

The nature of the Marriage Laws imposed on Catholic Ireland by Protestant England, and still in force to the disgrace of the latter be it said, was well set forth in the following anecdote related by His Lordship the Bishop of Kerry when on examination before the Royal Commission. We give it in his Lordship's own words:—

A Protestant farmer (he said) came to me to get leave to marry a Catholic young woman of the neighborhood. I told him I could not do it; I had no power to marry him. He then went and made an abjuration, and was received into the Catholic Church and a very short time afterwards, before the twelve months had passed, he was married. I suppose I was a consenting party, but it was a very imprudent thing to do. He spent the poor girl's fortune, which was some £300, turned her out of doors; and the next place I met her was at the door of an attorney, whom she was going to employ to take proceedings against him. I told the poor young woman it was utterly useless—that she was not married in law; and she is now living with her father after having her fortune spent, and after having been maltreated by this fellow who professed himself a Catholic, and in a very short time afterwards went back again to the Protestant Church.

Certainly it is not to be wondered at if Irish Catholics are not enamoured of the rule which gave them, and still maintains, laws of which the fruits are as above described.

Great men often talk great nonsense. M. Ollivier, the French Minister, is reported as having closed a brilliant speech on the *plebiscite* by the remark that the Ministers had no intention "of converting a hereditary Empire into an Elective Empire." This implies then that the present Empire is hereditary; that Louis Napoleon is Emperor as heir to the Second Napoleon, son of Napoleon 1st, and not in virtue of a vote of the people. If so, then he has been Emperor since the untimely death of Napoleon II., better known as the Duke of Reichstadt; then Louis XVIII., Charles X., and Louis Philippe were usurpers; there never was a French Republic in 48 and 49; and the Prince President never existed. To these conclusions must be come, who pretends that the present form of Imperialism in France is hereditary, not elective.

Recent statistical returns show that great as has been the increase of Priests, of Catholic churches and chapels in England, the increase has not by any means kept pace with the growth of the Catholic population. "It is true"—we are told—"that priests, churches, chapels and monasteries have increased, but they have not yet succeeded in meeting the additional requirements of the great accession at the close of the fifth decade of the century. In 1844 there was a church to every 349 Catholics. In 1853 there were 1,590 Catholics to every church.—There has been great building industry since then, and now there is one church to every 970 worshippers.

The Rev. M. Richot and Mr. Scott, delegates—if we may be permitted to use the term—from the provisional government of Red River to our Canadian authorities, were arrested at Ottawa on a charge of complicity in the murder of Scott. The preliminary examination took place at Ottawa on the 21st, before the Police Magistrate. Much irrelevant evidence was adduced, but nothing to connect the accused with the offence laid to their charge. It having been deemed that fresh witnesses could be brought forward, the case was postponed, and the accused were admitted to bail.

It is consoling to see that the voice of wisdom, and honor can still make itself heard above the din provoked by the Red River row. The *Montreal Daily News* of the 23rd inst. speaking of the arrest of M.M. Scott and Richot at Ottawa and the harassing treatment which they have experienced, thus delivers itself:—

"No Canadian Ministry ever encountered such embarrassing questions: but whatever course they adopt they must not forget that the delegates came in good faith and that the honor of the Dominion would be sullied should evil befall them."

Ireland is not the only country in the world which is troubled with harsh landlords; and as far as law is concerned, law in the United States is not one whit more favorable to the tenant than it is in Ireland. In fact in both countries it is as yet substantially the same. The following paragraph we clip from a United States paper, the *World's Crisis*, of the 13th inst:—

"A Philadelphia landlord turned a sick woman and her children into the street, during the temporary absence of her husband in search of work. This brutal treatment caused the death of the poor woman next day."

Yankee editors should be more guarded in their criticisms on English rule in Ireland.

REPRESENTATION BY POPULATION.—Certainly in the Penitentiary the Upper Canadians enjoy a representation by population, perhaps a little more so. From an analysis of the Report on the Penitentiary, by the Belleville *Intelligencer* (Protestant) it appears that for 1868, the number of persons qualified to serve in the Provincial Penitentiary was 244. Of these there were furnished by,—

Upper Canada....133,
Lower Canada.... 79.

Considered with reference to religion, it appears that of this lot of convicts, sent to the Penitentiary in 1868, there were:—

Protestants.....143,
Catholics..... 99.

The *Montreal Gazette* quotes from the correspondence of a Continental journal to show that the relatives of the present Pope have Jewish blood in their veins. We know not with what object this is done, or what is the point intended to be made. But we would remind the *Gazette* that, even if the story be true, the most illustrious of Pius IX. predecessors in the Papal Chair, whose name was *Cephas*, or *Rock*, was a full blooded Jew.

M. Masson, of Soulanges, has signified his intention of moving, when the House shall be requested to concur in the report of the Committee of Supply, that no portion of the monies voted for the settlement of the North West, shall be expended in employing troops to enforce the cession of the Country to Canada. We trust that M. Masson will persist in his motion.

We are happy to see that Mr. Taylor's motion for paying members of Parliament has been rejected in the House by a majority of 211 to 24. Long may be it be before the fatal and demoralising custom of paying the members of the legislature out of the public funds be adopted in England! If paid at all, it should be by their own supporters.

On the arrival of the cars from the United States at the Bonaventure Station on Thursday, the 21st inst., four men whose names were indicative of Irish origin, were arrested on the suspicion of being Fenians. Upon examination, however, it turned out that there were no grounds for such a suspicion, and the prisoners were discharged.

Reiffenstein, the Government officer accused of frauds, having been convicted at Ottawa, was sentenced to one month's imprisonment in the common gaol, and to four years in the Penitentiary with hard labor.

Mr. Ferres, the lately appointed Warden of the Provincial Penitentiary, died at Kingston on the 21st inst. His successor has not yet been named.

A public meeting numerously attended, was held on Sunday evening at 7 p.m., in the Catholic Separate School house, Trenton, to express indignation at the murder of Scott by Riel at the Red River; and also to deplore the illiberal conduct of the Protestants of Trenton, in endeavouring to exclude the Catholics of the village from participating in a public meeting called for the same purpose by the Reeve.

The Rev. H. Brettargh having been called to the chair, thus explained the object of the meeting.

As Chairman of this meeting it becomes my duty to explain to you, its object. We are assembled to-night to give public expression of Catholic opinion on the deplorable affairs at the Red River. As a requisition "numerously signed" calling upon the Reeve to call a similar meeting has been already set on foot by our Protestant fellow citizens, it will be necessary for me to explain why the Catholics of this village have found it necessary to take action apart from their Protestant co-religionists in this affair. The reason is this. On Thursday last an announcement appeared in the public press to the effect, that a requisition "numerously signed" awaited the return of the Reeve calling upon him to call a meeting to give public expression of opinion on the affairs of the Red River. Now this announcement took every Catholic in this village by surprise;—not one Catholic having up to that moment been asked to sign that requisition, or having been in possession of the fact that such a requisition was in existence. The requisition was signed as we are informed by the Officers of the Volunteer Corps in this village on Monday last—not later than Wednesday last that requisition "numerously signed" was lying on the Reeve's table awaiting his return. On Thursday the announcement was made in the public press of the existence of that requisition—a fact that took every Catholic in the village by surprise—nor was it until Saturday morning after the Reeve's return, and probably out of a feeling of shame, that the first Catholic signature was requested for that requisition. Now in face of this studied insult to the Catholic body, and excluded as it is evidently wished we should be from co-operating with our co-religionists and fellow Canadians in this matter, it has been deemed proper, that we should ourselves as Catholics hold a public meeting apart from our Protestant fellow citizens, to express our indignation at the turn affairs have taken at the Red River. I am sure that every Catholic in this village would have wished, that his protest could have gone forth to the world, shoulder to shoulder, with that of his Protestant fellows; but the exclusiveness has been on their part, not ours. Before turning to the real object of this meeting allow me as Chairman thereof and in the name I am sure, of every Catholic of the village to protest against this studied exclusion of the Catholic body from their rights as loyal citizens of Upper Canada. We yield to none of our fellows in this Province in loyalty to

the British Crown, and in attachment to Canadian institutions and Canadian interests. We are *truly* loyal—because loyal by interest—loyal for conscience sake—and loyal in spite of such studied insults as have been offered us on this occasion. Allow me then in the name of this meeting to ask of the Protestants of this village—Who is answerable for this studied insult offered to the Catholics of Trenton? Are the Protestants as a body answerable for it? or is it only the action of a small but active clique of bigots by whom the respectable portion of the Protestant body appears to be overawed and ruled? One remarkable feature of this affair is this—that the task of obtaining signatures to this requisition was intrusted to a public servant—one Gillen—schoolmaster of one of our Common Schools. Now in view of this one fact a number of questions irrepressibly suggest themselves.

1. Was this Gillen acting according to expressed orders from the Protestant body?

2. If not acting by expressed orders—was he acting from implied orders?

3. If acting under neither expressed nor implied orders—how did he dare to act thus, unless it were, that he felt that he knew intimately the feeling of that body?

It is to be hoped, that the Protestants of this village will be able to explain satisfactorily to the country their conduct in this affair else will an impression gain ground that the Catholic minority of this Province is to be barely tolerated in its rights as British subjects, and law abiding Canadians.

After briefly explaining the Red River imbroglio, the Rev. Chairman called upon the meeting to put forward such Resolutions as the case demanded. The following Resolutions were then put and carried unanimously:—

Moved by D. R. Murphy and seconded by Terence McCabe:—That, having learned of the murder of Thomas Scott a British subject at the Red River by Riel and his accomplices, who are in revolt, we desire to express our deep abhorrence of the crime, and hope that justice will reach the perpetrators.

Moved by Bernard McCready and seconded by Hugh O'Rourke:—Whereas: 1st. A requisition was circulated in this village as far back as Monday last, requesting the Reeve to call a public meeting to give expression to public opinion on the Red River affairs:

And whereas: 2nd. That requisition "numerously signed" was, not later than Wednesday last lying on the Reeve's table awaiting his return:

And whereas: 3rd. On Thursday the Catholics of this village were taken by surprise and first made aware of the existence of the said requisition by an announcement in the public prints:

And whereas: 4th. Not until Saturday at 10 a.m. had any Catholic been asked to sign the said requisition, although Catholics form the majority of any religious in this village:

Be it resolved, and it is hereby resolved, in the face of these facts that we, the Catholics of Trenton, express our regret that our Protestant fellow citizens should so far have ignored the just rights and known loyalty of the Catholic body of this village, as to endeavour to exclude them from all participation in a public expression of condemnation of Riel's conduct, as represented in the public press of the country.

After three cheers for the Queen and British connection the meeting quietly dispersed.

ADDRESS TO THE VERY REV. GEORGE A. HAY, PARISH PRIEST OF ST. ANDREWS, &c. &c. &c.

We your Parishioners seeing that for many years it has been the custom in the surrounding parishes, as well as other places in the different dioceses in the Province of Ontario, to make annual and semi-annual donations to the Priests who preside over them—so much so that to make an Easter offering has ripened into a right; and although you have administered both the spiritual and temporal affairs of our Parish for upwards of thirty-two years, you have never asked and we have never yet made you any donation—now with one spontaneous act, though unolicited by you, tender our tribute of regard to you, by ushering into existence the custom of other Parishes, and by presenting you this year with an Easter collection.

This being the first time that we presented you with any donation as an acknowledgment of that gentlemanly quality of never having heard you call for money, and as a mark of our appreciation of your administration among us as an exemplary Priest during the past thirty-two years, we feel it our duty to present to you along with a collection this short address.

Please accept this offering as a token of our affection and veneration for you; while we pray that God may prolong your life in your exalted calling, and that for many Easters to come, we may have the happiness to call your our Parish Priest.

Signed on behalf of the Parish,
LOUIS AMELE,
STEPHEN WOOD,
EDWARD MANOLY.

St. Andrews, Easter Sunday, 1870.

The publishers of *The Canada Scotsman* beg to announce that they have entered into an arrangement with Mr. Finlay, formerly of the Edinburgh press, and for several years proprietor and editor of the *Scottish American Journal*, by