

The True Witness

CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS,

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All communications to be addressed to the Editor, G. E. CLERK.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance; but if not paid in advance, then Three Dollars.

Single copies, price 3d, can be had at this Office; Pickup's News Depot, St. Francis Xavier Street; and at W. Dalton's, No. 3, St. Lawrence Main Street.

MONTREAL, FRIDAY, MAY 11, 1860.

NEWS OF THE WEEK.

The report of the voting in Savoy and Nice shows overwhelming majorities in favor of annexation with France; a result at which, considering the long and arduous efforts made by the Imperial authorities to force a spontaneous approval of the measure from the Savoyards, no one can feel surprised. Victor Emmanuel is going about from place to place, from Turin to Florence, from Florence to Pisa, taking formal possession as it were of his newly acquired dominions, and receiving the homage of his new subjects. In the South of Italy there seems to be still much cause for apprehension, though for the present we read that the Sicilian insurrection has been completely suppressed. An Italian plot against Louis Napoleon had been detected and repressed, and several suspected persons had been arrested at Paris.

The domestic news is uninteresting. It is impossible for any one to feel the least interest in the new Reform Bill; yet it is the most important political question now before the Imperial Parliament. Mr. Cardwell's Bill for settling the differences between Landlords and Tenants in Ireland had not come up for its second reading in the House of Commons, and the general feeling amongst the Irish members respecting it seems to be, that it is a very unsatisfactory measure at best. Lord Elgin had started on his mission to China, from which quarter we may soon expect to hear tidings of a bellicose character. It was reported that the Chinese had fired at, and sunk two English vessels near the Peiho river. It was not expected that the Prince of Wales would visit Canada before the beginning of July.

The harvest prospects in the British Isles were, at the last dates, gloomy. The weather continued cold and dry; and from Ireland especially, the reports of the state of the crops, and of the condition of the people, were most disheartening.

PROVINCIAL PARLIAMENT.

The Debate on Mr. Brown's motion for "Constitutional Changes" continued to drag its slow length along, to the 9th inst. Mr. Benjamin's motion on the "previous question" was carried unanimously in the affirmative; when the question was again put on Mr. Brown's resolution, and on a division there appeared in its favor, 26—against it, 67. Mr. Brown then moved his second resolution: that the only remedy for existing political evils is to be found in the formation of two local Governments, charged with the control of all matters of a local, or sectional character, and some "joint authority" charged with such matters as are common to both sections of the Province. This is the resolution that is fraught with danger to Lower Canada; for supposing it carried into execution, on whom would devolve the all-important task of deciding what belonged to the "local governments," and what to the "joint authority?" of limiting and defining, in short, the functions of the latter? Between Sovereign and Independent States, as are the States of which the American Union is composed, such a political federation as that contemplated by Mr. Brown's resolution is practicable; but between Colonies, the scheme is absurd. In their case there is no middle ground between a Legislative Union, and its repeal, pur et simple, logically tenable.

Upon the occasion of the Hon. Mr. Alley's taking his seat in the Legislative Assembly, an amusing passage at arms occurred, of which we find the following report in the Montreal Gazette:—

Mr. Alley rose to a question of personal explanation. He saw in a report of Mr. Wilson's speech in the House that the hon. member had said "the only difference between the case of Mr. Fellowes and that of the Provincial Secretary was that the former had been prosecuted and sent to jail, the latter had been appointed one of Her Majesty's Ministers in this country. The former had entered for him 340 illegal votes, while the latter had done the thing handsomely, and now sat by the enormous number of 10,000 false votes."

He wished to draw the hon. member's attention to this language, and to know whether, having since heard the report of the committee by which he had been unseated, and having seen what the unanimous opinion of his constituents was, he was inclined to persist in the declaration thus made when his information was probably less complete. (Hear.) He asked this in a friendly and respectful spirit, for he was sure a gentleman, occupying so high a position as the Mayor of Toronto and member for North York, when he had done wrong, would feel it his first duty to correct it, either inside or outside the House (hear.)

Mr. Brown said such questions ought not to be put.

Mr. Merritt thought the demand was made in a most defiant manner—it was unparliamentary and contrary to rule.

Mr. Wilson had no hesitation in replying that he thought his language had been correctly reported.

The day after using it, the Provincial Secretary had come forward to him and asked how he dared to do so. He (Mr. Wilson) said he had read the proceedings connected with the Quebec election; but did not undertake to affirm, as of his own knowledge, whether they had or had not been stated correctly. Many false votes had been given to the hon. gentleman, and by accepting and retaining his seat he had taken advantage of them. (Hear.) He did not intend to say, nor did he say or think the hon. gentleman had any hand in the falsification—but he thought that, by taking his seat he had made himself responsible for it. (Hear.)

On Tuesday evening the voting on Mr. Brown's second resolution took place; in its favor there were given 33, against it 74, votes. The following is the list of the division.

For maintaining the Constitution of Canada "as it is":—

Abbott, Alley, Baby, Beaubien, Bell, Benjamin, Bourassa, Buchanan, Bureau, Barton, John Cameron, Campbell, Carling, Caron, Cayley, Carrier, Chapais, Oimon, Couture, Daly, Doust, Dawson, Desautels, Dionne, Dunkin, Ferguson, Ferris, Foster, Fournier, Galt, Gaudet, Gill, Gowan, Harwood, Heath, Holmes, Label, Lafontaine, Langevin, Laporte, Labontellier, Lemieux, Loux, Macdonald, Atty Gen Macdonald, McLeod, McCann, McDonald, Meagher, Sol Gen Morin, Panet, Patenaude, Piche, Robinson, Robin, Rose, D. Ross, R. A. Scott, Shier, Wood, Sicotte, Simard, Simpson, Somerville, Tasse, Tett, Thibaudau, Turcotte, Wallbridge, Webb—74.

Against maintaining the Constitution of Canada "as it is":—

Aikins, Biggar, Brown, Burwell, M. Cameron, Clark, Connor, Dorion, Dorland, Drummond, Finlayson, Foley, Gould, Harcourt, Howland, Macdougall, McGee, McKellar, Merritt, Mowat, Munro, Norman, Papineau, W. Powell, J. Ross, Rymal, Scott, Short, Sirtout, White, Wilson and Wright—33.

From the above it will be seen that in spite of his solemn pledges to the contrary, Mr. McGee voted in favor of "Constitutional Changes"

DEATH OF THE BISHOP OF ST. HYACINTHE.

It is our painful duty to-day to have to announce the death on Saturday last, in the 57th year of his age, of His Lordship, the Right Rev. Jean Charles Prince, Bishop of St. Hyacinthe, and the first Bishop of that Diocese, to which he was appointed 8th of June, 1852, by the present Sovereign Pontiff. The following brief notice of this amiable and universally regretted member of our Canadian Episcopate, will, we trust, prove interesting to our readers.

The deceased Prelate was born on the thirteenth of February, 1804, in the Parish of St. Gregoire, district of Three Rivers. Early destined for the ecclesiastical profession, he prosecuted his studies with distinguished success at the Nicolet College, of which he subsequently was one of the Professors. Raised to the Priesthood in 1826, he was for some years Director of the Grand Seminaire at Montreal, and afterwards occupied a Professor's Chair in the College of St. Hyacinthe, until the year 1840—when he was installed one of the Canons of the Cathedral of Montreal.

His labors in Montreal must be fresh in the memories of many of our Catholic friends. His services to the cause of religion and Canadian literature, are recorded in the columns of the Melanges Religieux, a periodical which owed its origin to him. Nor were his labors confined to Montreal; for we find him at Kingston as a fellow laborer of Mgr. Gaulin, co-operating in the establishment in that City of several important institutions, especially of a Convent of the Sisters of the Congregation. On his return to Montreal he took an active part with Mgr. Gamelin in the important work of the House of Providence, of which Community he was for some time the director.

On the fifth of July, 1844, the Rev. M. Prince was named by His Holiness Pope Gregory XVI Bishop of Martyropolis, and Coadjutor of the Bishop of Montreal. The newly appointed Prelate was consecrated on the 25th of July of the following year—the consecrating Bishops being His Lordship Mgr. Bourget, Bishop of Montreal, assisted by Bishops Turgeon and Power. The present Archbishop of Oregon, Mgr. Blanchet, was consecrated upon the same occasion.

In this new position, Mgr. Prince approved himself of great assistance to our beloved Pastor; and his devotion to the poor typhus-stricken victims of 1847, must be fresh in the recollection of our Irish friends, who surely will not fail to remember him who so freely exposed himself for the sake of their fellow-countrymen, and co-religionists, in their prayers to the Throne of Grace. In 1851, the subject of this brief notice was deputed to Rome as bearer to the Holy See of the decrees of the First Council of the Ecclesiastical Province of Quebec. By Pope Pius IX he was translated on the 8th of June, 1852, to the newly created Diocese of St. Hyacinthe, of which he took possession in the autumn of the following year.

At this post His Lordship labored faithfully to the last day of his existence. His health however was not strong. In 1847, his incessant attendance on the typhus-fever patients in the Emigrant Sheds procured for him a severe attack of that dreadful disease, from the effects of which his constitution never fully recovered.—His death in fact may be looked upon as the consequence of the hardships and sufferings to which his Christian charity exposed him during the dread year of the Irish famine, and its concomitant, the Canadian pestilence. Need we say more to commend his memory to the Irish Catholic reader!

On Wednesday, the 9th inst., the mortal remains of the deceased Prelate were committed to the grave. The service was sung by His Lordship the Bishop of Montreal, assisted by their Lordships the Bishops of Tloa, Bytown, Kingston, Hamilton, Sandwich, and Burlington. A large number of the Clergy, from all parts of the Province, were present at the mournful ceremony, which was attended by an immense concourse of the Catholics of St. Hyacinthe, anxious to pay this tribute of respect to their late beloved Pastor.

We observe that at the convocation of McGill College, held on the 4th instant, Mr. Thos. J. Walsh, 2nd Vice President of St. Patrick's Literary Association, graduated in the faculty of Law with the degree of B. C. L. We understand that Mr. Walsh intends shortly to present himself for admission to practice at the Bar in this city.

CONSTITUTIONAL CHANGES.—The fundamental proposition of the advocates of organic constitutional changes must be admitted. The Legislative Union of the two Canadas has proved a failure; in that it has utterly failed to accomplish the end for which it was adopted.

The Legislative Union of the Catholic, with the Protestant Section of the Province, was imposed upon the former by the Imperial Government, at the request, and to promote the interests, of the latter, or Protestant and Anglo-Saxon section. Its design was to suppress Popery, and to crush French Canadian nationality; its object in fine was Anglo-Saxon and Protestant Ascendency. In this object, thank God! thanks to His blessings upon the national vitality, and firm adherence to their religion, of those whom the Legislative Union was intended to crush, or to "improve from off the face of the earth"—that measure has hitherto proved a failure.

And for this reason, and upon these grounds, the assertors of Anglo-Saxon and Protestant Ascendency, come before the country to-day to demand that the Legislative Union, be dissolved; that the measure from which they expected so much, but have got so little, which leaves Popery as strong as—if not stronger to-day, than—it was twenty years ago, be abolished; and that some other measure, more effectual for the suppression of Romanism, and the subjugation, if not extermination of Lower Canadian Papists, be at once adopted. This is the meaning of George Brown's motion for "Constitutional Changes;" for this is the old, broken-winded, broken-kneed, and glundered Protestant "high-horse" again brought from the stables to do duty in the political arena; and for this it is, that we, a Catholic journal, eschewing therefore all interference with questions of mere secular politics, would presume to say a few words on the subject to which the attention of the Legislature, and of the Province, has, during the last few days, been directed.

It must then be remembered that this question of "Constitutional Changes" is not so much a secular, as a religious question; that in its solution interests far more important than financial or mercantile interests are concerned; that it, in short, involves the entire question of "Protestant Ascendency," and Catholic subjugation. The agitation for these "Changes" is primarily and essentially an anti-Papal agitation. Its exciting causes are—1st—the disgust with which the Protestants of Upper Canada have witnessed the defeat hitherto of all their skilfully devised schemes for asserting their political and social ascendancy over the Catholics of the Lower Province; and 2d—their incessant desire to rob the Church in Lower Canada of her endowments, to deprive the Catholic people of Lower Canada of the blessings of a Catholic system of education, and to reduce the Papists of both sections of the Province to the abject condition of the Papists in the neighboring Republic.—Despairing however of accomplishing these objects so long as Canada remains connected with Great Britain, they now agitate for what they call "Constitutional Changes," involving a repeal of the Legislative Union; knowing that this repeal would prepare the way—in so far as the Western Section of the Province is concerned—for Yankee annexation.

This, we say, we believe to be the ulterior, indeed the scarcely concealed object of the U. Canadian followers of Mr. George Brown. The party of "Clear Grits" whom he represents are, as Democrats, of the most ultra stamp, opposed to every vestige of Monarchical institutions;—whilst, as comprising in their ranks all that is most intensely Protestant, or anti-Catholic in the community, they naturally look with favor upon the prospect of a political change which, if carried out, would have the effect of depriving their Catholic fellow-citizens of the last vestige of civil and religious liberty. To the credit of this party, he it said, they are not hypocrites; they repudiate "loyalty;" and through their organs of the press make no secret of the ends at which they are aiming. This is pretty plain from the following extract from a newly established journal, called the Liberator; lately started in London, by one of the former agents of the Globe, and, of course, a staunch advocate of "Constitutional Changes."

"Loyalty"—says this Brownite organ—"is all very well, and much to be desired, but men do not like to pay twenty cents on every bushel of wheat for the privilege of disowning the stars and stripes! Let it again be made to appear that under that rule wheat is worth a dollar, while in Canada only 80c. or 90c. can be obtained for a better sample, and who may answer for what shall follow? We could name gentlemen whose daily boast is their loyalty, but who did not scruple to avow decided opinions in favor of annexation before the Reciprocity Treaty had an existence. Will a five or ten years' experience of its operation be apt to wean such of their leanings? We think not."

This is pretty plain speaking, and clearly reveals that annexation with the United States is the *arrière-pensée* of the party in whose name the above quoted journal speaks. Neither does the fact, that the great mass of the Orangemen of Upper Canada endorse and support the policy of this party, and that the strength, or rank and file of Clear-Gritism is composed of the "Scarlet Brethren" militate against this view, but, on the contrary, strongly confirms it.—Orange loyalty is, as the Orange Constitution declares, conditional. The Orangemen of Ireland make parade of their loyalty, and uphold British connection, because that connection is the instrument by which Protestant Ascendency in Ireland is upheld. But in Canada things are reversed. Though in Ireland the upholder of Protestantism, the British Imperial Government has, by the overruling providence of God, been made the chief instrument for upholding Popery in North America. Humanly speaking, the Power which, on the other side of the Atlantic, has so cruelly oppressed Catholics, and so justly incurred their hatred, has on this side been a buttress of the Church, and deserves therefore the loyal support of all her children. For, let us be just; and let us acknowledge that, on the whole, the policy of Great Britain towards its Catholic subjects in Canada has been, not only tolerant, but equitable; and that, under God, it is owing to our political connection with Great Britain, that the Church in Canada enjoys greater liberties, and more ample guarantees for the in-

tegrity of her possessions, than she enjoys in any other portion of the world. No where is the Church so free as she is in Canada; in no country does she exercise greater influence over the education of her children; whilst, at the same time, in no country are the rights of ecclesiastical property more scrupulously and honorably respected. Had Great Britain but dealt with its Catholic subjects in Canada, Ireland would not be to-day, as it is, the disgrace and the standing difficulty of the British Government;—and it is because it is so—because the champions of Protestant Ascendency feel it to be so, and know that British connection, or the Imperial element in our Constitution, is an insuperable obstacle to the establishment of their beloved Ascendency in Canada—that Clear Grits and Orangemen can, and indeed if faithful to their principles, must unite in the adoption of a common policy; which, by striking out that obnoxious Imperial element in the existing Constitution of Canada, would at once inaugurate the blessed era of Canadian Protestant Ascendency. This is the secret of the political alliance between Orangism and Clear-Gritism; for the vaunted loyalty of the former—and which at first blush would seem to make a union between them impossible—is but a conditional loyalty, and subordinate to the great end of Orangism—z.e., the suppression of Popery. In short, as we have often shown, Orangism in Upper Canada is but "Clear-Gritism" organised; though of course we recognise the fact that of the members of the former there are a few who are politically, or rather from party and personal motives, opposed to Mr. Brown, and who side with what are called the Conservatives. These form, in point of numbers, but an unimportant minority; whilst they are utterly destitute of any influence whatsoever on the Society itself—the great body of which is made up of all that is most fanatic and anti-Catholic amongst the demagogues and pharisaical brawlers of Upper Canada.

The object of the advocates of "Constitutional Changes," therefore, clearly indicates the duty of Catholics. As the former advocate those "changes" as an infallible means for the repression of Popery, so the latter should insist, that—in the words of Mr. McGee's solemn pledge to his constituents in 1857, and upon the strength of which he was returned to Parliament—

"THE CANADIAN CONSTITUTION, AS IT IS, MUST BE UPHOLD, since all the reforms and ameliorations required can be obtained under it."—Mr. McGee's Address to the Parliamentary Electors of Montreal, Dec. 7th, 1857.

"This was our platform in 1857; this is our platform to-day; and never will we swerve one hair's breadth therefrom, or consent to have any one of its planks disturbed or shifted. Yet it change be forced upon us, of all changes, that which should give us repeal of the Union *pur et simple*, is the only one that the Catholics of Canada should accept, for under it alone could the autonomy of Catholic Lower Canada be preserved. A Federation of Colonies—with a Federal Government distinct from the Imperial Government is an absurdity. The Imperial Government, is, and is alone, competent to perform the functions of the Federal Government of all its Colonies. Leaving to each the management of its internal affairs, it controls their external relations with other Powers; defrays the expenses of armies and navies for their defence, and the common defence of the Empire; and is to them what the Federal Government of the United States is to the particular States of which that Union is composed. But what single function could a Federal Government of Colonies fulfill? what one useful purpose could such a government be made to subserve? It could enter into no Treaties with Foreign Powers; it could neither declare war, nor conclude peace—but would still have to follow in all things the lead of the Imperial authorities in these matters. Being incompetent therefore to fulfill any one of the functions of a Sovereign Federal Government, it would be either a mere useless extravagance and incumbrance, or it would soon become actively mischievous. The probability however is that it would be the latter; that, having nothing else to do, it would interfere actively in the internal affairs of the several Colonies of which the Federation was composed—since the management of all the external affairs of those Colonies, must of course, in virtue of their being Colonies, fall to the exclusive share of the Imperial Government. To what a condition Catholic Lower Canada would quickly be reduced, as a member of a Federation of the Protestant British Colonies of North America it is not difficult to foretell. Her autonomy would in short be more effectually destroyed under such a Federal regime, than it would be under a Legislative Union of the two Canadas, with Representation by Population.

THE "BIBLE CHRISTIANS."—This is the name adopted by a Protestant sect which prevails largely, we believe, in the United States, and in some parts of Upper Canada. With their peculiar tenets or theories we are not acquainted; but of their practice, the annexed article from the Woodstock Times—an Upper Canadian Protestant journal—will give no very favorable idea. The minister of the scondrels whose foul deeds are recorded is a Rev. Mr. Smith, who seems to have been a consenting party to the atrocities of his lambs or flock:—

"It appears that a farmer of the name of Brown, residing in the township of Dereham, has a wife, who happens—like most of her sex—to have 'a tongue in her head.' Mrs. Brown and her neighbors, once on terms of intimacy, lately have had their differences. These differences, in the course of events, assumed a seriousness that seldom belongs to country scandal. Mrs. Brown's neighbors being for the most part members of a denomination called 'Bible Christians,' took the occasion of the dedication of their denominational edifice, as the fitting time for planning her humiliation and disgrace, which, in their Christian forbearance, was to be nothing beyond a tarring and feathering. The kind offices of these devout people were also to be extended to the male Brown. The scheme, so well planned and in which so many joined, old as well as young, male as well as female, was not put in practice until the proper season, as the general inclemency of the weather about that time, gave certainty that the operation would not only be disagreeable but painful. Consequently on the first

of December last, the party being formed and the neighborhood on the tip-top of excitement, the attack was made. It does not appear who led this gallant phalanx of pious scondrels. They, however, presented themselves, a little after eight o'clock, at the door of the domicile of the Browns, and demanded admission. Whether Mrs. Brown had had an inkling of their purpose or not, it is difficult to say.—Having, however, with the curiosity belonging to her sex, taken a peep at the comers, and finding them (five in number) with their faces blackened and their coats reversed, she prudently decided not to admit them. On finding the door closed against them and admission refused, they tried the manly expedient of lying, and fabricated an excuse to see Mr. Brown. This had no better success, when they applied their bludgeons to the door, starting it from its hinges and fastening. At this stage of the proceedings Mr. and Mrs. Brown, and the two children in the house with them, it appears became greatly alarmed, and piteously implored mercy at the hands of their assailants. The appeal was disregarded, and a second attack on the door removed all obstacles to the ingress of the masked and cowardly followers of the Rev. (?) Mr. Smith. Mrs. Brown, in her affright, on the entrance of her cowardly assailants, fled to the garret. The male Brown with axe in hand, stood inside his room door, when the gallant captain of this christian force, gained the centre of the floor, and spoke the terms of treaty, which were these:—The Browns were to surrender themselves, trusting for their lives to the clemency of their captors; whereupon a party was deployed to seize Mrs. Brown, while Mr. Brown was marched off in charge of three men, unshod, unbreeched, and unbanned, his retiring garment fluttering gracefully in the pure air of a bitter December night. Quick followed the other party with Mrs. Brown in charge, her imploring accents mingling with the martial tread of her gallant escort. After traversing to within obnoxious proximity of a rushing stream, the party halted. There, in the biting wind, began the duty of the night, which was to be rewarded by a sumptuous feast at the hospitable board of the benevolent and exemplary Smith. Tar was applied liberally to the head, the body, and the legs of Mr. Brown, until his maternal ancestor would not have recognized in him the slightest resemblance of her hopeful son."

Similar outrages were then offered to the unfortunate women; and then followed scenes which we cannot venture to describe, with which we will not pollute our columns, or the eyes of our readers. Suffice it to say that all that brutality could devise, or unbridled lust perpetrate, was inflicted upon the miserable victim of these Bible Christians; of whom—though some have fled the country—two, a fellow of the name of Franklin Moyer, and another of the name of Jack Snell were arrested; and being put on their trial at the late County Assizes, were convicted of a capital felony. Upon the trial itself, our cotemporary the Woodstock Times offers the following comments:—

"People will doubtless exclaim, surely such men had no counsel, 'learned in the law,' to urge their acquittal? Surely such crime had no support, either professional or with the public? But, enquiring reader, able counsel they had, and the community of Bible Christians sent the Rev. Mr. Smith to crush by his respectability the testimony of the outraged Mrs. Brown. The defence set up was that Mrs. Brown's virtue and truthfulness should not be relied upon; that the innocent pastime of tarring composed the doing of that eventful night. One witness swore that the neighborhood of the Browns had long since ceased to hold them in respect; another, that the youths of the Brown's household had made free with the fruit of neighboring orchards; and a third, that neighbor's geese were not safe from harm on the Brown fields or garden; that Mr. Brown had allowed himself to be sued in the Division Court, and that from these and like causes the two Browns and the two children should not be believed on oath in reference to one portion of the proceedings of the night of the first of December, though perfectly truthful in respect to all the rest. But the reverend respectability of Mr. Smith did not avail. The force of the goose story was lost on the jury, and the arguing of Mr. Gray 'Love's labor lost.' The case for the crown was put to the jury clothed in modest simplicity, and with a forbearance crushing in its effect. The venerable judge said to the jury that as the tarring with all its details was not denied, there was no effort required to induce the belief that the greater offence was committed.

And so thought the jury; and without wasting much time they rendered their verdict of guilty.—Thus terminated the most disgusting case that ever came before an Oxford jury."

It is consolatory to know that the two scondrels above named, in spite of the efforts of their worthy Minister, have been sentenced to be hung on the 8th prox. But then again, such is the maudlin sympathy with criminals that obtains in Canada, it is much to be feared that some excuse will be found for evading the execution of this most righteous sentence; the more so, as the convicts, being Protestants, will enlist in their favor the active sympathy of the evangelical press, and Protestant Secret Societies. Were they Papists they would, and most deservedly, be left to their fate; as it is, great, and probably successful efforts will be made to cheat the gallows of its legitimate prey.

USURY.—The annexed paragraph we clip from the Toronto Globe. It would seem to indicate that usury, or the exacting an exorbitant interest for the use of money, is almost as dangerous in a material, as in a moral point of view:—

"It is no easy thing for people, having money on hand to make up their minds what to invest in.—High rate of interest, and perfect safety, is a very pleasant combination; but, how to be sure of both, is a question. Thompson's Bank Note Reporter says:—This question we have argued with a thousand of men, and we may say women, too, whose sums of greed and caution were all well developed. The past few years have given us a very good solution, which, when put into table form, shows about the following results:—

- Those who strove for 12 per cent and more—lost all.
- Those who strove for 10 per cent—lost 5ths.
- Those who strove for 9 per cent—lost 3-6ths.
- Those who strove for 8 per cent—lost 1.
- Those who strove for 7 per cent—lost 1.
- Those who were satisfied with 6 per cent—lost little.
- Those who were satisfied with 5 per cent—saved all.

If any one is curious to prove this table by any test within their circle of acquaintance, they will please go back to the investments made in 1858 to 1860, inclusive. This much is certain; those who have adhered to the strongest securities are now far—farther—farther—better off, than those who adhered to high rates of interest on the outlay."—Globe.

QUEBEC ELECTION.—The Hon. Mr. Alroy and M. Simard having been returned, without opposition, for the West and Centre Districts, respectively, took their seats in the House on Monday the 7th inst.