

must deeply sympathize with the French Canadian, in his stubborn attachment to the laws, the language, and the religion of his forefathers. "God and our Country." This is the motto which the Irishman and the French Canadian is alike entitled to bear on his escutcheon; and whether that escutcheon be emblazoned with the mystic shamrock, or with the graceful maple-leaf, it is one from which no gallant chivalrous heart will withhold its allegiance. Honor, common honor, to the children of St. Denis, and to the children of St. Patrick!

So alike in their past, so akin to one another in blood and in religion, children of one mother, fed with the same spiritual manna, menaced with the same dangers, and from the same enemy, rejoicing in the same hope, and strengthened by the same consolations—oh! why should French Canadians and Irishmen ever be divided! why should they not love, cherish, honor, and mutually succor one another! We know of no two people whose history presents so many points of resemblance as does that of the French Canadians and of the Irish. From both the sceptre, by the inscrutable decrees of Divine Providence, has passed away into alien hands, into the hands of strangers, in blood, in language, and in religion. And yet by the same inscrutable decrees, the nationality and the religion of both the one and of the other have been hitherto preserved from apparently inevitable destruction. Both find themselves in the presence of an unfriendly race, which affects to treat them as "inferiors," which hates their religion, and which relaxes not in its efforts either to seduce them, or by persecution to compel them, to apostacy. Both have proved themselves superior to the wiles of the seducer, and to the threats and hard usage of the persecutor; they have both, and under the most unfavourable circumstances, kept alive within their bosoms the sacred fire of patriotism and religion; and unlike unshaken in their fidelity to their God, both alike look back with loving remembrance to the days of old, and cast many a longing glance across the wide ocean to the dear old land, whose ancient melodies still are ringing in their ears, whose green hills and ever murmuring streams are to them sacred things,—to that dear and far off-land, the cradle of their race, and where rest the bodies of their fathers awaiting a glorious resurrection. Thus united by the bonds of a common faith and a common affliction, why, we ask, should French Canadians and Irishmen ever be divided?

And see what a glorious destiny the same Divine Providence which has chastened, has yet reserved to these two martyr people! That of being the missionaries of the Church, and the instruments for promulgating the truths of religion, and the blessings of moral civilisation, to the proud but sensual and semi-heathen races by whom they have been and are oppressed! Shall we then by our own perverseness, by our paltry jealousies, our ignoble rivalries, and our sordid squabbles, frustrate, as far as lies in our power, the designs of Providence? Shall we then foolishly and suicidally renounce the glorious destiny for which God has hitherto reserved us?

These are questions which every one who loves his country, and who loves his religion, should seriously ask himself. The common enemy of all Catholics, the enemy of the Irish Papist at home, the enemy of the French Papist in Canada, is ever on the alert to make and perpetuate strife betwixt the two races, knowing that, in their divisions, he will find his triumph over both. As there is no real cause for discord betwixt them, but on the contrary, every conceivable reason for union—the foe with bellicious cunning and diabolical malice, is ever trying to invent, or rather to insinuate pretexts for a quarrel; and unfortunately, both for Irish and for French Canadians, he has in many an instance but too well succeeded. Little susceptibilities have been worked upon, foolish words inconsiderately spoken have been exaggerated and insisted upon, and every artifice has been employed to keep open and widen the breach.—The promptings of passion, and of grovelling material interests have been allowed to overpower the still small voice of duty; and thus the influence of the two great Catholic races of North America, which it united could bid defiance to all their opponents, has been frittered away; whilst the common foe looks on and laughs at the apparent success of his infernal schemes for the humiliation of the Church, and the extirpation of Popery.

For this most deplorable condition to which we have been reduced, is there no remedy?—We believe there is, for otherwise we should despair of the fortunes of the Church in Canada. We believe that it is only necessary for the two races thoroughly to know one another, to sincerely love one another; we believe, that of both, the great majority are so earnest in their devotion to the cause of their common religion, that it is only necessary to enlighten them as to the requirements of that cause, to unite them in a holy and defensive league. Political adventurers intent upon personal aggrandisement, greedy place-hunters, scurrilous journalists, and unprincipled agitators may have to a certain extent poisoned the minds of their respective

dupes—for we are far from insinuating that the fault of division lies wholly on one side, or that either party is free from blame.—But we believe that, if all true Catholics, according to their several capacities, were to address themselves to the task of showing how mutually dependent upon one another the French Canadian and Irish people are; how inseparably the highest interests of the one are mixed up with the highest interests of the other; and how, humanly speaking, the noblest of all causes which it is given to a creature to defend—the cause of God's Holy Catholic Church—must stand or fall with the union or division of the several nationalities of which our Catholic population is composed—we believe, we say, that if this were done, honestly, and incessantly by those who have the ears of the people, the divisions which we now deplore would soon be healed; and that the paltry jealousies which now interpose betwixt the two races and keep them apart, would be dissipated like the morning mist before the rays of the rising sun.

It is with sincere pleasure that we transfer to our columns from those of the *Toronto Freeman* of the 20th instant, an article on the duties and policy of Catholics at the present crisis. It will be seen from the perusal of the article alluded to, that on the chief questions of the day there is no longer any substantial difference betwixt the opinions of the *Freeman*, and those which the *TRUE WITNESS* has always held.—This we rejoice at; for it is most painful to all friends of the Church to see her children at strife, and to be the witnesses of contests betwixt those who profess to draw their inspiration from a common source. For ourselves, we again entreat the *Freeman*, to give us credit for a hearty desire to co-operate with him for the advancement of the cause in which we are both engaged; and to believe us when we assure him, that no hard words that may have passed betwixt us; that no personal considerations of any nature whatsoever, shall by us be allowed to interfere with the performance of that most agreeable duty. All who love the Catholic Church, and honestly seek to do her service, are our friends; we know no enemies save the enemies of our holy mother.

We would, however, assure the *Freeman* that he has in some degree misapprehended the drift of our articles against Orangism. We never intended to advocate the total exclusion of Orangemen from the Legislature or the Executive; and if he will do us the honor to refer to our columns, he will see that we have always insisted upon this—but no more than this. That all secret politico-religious societies be ignored by the Government, and that their members be not entrusted with the administration of the laws. More than this it would be unwise to ask, for more than this we could not obtain; but the Imperial Government has itself recognised the justice of our carefully limited claims, by making them the basis of its dealings with the Orangemen of Ireland.

At the same time we earnestly disclaim all semblance even of dictation to our Catholic friends as to how they should cast their votes.—This only would we say to them, in the words of the Apostle—"Whatsoever ye do, do all to the glory of God." As laymen we pretend only to reproduce the teachings of that Church which alone has the right to teach. When we speak as she speaks, we demand that we be listened to, yet not for our own sakes, but for the sake of the words which we speak. When we speak contrary to her teachings, we demand to be set right, and we invite correction. Our highest ambition, as we have often said, is to serve our Catholic brethren, to plead their cause, and in so far as in us lies, to obtain for them justice, more especially in the matter of "Freedom of Education." To obtain this, we are willing to make many sacrifices; and to the political party which should undertake to accord it to us, we would ourselves give, and we would respectfully recommend our friends to give, *carte blanche* upon all matters of mere secular politics. Even Orangism, though a great evil, we look upon as less dangerous than a bad school system, for the latter is ruinous to the souls of those subjected to its influences. Our motto is—"Be not afraid of them that kill the body, and after that have no more that they can do;" but fear that rather which hath the power to cast into hell. This power have the common schools and Godless education.

In justice to the *Freeman*, and as a pledge to our French Canadian brethren of the future policy of the Catholics of Canada West, we would also call attention to the conclusion of our *Toronto* cotemporary's article; wherein he declares his intention of opposing the designs of those who, like the red Republicans, or "*Rouges*" of Italy, menace our ecclesiastical institutions with spoliation. This is the avowed design of the "*Clear-Grits*," of all those who hail George Brown as friend and master, and who walk in the footsteps of Tom Ferguson. This too is the design of those who clamor for "Representation by Population," in order that by an increase of the Protestant element in the Legislature, the

endowments of Popery in Lower Canada may be delivered to them as a prey.

Having said this much to the *Freeman*, we will correct an error into which our cotemporary the *Mirror* of the 21st instant has fallen.—The *TRUE WITNESS* has not exhorted the Catholic constituencies of Upper Canada to inaction; and has not pretended that, as betwixt a "*Clear-Grit*" and an Orange candidate, the Catholic voter should remain neutral. Vote for the man—if such a man presents himself—from whom you are likely to obtain full justice on the School Question—no matter by what party name he may be designated. Betwixt two rival candidates, equally hostile to your claims, there is no room for choice, on public grounds; and as by these only should the conscientious voter be actuated, as personal predilections should not be allowed to interfere in the choice of representatives, so in the case of such equally obnoxious candidates, we still recommend to the Catholic voter to vote for neither:—

"THE CONFLICT OF DUTIES—THE LODGE AND THE SCHOOLS."

"The following question was put by us three weeks ago to our Montreal cotemporary, the *True Witness*:—
"Will the *True Witness* recommend the Catholics of East York to vote for an Orangeman in preference to a man who has no connection with the Order?"

"The last issue of that journal discusses the matter at some length and enunciates views which we in part dissent from, while we cordially endorse the residue.

"The following extract which more particularly relates to the question at issue is so far as Orangism is concerned, appears to us a little weak and vacillating:—

"We abhor Orangism, but never has the *True Witness* advocated the exclusion of Orangemen from the Legislature or from the Executive, for it would be most impolitic to advocate such extreme claims. All we have ever contended for is this, and this we shall ever insist upon.—That no official encouragement or recognition of any kind should be given to Orangism or to any secret politico-religious society; and that no members of any such societies should be appointed to offices connected with the administration of the Law. Not that in our detestation of Orangism we would insinuate that every Orangeman must be a rogue; but because a member of a secret society is exposed to influences from which others are exempt; and because to entrust to him any share in the administration of justice tends inevitably to make that administration suspect, and sap the very foundations of civil order, which cannot subsist there, where the most perfect confidence in the impartiality and honesty of the duly constituted legal tribunals does not obtain. More than this we never have, and never will exact; and though we would not willingly give our vote to an Orangeman, yet would we rather vote for an honest Orangeman, from whom we might reasonably expect a good School Law, than for the Protestant Reformer or Liberal who was an opponent of Separate Schools."

"We have taken the liberty to italicize two or three lines in the foregoing quotation, which we regard as involving a most dangerous concession of the high ground occupied by the *True Witness* and *Freeman* alike, up to the date of the article just quoted. We have certainly always understood our Montreal cotemporary as opposed to the return of known and avowed Orangemen to the Executive power—which has also much to do with the administration of the law. Are not the Attorney and Solicitor-Generals law officers of the Crown? Are not the judges of Counties and Assize, the Crown prosecutors, Recorders of cities, Magistrates, &c., all appointed by the Executive? Is not the pardoning power too often abused under Orange influence, as well as the initiation of all Crown prosecutions under the direction and control of this Executive from which the *True Witness* now holds "it would be most impolitic to advocate the exclusion" of such men as John Hillyard Cameron, for example. It cannot be possible that our Montreal cotemporary wrote with his usual carefulness, when he thus gave up all we have contended for in common—on whatever else we might differ—during the entire existence of the Parliament which has just expired.

"The *True Witness* understates in some measure the extent of the social virus with which we have to contend when he says, in a previous paragraph of the same article, that Orangism affects only our "material and temporal interests." We, on the contrary, are of opinion that it vitally affects the spiritual interests of tens of thousands by preventing the establishment of Catholic congregations, by driving out Catholic pioneers, by destroying Catholic missions, and by threatening and sometimes maltreating Catholic missionaries. If there had been no other class in Upper Canada, but the active members of the lodges—if there had not been intrepid men like the Baldwins, Sullivans and Blakes of times past—there would not have been to-day a mine, and hardly a cassock, and certainly not a cross publicly visible between the Ottawa and Lake Erie. Happily, the system was kept in check, up to the accession of Lord Metcalfe, that is to say, up to the accession of the Hon. J. A. Macdonald to the leadership of the lower House. From that day to this it has continued to gain ground steadily, until now it has almost everything to do with the administration of the law—at least west of Cornwall or Ottawa du Lac. The militia, the magistracy, the bar, the sheriffs, bailiffs, jailors, clerks of the Crown, and almost every class, high or low, connected with the administration of the law, are so linked in with the brotherhood, that signs are visibly given in court, between all the parties to civil and criminal proceedings. And at the head of all, demanding "to the verge of offence" their recognition by the Heir of the Throne, stands the Attorney General West—the member for Kingston!

"But while Orangism is so mischievous on the one hand, and its effects are so grave a character as not to allow them to be under-estimated or too lightly passed over, we have on the other our schools, and our charitable and religious institutions menaced on all sides. Mr. Brown and his special section of the so-called Reform party have never openly or privately—so far as we are aware—renounced their bitter hostility of our Separate School system—the same freely granted by the Catholic majority to the Protestant minority of Lower Canada. Mr. Brown has never retracted, nor qualified, the statement made by him last year in the House, when he said that in his opinion the excellent community of Grey Nuns "were not entitled to hold the property" for the sale of which they had petitioned for an extension of time. He nor his special followers have not disavowed those oft-repeated opinions which involve the sequestration of Church property and the plunder of religious communities. Neither has Mr. Gould nor any one on his behalf withdrawn or apologised for the ruffianly language which his impure and filthy imagination prompted him to use towards the virtuous and holy ladies, who devote themselves to the service of God in conventual life, and to whom we entrust the education of our daughters, as our wives and mothers have been confided to the same training. We have no pledge or promise that these and the like incendiary attacks on all that Catholics hold most dear and sacred—the right of giving our

children more especially—will be either abandoned or even postponed.

"We have rapidly glanced at some of the objectionable features which we recognize among the members of the lodge and among the avowed and dangerous enemies of our schools and our religious and charitable institutions. These it is the sacred and conscientious duty of every Catholic to uphold and defend at every risk and sacrifice. We should never forget that "the price of freedom is eternal vigilance," and that the only security for our freedom of education—and the only guarantee for the undisturbed possession by our religious and benevolent institutions of what is theirs by every legal and just title—is to endeavour to defeat, and at the very least to withhold our suffrages from every man, who declares war upon our separate schools and who avows his intention to inaugurate in Canada a system of sacrilegious spoliation, after the example of the red republicans and anarchists of Italy. How then are we to act between the bigot of the Lodge and the bigot of the Convent? Precisely as the *True Witness* prescribes. Our cotemporary says:—

"All other things being equal, both candidates being equally opposed to separate schools, and equally hostile to Catholicity, the best thing in our opinion that the Catholic voter can do on polling day, is to remain quietly at home, and smoke his pipe. Better not to be represented at all, than to be misrepresented; and the "opponent of separate schools" must misrepresent Catholics."

"We are well aware of the practical difficulty of enforcing such neutrality for any length of time. All we ask our friends is to stand neutral for a few days. Let the different orders of bigots fight it out, and when the next election comes round, one of them, if not both, will be only too happy to have our support on the easy condition of letting our schools and our ecclesiastical and charitable institutions alone. Teach them this lesson once, and it will not need to be repeated again, during this generation.

"We equally agree with the *True Witness* in the sentiments expressed in the following paragraph which we adopt as our own:—

"But betwixt two candidates, of whom one is willing to engage himself to support separate schools whilst the other is their opponent, the case is clear: the Catholic vote should be cast for him who is in favor of "Freedom of Education," no matter by what party name designated."

"Such are our conclusions which we thus reduce to a summary form:—

"First.—Never to vote for an open and avowed Orange Leader, unless he has given unquestionable evidence of his disposition to support Separate Schools &c.; and at the same time unless he be opposed by a candidate whose political principles are at variance with the educational rights and institutions of Catholics.

"Second.—Never to vote for an open and avowed enemy of Separate Schools, whatever his pretensions as a Reformer may be at the hustings.

"Third.—If there is no other choice but between an open and avowed Orange leader, of the John Hillyard Cameron or Tom Ferguson stamp, and an enemy of Separate Schools, of the McDougall and Gould stamp, to obey the voice of conscience, rather than the voice of party, and STAY AT HOME.

"If our friends will but act upon these plain principles of duty and policy, we promise them a great and lasting triumph before the country is four years older."

"To Quanser?—Yes. During the last Parliament Mr. Dorion constantly voted for the infamous and insulting restrictions upon Religious Corporations, to which you allude. Under such circumstances, as you truly observe, the Catholic who should support him, would, if he had a chance, make a profit by the sale of the honor of his sister.

The *Ottawa Tribune* throws out a hint that James O'Reilly, Esq., of Kingston, is likely to be brought forward by his friends as a candidate for the honor of representing the County of Russell in Parliament. This is, we fear too good news to be true. Yet should Mr. O'Reilly allow himself to be prevailed upon, we feel confident that every Catholic vote will be cast in his favor; and that many a Protestant too will support the pretensions of one so long and so honorably known to the public as James O'Reilly of Kingston.

"A Partisaner" of Goderich is respectfully informed that anonymous communications cannot be inserted in the *TRUE WITNESS*. The name of the writer is required as a guarantee of his good faith. When this is withheld, there is strong presumption of an intention to deceive.

Several communications received too late for insertion this week, but shall appear in our next.

At the Annual General Meeting of the "Erna Lacrosse Club," held on Tuesday, 18th instant, the following gentlemen were elected Office-Bearers for the ensuing year:—

John Robinson—President.
Michael Burke—Vice-President.
William Rigney—Sec.—Treasurer.
Committee—Frank Curran, Wm. Rawley, and P. Duggan.

P. J. KEARNEY, Captain.

ST. PATRICK'S SOCIETY OF PETERBORO'.

The Catholics of this town and vicinity held a meeting on the 16th instant, for the purpose of establishing a St. Patrick's Society, when the following persons were elected office-bearers for the current year:—

President—Very Rev. Oliver Kelly.
Vice-President—Edward Lawder.
Treasurer—James B. Dunn.
Recording Secretary—Patrick Fitzgerald.
Corresponding Secretary—David Roche.
Marshal—James McLaughlan.

Committee of Management—Christopher Boyd, Jno. Brophy, L. Lema, D. Cadot, J. G. McAuley, John Doherty, Leonard Gaisse, John McGuire, Jeremiah Carey, William O'Donnell, Thomas McCormick, and John Delaney.

THREE BOYS DROWNED.—We deeply regret to learn that three young boys, all under 14 years of age, a son of Mr. McGinnis and two of Mrs. Brankin's, were drowned in a pond on Mr. Maxwell's property, at Ote St. Catherine, yesterday. Some of Mr. Maxwell's children went down in the afternoon to bathe, and seeing some clothes and flowers on the bank, called their fathers attention to them. He immediately suspected that some accident had taken place, and waded into the water and found the boys at the bottom. They must have lain in the water some hours.—*Montreal Gazette Thursday.*

The Quebec *Mercury* fears that the Government will find it necessary to restore the Quarantine station, as several vessels have already arrived with sickness on board, and numerous deaths on the passage.

We are informed that a number of house-holders are making arrangements to import bread from Kingston. Good brown bread, is there sold at 5d, and here in Montreal at 10d; it would be rather cruel to enforce the pay *a la lanterne* of the Revolutionary Parisians, but some arrangement will have to be come to, to bring down the present famine price of the "staff of life."—*Montreal Gazette.*

FIRE.—Messrs. Ronayne & Co's rectifying distillery in Grey Nun street, took fire shortly after 7 o'clock last evening, and was completely gutted. The stock of liquors and fixtures were all consumed, as it was impossible, from the fierceness and suddenness of the conflagration, to remain with safety, even for a moment, in the building. The neighboring houses were in danger; but, owing to the exertions of the Fire Brigade, the fire was confined to the building in which it originated. The building was owned by the Lyman estate, and insured for \$4,000.—*Montreal Gazette 21st instant.*

OTTAWA CITY ELECTION.—We learn, by special telegram, that the late member, Mr. R. W. Scott, was yesterday re-elected by acclamation. Although generally voting with the Ministry, Mr. Scott has earned for himself, during his past service in Parliament, the respect even of his political opponents as a thoroughly honest man. He is one of the few independent supporters of the Ministry,—whose re-election to Parliament we cannot regret.—*Herald 21st instant.*

New counterfeit English shillings and sixpences are in circulation in Montreal. Look out for them; they are tolerably well executed. A boy was caught yesterday near one of the markets with some of them in his possession.

DEATH OF EX M. P. P.—We regret to learn that Wm. D. Mattice, Esq., the late member for Stormont, expired at his residence on Tuesday, of congestion of the lungs. Mr. Mattice was only 32 years of age, and was highly esteemed by all who knew him.

On the same day, died of typhus fever, John R. Clark, Esq., late M. P. P. for the West Riding of York. He had again been chosen as the Opposition candidate for that Riding. He was the only Quaker who has sat in the Canadian Parliament since the Union.—*Pilot 21st instant.*

DAVIDSON TURNED UP.—The *Guelph Advertiser* has been informed that a person now in Guelph, and lately from Aberdeen, Scotland, had seen Davidson, the defaulting Berlin Postmaster, in the latter place before leaving He was well-known there, and his rascalties had followed him closely.

It has been officially announced in the House of Commons that the discoveries of gold at Tangier harbor, near Halifax, have been verified by the personal observation of Lord Mulgrave who thinks the mines may be made "valuable by the application of capital and skill."

McDOUGALL TURNED AGAIN.—At a meeting held in Cobourg on Monday last, for the purpose of getting up an opposition to the Postmaster General, but which resulted in his favor by an overwhelming majority, Mr. William McDougall, the leader of the Opposition in the course of a speech he delivered on the occasion, said:—

"The people had risen in the country once before, and would surely rise again if the Ministry were not ousted." His Washington friends will assist the "people" with arms and money we suppose.—*Montreal Gazette.*

INDIGNITY TO THE AMERICAN EAGLE.—The *Halifax Chronicle* narrates the following indignity to the Bird of freedom committed by the youngsters of the St. George; let us hope that President Lincoln will not make it a *casus belli*:—

On Thursday night, a number of mischievous belonging to H. M. S. St. George, now in the harbor, were on the shore, enjoying themselves in a not very orderly style. In their peregrinations through the streets, they observed a dazzling object on Victoria Buildings, which proved to be the sign of the American Consulate in this city. It is not to be supposed that the youngsters wished to show their contempt for the American Eagle, but true it is that their love of what they considered fun predominated over their high respect for the arms of the United States, and they removed it to one of the wharves. Six watchmen succeeded in capturing three of the depredators, not however, until one of the former was pretty severely handled. They were taken to the station, and brought up before his Worship the Mayor on Saturday morning, when they were fined \$20 each, and ordered to make good the damage done.

Died,

In Montreal, on the 24th instant, Thomas, son of Mr. John McGinnis, aged 12 years.

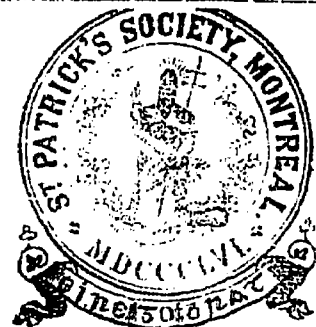
Drowned, on the 24th instant, James Joseph, aged 12 years and 8 months; and Thomas Henry, aged 10 years, sons of Mr. James Brankin of this city.

Montreal.—On Monday, the 24th of June, Mr. James Heale, aged 68 years.

On Tuesday morning, 25th inst., Edward Himes, of this city, a native of London, England, aged 45 years.

At his residence in Picton, on Tuesday, the 18th inst., after a protracted illness, J. P. Williams, Esq., aged 66 years.

On the 10th May, at his residence, Perth, Mr. Duncan McDonald, aged 68 years, a native of Balquhader, Scotland, and for 35 years a resident of Perth, to which he emigrated with his father's family in 1825.



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will be held on MONDAY EVENING, July 1, at ST. PATRICK'S HALL, at Eight o'clock.

By Order,
M. F. COLOVIN, Rec. Sec.

LONGUEUIL CONVENT.

THE ANNUAL DISTRIBUTION OF PRIZES in this Academy is fixed for the eleventh of July, at 10 o'clock, A.M.

O. J. DEVLIN,
NOTARY PUBLIC.

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Ayer's Ague Cure.