

more quarrelling and bad feeling among neighbors, since his unfortunate arrival amongst us, than any other man that ever crossed the Atlantic. We must also confess that we regard the second Anti-Clergy Reserves Meeting as unnecessary and uncalled for, got up through a feeling of personal vanity and bravado by a few troublesome and restless spirits, for the mere purpose of making a show-off."

ST. ANNE'S CHURCH, GRIFFINTOWN.

On Sunday next, after Vespers, if the weather permit, will take place the ceremony of blessing the corner stone of the new Church in Griffintown, now being erected, for the accommodation of the Catholics of that quarter. His Lordship, the Bishop of Montreal, will officiate, and a collection will be afterwards taken up upon the ground, the proceeds of which will be handed to the Rev. Mr. Dowd, for the completion of the Irish Catholic Orphan Asylum, in which that Rev. gentleman takes so deep an interest. We think that we may safely predict, that the announcement of this fact will prove an additional stimulus to the zeal of our Catholic fellow-citizens, and render them punctual in attendance upon this solemn and gratifying occasion; to give hearty thanks unto the Lord, for His mercies towards us in this country; for the care with which He watches over and protects His Church, "laying her foundations with sapphires, and making all her bulwarks of jasper." And, surely, there is no manner of returning thanks to the Lord more acceptable than that of offering to Him of our abundance, and devoting a portion of the good things wherewith He has blessed us, to the support of the fatherless little ones, the special objects of our Heavenly Father's love and solicitude. Though scarcely a week passes in this city, without some fresh demand being made upon the liberality of our people, we feel certain that this appeal to their charity will not be made in vain; for like the pot of meal, and the cruise of oil belonging to the widow of Sarepta, which failed not, so long as the famine was grievous in the land, so is it with the charity of Irishmen, and of Catholics.

The procession will leave St. Patrick's Church at half-past three, and a band of music will be in attendance.

EXAMINATION AT THE COLLEGE OF MONTREAL.

The examinations wherewith closes the academical year of the College of Montreal, took place on Tuesday and Wednesday of this week. This College, which is the oldest educational establishment in Montreal, is under the control of the Ecclesiastics of the Seminary of St. Sulpice, by whom its expenses are defrayed, and can boast of having reared within its walls some of the most distinguished scholars, whose names have graced the annals of Canada. The examination, at which the Rev. Mons. Billaudel, Superior of the Seminary, presided, afforded abundant proofs of the excellence of the system pursued by the Rev. gentlemen, towards the students committed to their charge. The Collegiate course embraces—Natural Philosophy, Mathematics, Greek, Latin, the French and English languages, and above all, a sound Catholic religious education. In the various departments in which they were examined, the students evinced a high degree of proficiency; we were especially struck with the dialectic skill of some of the young gentlemen, and the ease and fluency with which they maintained a controversy in Latin with one of the Professors—"De Certitudine." Music performed by the College band, and dramatic representations exceedingly well executed, and which called forth repeated bursts of merriment, and shouts of applause occasionally interrupted, and enlivened the more serious business of the day.

On Wednesday, at the close of the examinations, the prizes were delivered by the Rev. Superior, and other ecclesiastics, who assisted at this pleasing ceremony. The following list contains the names of some of the most distinguished amongst the candidates for collegiate honors:—

RELIGIOUS INSTRUCTION.

- Philosophy*,—1st prize, W. Chagnon; 2nd, *ex aequo*, E. Chagnon and J. Desrivieres.
- Rhetoric*,—prize, J. Brown.
- Belles Lettres*,—1st prize, L. Lapointe; 2nd, *ex aequo*, N. Maréchal and W. Desrochers.
- Versification*,—1st prize, J. Murphy; 2nd, *ex aequo*, E. Racicot and J. Smith.
- Method*,—1st prize, P. Deguire; 2nd *ex aequo*, P. Falkner and O. Valée; 3rd, W. Leclair and E. Beaudry.
- Syntax*,—Prize, D. Limoges.
- Elementary Department*,—1st prize, *ex aequo*, W. Seers and D. Girouard; 2nd, *ex aequo*, L. Labelle and L. Valée.

PHILOSOPHY.

- Scholarship*,—1st prize, W. Chagnon; 2nd, E. Chagnon.
- Latin Thesis*,—1st prize, A. Sentenne; 2nd, W. Chagnon.
- Mathematics*,—(Higher branches,) 1st prize, A. Ricard; 2nd, W. Chagnon.
- Chemistry*,—1st prize, A. Lusignan; 2nd, E. Laberge.

RHETORIC.

The ten prizes of this class were given to J. Brown, or to Z. Delinelle.

BELLES-LETTRES.

- Scholarship*,—1st prize, W. Desrochers; 2nd, N. Maréchal.
- Latin Amplification*,—1st prize, W. Desrochers; 2nd, L. Lapointe.
- French Amplification*,—1st prize, L. Lapointe; 2nd, N. Maréchal.
- Greek Translation*,—1st prize, L. Lapointe; 2nd, W. Desrochers.

*English Theme*,—1st prize, G. Collins; 2nd, W. Desrochers.

*Latin Poetry*,—1st prize, W. Desrochers; 2nd, J. Lenoir.

*Latin Translation*,—1st prize, L. Lapointe; 2nd, W. Desrochers.

*English Translation*,—1st prize, J. Lenoir; 2nd, L. Lapointe.

*Algebra*,—1st prize, U. Chopier; 2nd, L. Lapointe.

*Recitation*,—Prize, *ex aequo*, C. Desrochers and S. Gauthier.

SCHOOLS OF THE CHRISTIAN BROTHERS.

We were present on Monday, at the Examination of the English classes in the school of the Christian Brothers, and really were agreeably surprised, as we certainly had not expected to see what we there witnessed. In illustration of this remark, we will observe that the boys were examined in Natural Philosophy, and answered remarkably well, though it is but *three months* since it was first introduced into the school. They were examined in English Grammar by Dr. Meilleur, in Geography by the Rev. Mr. Dowd, and in Arithmetic and Mathematics by the Rev. Mr. O'Brien. In each of these branches, the examination was very strict,—indeed we sometimes thought it too strict—considering the age of the pupils, yet the result was such as to convince all present that the boys were well acquainted with the first principles of each. In Geography they seemed particularly well grounded. As for the Algebraical and Arithmetical part of the Examination, we cannot help thinking that some of the problems given, and satisfactorily wrought out before us, would have puzzled older mathematicians. Then there were some very fine specimens of Book-Keeping, some of which (as we heard one of the gentlemen present remark,) would do honor to the first counting-house in the city; also of Linear and Architectural Drawing, and these last we would commend to the inspection of those who are eternally harping on the inefficiency of these (religious) schools. Let them go and examine for themselves, if they wish to get rid of that troublesome veil of prejudice, which hangs between them and all Catholic institutions.

We know there are many who make it a rule always to charge the Catholic Church with being the mother of ignorance, and invariably opposed to the spread of useful knowledge. And yet, after all this hackneyed bombast, who is it that provides the most carefully for the education of the people? Who is it that establishes schools and colleges for every different class of which society is composed—from the elegant boarding school for the rich, where all accomplishments are given, to the gratuitous school for the children of the poor, where they learn all knowledge that may prepare them for their respective parts in the great drama of human life?—The Catholic Church, and she alone. It is she alone who knows how to blend that religious instruction which makes men Christians and saints, with the widely-varied mass of secular and profane learning, constituting what is called, in fashionable phraseology, "a good education"—it is only the Catholic Church who can make one beautiful and harmonious whole of elements so discordant in their nature; and assimilate the majestic and immutable science of the saints to the ever-changing and imperfect system of worldly knowledge.

We must not forget to mention that many of the boys who answered best in Geography, English Grammar, &c., were French Canadians, some of whom had been scarcely a year learning English. So much for the supposed or alleged inertness and stupidity of our French Canadian brethren. If our worthy Evangelical contemporaries would just take the trouble of attending even one of these examinations, they might chance to stumble on the truth, that French Canadian children can learn all that it is expedient for them to know, without giving up the faith of their fathers, and divesting themselves of all religion, in such godless institutions as that of *Pointe-aux-Trembles*, &c., where the teachers themselves have not a particle of faith,—excepting only what is negative—having no one form of belief to give to the wretched beings under their charge, and being truly in that deplorable condition which our Lord Himself described as that of the scribes—*The Wind leading the blind*.

On Tuesday, the 29th ult., we had the pleasure of assisting at the Examination of Mrs. O'Brien's school, Craig Street, and were much pleased with the prompt and ready answers of the young ladies, in the various branches on which they were examined. The manners and demeanor of the pupils were not less creditable to their excellent preceptor, than their progress in learning. We were shown some very fair specimens of calligraphy, and we really were surprised to find that some of the youthful penwomen could not be more than *five or six* years old, judging by their size. On the whole, Mrs. O'Brien's school struck us as being well adapted to give a good English education, to the children of those who consider a religious and moral training as of absolute necessity. The classes were examined by the Rev. Messrs. O'Brien and Connolly, and both gentlemen expressed their entire satisfaction.

ORDINATION.—On Sunday, the 20th ult., at the Cathedral of this city, His Lordship, the Bishop of Martyropolis, conferred the Holy Order of Sub-Deacon on Messrs. J. Graton, J. Seguin, J. Plessis dit Belair, and H. A. Verreau, all of the Seminary of St. Therese.

The establishment of the Congregation Nuns at Point-aux-Trembles, having become too limited for the reception of the numerous pupils who sought admission, a new edifice has just been completed, spacious and commodious, and in every particular suited to the purposes of female education. It is

situated in a most healthy and commendable locality, on the north of the St. Lawrence, only nine miles from Montreal. English, French, Geography, History, Embroidery, Painting and Music, are taught at the ordinary charge. The classes commence on the first September.—*Melanges Religieuses*.

We call attention to an article upon our sixth page, from the *Weekly News*, a London Protestant journal, upon the Census of 1851, and the depopulation of Ireland, in which the writer traces the miseries of that unhappy country to their true cause—the brutal policy of the British Government—which, if it did not produce, at least did its best to aggravate the horrors of the famine, or, as our Evangelicals would express it,—“to improve the occasion.”

REMITTANCES RECEIVED.

Sorel, Daniel McCarthy, 12s 6d; Tingwick, Thomas Donagan, 10s; Belleville, Rev. Mr. Brennan, £1 5s; Perth, Anthony Leslie, Esq., Balquhain Cottage, £1; Belleville, E. A. Northgraves, 12s 6d; Ramsay, Rev. Edward Vaughan, 7s 6d.

We copy the following illustration of the Unity of the Protestant Faith, from one of our American exchanges:—

PROTESTANT UNION.

To us it appears a painful, yet undeniable fact, that, in this country and in Great Britain, there has been no tendency toward a closer union of Protestant Christians within the last two or three years.

The World's Convention, at London, in 1848, was as fruitless of good as the World's Fair of 1851 promises to be. It was a grand gathering of good men, who resolved to love one another more, but love is better than resolutions to love. In England, the leaders of that movement have not, as yet, afforded any practical evidence that their mutual regards for one another have been strengthened: no barriers to ecclesiastical fraternisation have been broken down, no interchanges of Christian courtesies have transpired beyond what was common in years previous; and if there has been any gain in the kindness of feeling among Christians of various names, we do not know that there is any sufficient reason for attributing it to the Alliance.

In this country we have specific facts and positive, to which we may refer, without giving offence to any, for they are patent to all men.

The Presbyterians and the Congregationalists were more numerous and earnestly engaged in the Alliance than any other denominations. There is less disposition among them towards coalescing than there was five years ago. Within the last two years, the tendency of things has been decidedly towards separate effort, even for doing good; while the zeal for distinctive denominationalism has been gaining ground. In the Presbyterian Assembly at Utica last May, this disposition on the one part was manifest, and it is heartily responded to by the Associations of Congregationalists wherever they have met.

It is agreed on all hands, that the reunion of the Old and the New School Presbyterians, has not been advancing of late, and both bodies are acting on the fixed fact of their independent ecclesiastical existence.

A leaning and liberal Baptist paper speaks of the sacrament of Baptism, administered by Presbyterians, as Popish mummery, and a prominent Presbyterian minister denounces the close communion of the Baptists as high wickedness, exceedingly offensive to God and good men.

The Methodist Episcopal churches, North and South, have recently been engaged in litigation, that contemplates a perpetuated division of that large denomination, holding the same doctrines, order and discipline, yet sundered by a line which neither Christ nor His apostles regarded.

In the Protestant Episcopal Church, an internal war is raging, here as in England; a strange internal feud between those who are in and those who ought to be out; and this has advanced so far, that many think with Dr. Ayselott, that “the Church needs to be reformed, and cannot be reformed.”

The withdrawal of a large number of the Baptists from the Society which had previously withdrawn from the American Bible Society, and this, too, not for union with the original institution, but for the avowed object of making a sectarian version of the Word of God, is a pregnant fact in the series we are presenting.

These several facts we have stated without enlargement, as they speak for themselves, and suggest reflections of immense importance to the Christian world. We were and are earnestly favorable to the great object which the London Convention had in view, but we cannot shut our eyes to the state of things we have indicated; and they should not escape the observation of any who are anxious respecting the progress of Christian union.

We would be distinctly understood as not affirming that there is any increase of unfriendly feeling, but that the tendency toward separate denominational action is gaining ground. We are speaking of facts, and leave the inferences to be drawn.—*Observer*.

PROVINCIAL PARLIAMENT.

The hon. member for Drummond, kicked the hon. member for Norfolk in the small of the back, and apologised to the House for so doing.

Toronto, July 26.

The bill to abolish the right of Primogeniture, was read a third time, by a vote of 50 to 7.

July 28.

On motion of Mr. Christie, a bill for the commutation of property in Crown Seignories in cases of valuation by mutual consent.

Mr. Hincks moved the reading of that portion of the Journals of the House of Assembly of the late Province of Upper Canada of the 5th Feb., 1838, relative to certain Rectories.

The Journals having been read, Mr. Hincks moved certain resolutions declaring the expediency of bringing the question of the legality of rectories before the constituted tribunals. Messrs. Hopkins, Mackenzie, and Notman voting in the nays.

July 29.

Mr. Hincks moved,—That an address be presented to the Governor, to acquaint His Excellency, that doubts have for many years existed in the public mind, as to the legality of the proceedings, by which certain rectories were within the late Province of Upper Canada, that in consequence of representations,

made to Her Majesty's Imperial Government on the subject, the opinion of the Law-advisers of the Crown was taken by Lord Glenelg, then principal Secretary of State for the Colonies, in the year 1837, which opinion was given on the 8th of June of the same year, to the effect that the erection and endowment of such Rectories were not valid and lawful acts. That on the 6th of July, 1837, a despatch was addressed by Lord Glenelg to Lieutenant Governor Sir F. B. Head, in which his Lordship states it as his opinion that some method should be found of bringing the question to an adjudication with the least possible delay, inconvenience, and expense, and in which he instructs the Lieutenant Governor to consult with the Bishop and Archdeacon of the Church of England, as to the best means of testing the legality of the endowments in an amicable manner. That owing to subsequent representations from the present Bishop of Toronto, the law advisers of the Crown were induced to change their opinion, and to declare that the said Rectories were legally constituted and erected. That this opinion has not had the effect of quieting the public mind in Upper Canada, and that in order to set the question entirely at rest, this House humbly prays that His Excellency will take immediate steps to bring the question of law fully to adjudication, in such a manner as will enable either party to bring the cause by appeal under the view of the judicial committee of the Privy Council; and this House pledges itself to make good all necessary expenses attendant on such proceedings.

Yeas, 58; Nays, Messrs. Hopkins, M'Kenzie, and Notman.

Hon. Mr. Hincks delivered to the Speaker two messages from His Excellency, disallowing the Currency Act of 1850.

To-night the bill to amend the Navigation Act was read a third time.

This afternoon Mr. Boulton, (the son of the Hon. Mr. Boulton) caned Mr. Watts for insults offered to his father.—*Pilot*.

We observe that about 300 emigrants from the Isle of Skye have arrived in Sherbrooke, E. T. They purpose in the meantime to labor on the Railroad, and will, no doubt, be found valuable for that purpose.—*Pilot*.

The freight-ship *Hertfordshire*, with the 54th Regiment on board, arrived yesterday morning, after a quick passage of 19 days from Antigua. The troops, which are intended to replace the 79th Highlanders, now stationed on the Citadel, were landed early this morning.—*Quebec Mercury*.

We are happy to learn that the Telegraph line from Quebec to Woodstock is completed, and will be opened for business from Quebec to Halifax and the United States in the course of next month. The wire for the St. Nicholas and Carouge extension was yesterday landed *ex Clara Symes* from Liverpool.—*Morning Chronicle*.

A PETITION KICKED OUT.—The Baptist demagogues who are seeking to rob all other Christian Denominations of their vested rights in the Clergy Reserves for religious purposes, resolving to make up in impudence their want of numbers and influence, presented a petition to the House of Assembly last week, signed A. T. McCord, Moderator, and John Carter, Secretary, on behalf of their body. In that petition was the following audacious passage:—"That the Legislature of this Province having already far outstripped the bounds of their authority in such matters (religious legislation,) the sooner they recede from their false position and rectify the error which has been committed the happier will be the results both as regards the peace of the country and the prosperity of true religion." This was too much even for the House of Assembly as at present constituted; they were resolved to assert their independence of these men, and maintain their dignity, and accordingly proceeded to "kick out" the petition in all due form. The organs of our "unscrupulous opponents" paraded the petition in their columns, and recorded its presentation, but took good care not to record its ignominious fate. When language such as this is used to the Legislature, we may form some idea of the sort of "Liberty" we should have if these men had the upper hand.—*Toronto Church*.

ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the SOCIETY will be held at "ST. PATRICK'S HALL," Corner PLACE D'ARMES, on MONDAY EVENING next, 4th inst., at HALF-PAST SEVEN o'clock.

A punctual attendance of Members is particularly requested.

By Order,  
H. J. LARKIN,  
Rec. Secretary.

August 1, 1851.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE REGULAR MONTHLY MEETING of the above body will be held at its Rooms, St. Helen Street, on TUESDAY EVENING, the 5th inst., at EIGHT O'CLOCK precisely.

Members are requested to assemble at the Rooms, on Sunday, the 3rd inst., at HALF-PAST ONE, P.M., to proceed from thence to assist at the ceremony of laying the Corner Stone of the New Catholic Church, Griffintown.

By Order,  
DANIEL CAREY, Sec.