mob was directed.

The origin of the row is not however our business. No doubt the conduct of the rioters was abominable, and no good citizen will ever attempt to palliate such acts as they were guilty of. The question is not as to the merits of the row, but as to the conduct of the Catholic Clergy, and whether they deserved the reprimand, or rather insult offered to them by Governor Bannerman in his letter to the Bishop. Some extracts from the St. John's *Newfoundlander*, a paper which we find quoted by the *Montreal Witness* of the 18th ult.,—who again is not open to the suspicion of being prejudiced in favor of "Romish" priests, or of an anxiety to do them justice—will throw considerable light upon this question. The row commenced when Messrs. Hogsett and Fury were driven from their places in Parliament. Hereupon the *Newfoundlander* says:—

"It was with the utmost difficulty that the crowd who surrounded the Colonial Building could be restrained from violent demonstrations by the presence of the military and police forces, and even by that which always proves more powerful than either or both—the presence and exertions of the Catholic Priests."

"At one moment, in spite of all these restraints, a riot seemed inevitable, and the Chief Magistrate, Mr. Carter, read the Riot Act, which was then handed to Col. Grant, R. N. C., in command of the military. The crowd, however, soon after became gradually more tranquil; and it is hardly possible to over-estimate the services of the priests in the preservation of peace throughout the trying hours from 2 to 6 o'clock. They never ceased moving about among the crowd, calming, soothing, counselling them, and putting down the angry torrent which threatened from time to time to sweep all before it. They succeeded at length in inducing group after group of a vast multitude to break up and disperse."

Then as our readers know the military were called out; the rioters became only the more excited, and proceeding from one act of violence to another they provoked the order to "fire."—Still throughout these scenes of violence the Catholic Clergy were everywhere present, endeavoring to allay the angry passions of the mob, and, heedless of their own safety, to preserve peace. The Rev. Jeremiah O'Donnell was shot down whilst engaged in this eminently Christian and patriotic service. The *Newfoundlander* says of him:—

"Among the wounded, we grieve to say, was the Rev. Jeremiah O'Donnell, one of the most esteemed and loved priests in the island. Exhausted from his previous labors of the day, he called a respectable man named Patrick Mirick, whom he saw in the crowd, and took him to lean on and help him through, while he entreated and implored them for the love of God to keep the peace and retire to their homes. While thus engaged in the Divine work of peace, this most amiable and worthy priest received a shot which passed through his ankle. He was taken into a neighboring house for a while, and then in a most painful and prostrate condition carried home on a bed; poor Mirick, who was with him, was shot in the thigh, and, of course, very seriously injured. When the alarm rang through the crowd that the priest had been shot down, their strongest feelings were aroused to a degree seemingly beyond all control, and infuriate demands for vengeance were heard in every direction. At this

critical juncture came again the most praiseworthy services of the Catholic Clergy, and Judge Little. They positively left no means unemployed; to restrain the people, and had they done less than they did, we are assured by undoubted eye-witnesses, that direful retaliation would have followed."

And these are the men, and these the services, which a Protestant press, and Protestant officials, have rewarded with insults, and inuendoes that to the Catholic Clergy are attributable the scenes of violence which the latter did their utmost to avert. Truth must however come out at last; and it is certainly very satisfactory to find the *Newfoundlander* bearing honorable testimony to the meritorious conduct of the Catholic Clergy of Newfoundland copied by the *Montreal Witness*. To them it now seems is due the suppression of the riots, and the preservation of the community from acts of "direful retaliation."

The following letter from the Right Rev. Bishop of St. John's, Dr. Mullock, will throw new light upon the subject:—

"SIR:—I have the honour to acknowledge the receipt of Your Excellency's letter of yesterday, and beg respectfully to make a few observations in reply to the charges it appears to contain against the Catholic priesthood and people. Your Excellency states that in your experience in this country you have never seen the Catholic Clergy use their influence unless at the height of the storm, but never at the beginning of one when it might prove so beneficial to the peace of society. I wish Your Excellency had stated some case in point. I never knew the peace of the community to be imperilled that the priests did not use every exertion to save it, and whether in the beginning or middle or end of a storm even at the risk of their lives, their influence as on last Friday, has always been on the side of law and order. On that day when a set of assassins fired on an unarmed multitude and wounded seven persons, one of them it is feared mortally, it was to the presence and influence of the priests alone, who were near the spot, that the aggressors owed their lives, and what appears incredible, I have not heard as yet that any one of those persons has been taken up. Surely if there be any form of Government existing, four days would not be allowed to elapse without an enquiry into the shooting of seven persons. Justice demands an investigation, and the persons who fired the shots should either be declared justified by the circumstances or indicted as assassins. However, the horrible fact remains that seven people are shot, and the Government up to Monday does not so far as I can learn, inquire whether justifiably or otherwise. This is a grave subject for a Parliamentary inquiry."

"I can't agree with Your Excellency that the elective franchise is any cause of difference among Catholics and Protestants. Both equally exercise it, and most of the Catholic districts, St. John's East, Placentia, and Bay Bulls, return Protestant members. I believe great responsibility, as your Excellency remarks, attaches to those on either side who deter the electors from freely exercising the franchise, (as in O'Neill's case) and I regret to say that every influence that could be brought to bear by threats or otherwise has been had recourse to by several members of the Protestant party as they call themselves. This can be proved not only by parole evidence, but by letters from these parties also, as I understand. With Harbor Grace I have nothing to do, it is not in my diocese. I heard that there has been disorder to a great extent there and that the Convents even have been threatened by a Protestant mob, but I received no communication from that quarter myself, and Your Excellency has the means of coming at the truth by examining both parties and not taking the statements at either side. Your Excellency states that you are a friend to toleration, and I don't doubt it, but the Catholics, with the greatest respect for your Excellency, can't recognise the term as applicable to them. They enjoy as a right all the privileges of British subjects. Here no man's religion is a bar to any right or employment, they admit no ascendancy, they are perfectly satisfied with the equality they enjoy under the sway of the Queen. I am most happy to find the distressing circumstances of the last few days will be made the subject of a Parliamentary enquiry. A few months ago Newfoundland was remarkable among the neighboring Colonies for the total absence of Religious dissensions. The disruption of this happy state of things under Your Excellency's Government came not from the Catholics. Every insult that a ruffian press, whose patronage or praise of any Government is infamy, could heap on them and their religion, every calumny that malice could invent were daily disseminated among an excitable people. Continued appeals to the Protestants to arm themselves with revolvers, filthy insults by defiling a chapel, appeals to the most ignorant portion of the Protestant population to take the law into their own hands, personal vituperations, lying charges of general disorderly conduct, while the Judges on the Bench were commenting on the lightness of the Calendar; all this going on for months, while the Catholic papers preserved decency at all events has at length produced the fruit to be expected from it. Add to all this a general belief among Catholics disseminated I know not how, but which I always endeavored to combat, that the Authorities were in direct opposition to every thing Catholic, and that every effort would be made to deprive Catholics, if possible, of the rights guaranteed them by Responsible Government. With all these facts Catholics are most desirous of a Parliamentary enquiry.—One thing will be proved by it, that amidst all the insult and provocation the Catholic clergy and people received, neither I nor my clergy wrote or spoke a word against any individual of the other party, and our advice to the Electors was to select the best men they could find among the candidates, irrespective of country or religion. As long however, as recipients of pauper relief are allowed to vote, and as that relief is in the hands of irresponsible persons, to be used as bribes to their pauper constituents, the people will, despite of all the clergy can say, be demoralized. Without a change in this dishonest system there can be no Government properly speaking; and as long as the heavy taxes I pay are irresponsibly administered and used by parties whose only means of living are politics, for their own advantage principally, I will always consider, and on every occasion proclaim the Government who sanctions it as participators in the fraud."

St. John's, April 30, 1861. J. T. MULLOCK.

We are happy to inform our readers that Mgr. Horan, Bishop of Kingston, has returned from his protracted visit to Rome in excellent health and spirits. His Lordship was in Montreal on Tuesday and Wednesday this week, and left for his Diocese on Thursday morning. Bishop Horan left Canada in November last; visited the land of his forefathers, and then travelled through England and France to the "Eternal City," where he spent four months, including that most interesting period to every Catholic, lay and clerical—*Holy Week*. He has had full time, and has profited by his opportunities, to investigate the wonders—under ground and over ground

—of that ancient metropolis, which is, and ever shall be, the centre of Catholic unity. On his return, he visited Belgium, and parts of Prussia, and also Scotland.

His Lordship, we understand, has been eminently successful in his mission, and preserves a grateful remembrance of the kindness he received from the Holy Father, and from the Principals of the Irish College at Rome, by whom he was invited to preach on St. Patrick's Day. It is gratifying to learn that the Festival of Ireland's Patron Saint was duly honored there.

Having resolved to bring to Kingston the remains of Bishop Macdonnell, the first Bishop of that diocese, who died 22 years ago in Edinburgh, that his venerated ashes might rest near the flock he tended so long, and with so much zeal, and who still fondly cherishes his memory,—Dr. Horan had the necessary steps taken, with all due ceremonial, to remove the coffin, which was fully identified, from the vault, to Glasgow, whence it will be conveyed to Kingston, where great preparations are being made for the reception of all that is left on earth of the faithful pastor and the beloved prelate.

Finally, His Lordship paid a parting visit to Ireland, the luxuriant verdure and beautiful scenery of which, and the free and friendly manners and generous hospitality of its inhabitants, especially amongst his brethren of the clergy—the highest and the humblest—is the frequent theme of his interesting conversation.

In our last we called attention to the coincidence of the present political opinions of the *Toronto Freeman*, with those always insisted upon by the *TRUE WITNESS*, and especially in 1859, when we were arguing against the monstrous proposition, that Mr. George Brown and his following of "Clear-Grits" were the "natural allies" of Catholics. In the *Freeman* of to-day, we cheerfully recognise a fellow-laborer and a valuable one in the field in which we have long humbly toiled, and we are thankful for this accession to the Catholic cause. The following extracts from our *Toronto contemporary's* issue of last week will show how completely he has adopted, and how forcibly he advocates the political views which, from the day of its first publication, the *TRUE WITNESS* has always adhered to:—

SEPARATE SCHOOLS—THE TEST FOR CATHOLIC VOTERS.

On the 4th of last November, we announced our disconnection with political parties. This declaration was approved by hundreds of our subscribers, who were opposed to the previous political course of the *Freeman*, more especially in its leaning to the policy of Mr. George Brown. A most reliable friend—who now rests in his grave—writing to us in Decr. from the neighborhood of Windsor, after having travelled from this city to that point, diverging en route for miles from the Great Western Railroad on either side into the country, said:—"I have not expressed any opinion respecting the views of your subscribers on the merits of the *Freeman*; but, now that you have entered upon a different course, I feel myself at liberty to say, that I have not met one Catholic since I left Toronto, to the present moment, who took the *Freeman* on account of its politics. They support it purely because of its being a Catholic paper; but they condemn its support of the Opposition."

It afforded us great satisfaction and encouragement to have our views endorsed by more than one thousand of our Western readers—men of practical Catholicity and sound judgment—men who, remote from the strife of parties, and, from the seductive and demoralising influence of corrupt political cliques and tricksters, weigh calmly and dispassionately the principles, the movements and the honesty of men. These unbiased and incorruptible jurors, who coned over carefully the evidence submitted to them in the acts, votes, and published opinions of public men, on both sides—who reflected amid the solitude of the forest, in the grey dawn of early morning and in the tranquil hours which they enjoy after their day's toil, upon men and measures, favorable and hostile to the interests of their class and creed, have rendered an unmistakable verdict. They have said we cannot lend our support to men who openly profess their determination to destroy our Separate Schools, to oppose Freedom of Education, and who omit no opportunity of declaring their hostility to our religious and charitable institutions. The unanimity which characterizes this verdict is singularly and strikingly Catholic. Without comparing opinions without any preconceived arrangement, without the exercise of any extrinsic influence; but guided wholly and solely by the promptings of sound common sense and the unerring voice of conscience, those unspiced, hard-fisted, sterling sons of the Church, have reached their conclusion. It may be said that they are not politicians, and, by consequence, cannot be regarded as competent to pronounce an opinion upon important matters of State policy. True; but at the same time, they are Catholics, and are guided by higher motives, and actuated by nobler and more exalted principles, than politicians for the most part follow. It is the people who speak; and in this instance "the voice of the people is the voice of God." It is the people, enunciating a truth in perfect harmony with the interest and well-being of religion, in consonance with the cherished views of tens of thousands of our co-religionists, who have sounded the warning note, and deaf, indeed, would we be to the voice of duty, and derelict to our obligations as Catholics, if we refused to listen.

Happily, it cannot be said that the Catholics of Western Canada, in uniting together to demand Freedom of Education, are acting without the sanction of their spiritual guides. Far otherwise. Upon this paramount question the Bishops, Priests, and all practical members of the Catholic Church, are unanimous. All other topics, which regard even the most important temporal concerns, dwindle into insignificance, when viewed in comparison with the moral Catholic training of our youth. Provide for this, and all will be well; neglect it, and the enemies of our Church will achieve the most signal triumph.

While a sound and healthy opinion pervades our body generally, on the School question, we are sorry to find some *pro forma* Catholics among us, who from weakness, mistaken notions, or a base abandonment of principle, surrendered in order to attain their own selfish ends; are prepared to sacrifice the wretched instalments of rights and justice already in our possession. Such men are wicked and dangerous. They are not Catholics; if they pretend to be such, they are insincere and dishonest. They are clamorous sticklers for "principle," where dollars and cents and matters of secondary importance are concerned; but when there is a question of immor-

tal souls, these recreants say, "it is all clap-trap," "it is the old story."

In the above there is not a sentiment expressed, not a word which we do not endorse, and which we have not repeatedly expressed, when treating of the monstrous and degrading alliance of Catholics with George Brown and the Protestant Reformers. We have now only one thing left to pray for; and that is, that the Catholics of Lower Canada will join heart and soul with their Western brethren to extort justice to the Catholics on the School Question.

We have received the Pastoral Letter of the Third Provincial Council of Cincinnati, from which we make some extracts of general interest to the Catholic reader. Two subjects of prominent importance present themselves to us—"THE POPE" and "COMMON SCHOOLS;" in both these subjects, we give the words of the Prelates of the Archdiocese of Cincinnati:—

THE POPE.

Nor do the disastrous times upon which the world has fallen, both in Europe and in America, present any valid cause for discouragement; for, as the entire history of God's dealings with His people abundantly proves, the Church has never been more flourishing than when menaced with disaster, and surrounded by danger. God usually delights to draw light out of darkness—post tenebras lucem. At the very moment when the storm is most lowering, and when it most threatens the most luminous, like a giant from His seeming slumber, and commandeth the winds and the waves, and suddenly there cometh a great calm! Were ours a merely human Church, founded by men and depending for its continuance and prosperity upon the actions of men, it would be otherwise; it would then be necessarily affected by human causes, and it would share in all the manifold vicissitudes of human affairs. Such has been the history and fate of all the sects established by men outside of, and in opposition to, the Holy Catholic Church founded by Christ and built upon a rock. The older sects have changed or fallen, and new ones have arisen amidst their ruins, destined themselves in time to share the fate of their human predecessors. The number of sects now in existence, lamentably great as it is, is small in comparison with that of those which have long since perished and been forgotten. Like man, they have their youth, their manhood, their old age, and their consequent decrepitude—the harbinger of that coming and certain death, which is the lot of all human institutions.

Only the truth of God abideth forever. The Catholic Church has continued to exist, in undiminished beauty and vigor, during the eighteen centuries which have elapsed since Christ first sent forth His apostles to teach all nations, with the solemn promise then made to them that He would be with them all days even to the consummation of the world. Heaven and earth may pass away, but His word will not—cannot—pass away. A most striking confirmation of this consoling promise is found in the great fact of modern history, that, while during the eighteen centuries past, dynasties have changed, thrones have tottered, sceptres have been broken, around the Catholic Church, and her whole pathway through history has been thus strewn with ruins, she alone has stood erect amidst the crumbling wrecks of human greatness, the only unchangeable and undying institution on the face of the earth! No one can question or even successfully obscure this great historical truth; no one can rob the Church of this immortal glory, emanating from the throne of God, with whom there is no change nor shadow of vicissitude.

Clad thus in the panoply of God, and having her crown, wreathed with a thousand victories gained over the powers of the earth and the gates of hell, glittering with undimmed splendor upon her brow, the Holy Catholic Church can entertain no fear for her future. It God be for us, who shall be against us? What if our beloved Pontiff Pius IX., after having been treacherously and sacrilegiously robbed of the greater portion of his small territory, allotted for his support and independence a thousand years ago, is now encompassed with danger, under the protection of a false friend who seeks to deliver him up to his enemies, and who at the same time, like Pilate, washes his hands and declares that he is guiltless of the blood of the Lord's anointed;—even this sad condition of things should inspire no feelings of serious alarm for the final issue. The Holy See has often before encountered and triumphed over similar, if not even greater dangers. The persecution of the sainted Pontiffs Pius VI. and Pius VII. is still fresh in the memory of men, and so also is the brilliant and fitful history of the great military chieftain who was the principal agent in the oppression of the latter Pontiff; the rock of St. Helena was but a fit, and we may say, a necessary sequel to the attack on the rock of Peter!

What we should do, Beloved Brethren, under these afflictive circumstances, is to sympathize with and to pray for our venerated and beloved Pontiff, and to contribute liberally for his support, now that his ordinary resources have been cut off by treacherous men disguising their sacrilege under the mask of a zeal for liberty. And we earnestly recommend, that in all the Dioceses of our Province in which collections have not yet been taken up for the Pope, this duty of filial piety should be discharged at as early a date as possible, the most appropriate time for each diocesan collection being previously fixed by the Bishop. Well knowing, as we do, the piety and the noble generosity of our faithful people, we are convinced that they will cheerfully respond to the call wherever it will be made. It is question of supporting the common Father of the faithful, who labors for the good of all his children throughout the world and we feel quite assured that they will never permit him to endure any suffering which they can alleviate.

COMMON SCHOOLS.

We think that few candid observers will fail to have remarked the progressive demoralization among the youth of our country, and to regret that the system of Common School education has not certainly succeeded in obtruding this downward tendency, to which we may fairly ascribe much of the present alarming condition of our affairs. Under the influence of this plausible but most unwise system, the rising generation has been educated either without any definite religious principles at all, or with false, at least, more or less exaggerated and fanatical principles. The system itself, if carried out according to its alleged intent of abstaining from any definite religious instruction is well calculated to raise up a generation of religious indifferentists, if not of practical infidels; and if not thus carried out, its tendency is to develop false or very defective, if not dangerous principles. The facts we believe, sufficiently prove that the influence of our Common Schools has been developed either in one or both of these directions. We can scarcely explain in any other way the manifest moral deterioration of the country, which is probably the very worst feature in our present troubles. No candid man will deny, that public virtue is now very far below the standard to which it was raised in the earlier and purer days of the republic, when our fathers admired the moral heroism, and were guided by the political wisdom of a Washington.

We have not ceased, on all suitable occasions, to warn our countrymen against the dangerous tendency of this system as it has been practically car-