

REMITTANCES

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Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, JAN. 16, 1857.

NEWS OF THE WEEK.

The European news by the *Asia*, from Liverpool the 27th ult., is of little interest. In spite of the blustering tone of the Prussian Government, and its ostentatious display of force, it is generally supposed that the peace of Europe is not seriously menaced by the Neufchatel question. The Great Powers are all alike interested at present, in preventing a renewal of hostilities; and from their proffered mediation, the happiest results may be anticipated. The Paris Conference, to settle the disputed points with Russia, are looked forward to as a mere matter of form; since it is understood that the Russian Government is prepared to give way upon the Bograd, and Isle of Serpents questions, and that no other questions will be discussed.

The Eastern question looks more serious.—The negotiations at Constantinople between the British Minister, and Ferouk Khan, the Persian envoy, have been broken off. Public opinion in England however, is very unfavorable to an Eastern war.

The domestic news is of no great importance. The "Little murder" is still shrouded in mystery. The Anglicans have received another heavy blow in the shape of a judgment rendered by Sir John Dodson, Dean of the "Archbishop Court" against crosses, altars, and altar ornaments in Protestant places of worship. These, "the gilded candlesticks," the "credence tables," the "crosses," and altar ornaments generally, have been found to be in violation of the High Anglican, as "Signs of Life" to which, in spite of the adverse decisions in the Gorham and Denison cases, they could still point, in proof of their Catholicity. Alas! this playing at Popery in the Establishment must come to an end; and the last "signs of life" must now be quenched, and trodden out; the Low Church party are triumphant, and Puseyism has raised its *emp de grace*. An appeal has indeed been made to the "Judicial Committee of the Privy Council;" but there is no doubt that the judgment of the other Courts will be confirmed. Amidst all these puerilities, it is refreshing to find that the truth is still making progress. The *Weekly Register* announces the abjuration of the Anglican heresy by the Reverend Russell Howell, B.A., of Christ Church, Oxford; who was received, during Christmas Week, into the Catholic Church, by the Very Rev. Father Coffin, at St. Mary's Clapham. The recent report of the conversion of a Duchess has been traced to a Protestant source; it being, says the *Weekly Register*, "a common practice with Protestant papers to publish the conversion of some conspicuous person, and when the statement is contradicted, to throw the responsibility on the Catholic press."

MORALS OF TORONTO.—We find in the *Toronto Colonist* a significant article upon this subject; some extracts of which we would lay before our readers.

The population of Toronto numbers, according to our cotemporary, about 42,000. The number of arrests made by the Police during the past year, amounts to 5,250, against 3,205 in 1855. The fines and fees levied by the Police Magistrate are, for 1856, put down at £2,191 15s 7d, against little over £700 for the previous year.—The *Colonist* partly accounts for this discreditable state of things by the assertion that "many of the persons arrested have been strangers;" but, admitting this, the statistics above given, show, as our cotemporary truly remarks, "a very unpleasant and unwholesome state of society."—And, taking into account that there are but 50 policemen in Toronto, the *Colonist* thus moralizes:—

"Had the number been 100 instead of 50, and had their sphere of duty been, in consequence, more widely extended, and more closely watched, the probability is that instead of the number of arrests being 5,250, it would have reached 8,000; and this in a population of 42,000! The inference is, that the morals of the people in this city and neighborhood are bad, and we fear that this is not only incontrovertible, but that they are getting decidedly worse. In fact it cannot well be otherwise. There are some localities in this city where every street corner is rendered squalid by the existence of groggeries of the lowest class—poisoning establishments, without any pretension to the character of houses of refreshment, without the capability of affording the traveller rest and shelter, but solely adapted for the sale of a villainous beverage of which the effects are easily visible on the countenances of the unfortunate wretches who come in shoals before Mr. Gurnett on Monday morning, and in the emaciated forms over which the Coroner holds an inquest almost every day. Some few years ago the Temperance body made a spasmodic effort to remedy the evil, by insisting on the election of such persons as License Inspectors who would fairly discharge their duty, and refuse to certify that those pest-houses were fit and proper places for the sale of liquors; but, as is usual, the effort ceased almost as suddenly as it was made; and now the red rag across the lower half of a window points

out the easy road to ruin, very frequently, on each corner house at the junction of a street. The effect of such a system on the city revenues is very questionable. A large amount is undoubtedly derived from licenses; but undoubtedly, also, a large proportion of the police expenditure is caused indirectly by the almost unrestricted sale of liquor. Filthy dens, vomit forth night after night, and more especially on the nights of sacred days, filthy wretches for no other place than the lock-up; and if the system be persevered in, the expenditure for police must be largely increased. Fifty men cannot watch every street in this city night and day; cannot arrest and lock up all the noisy inebriates, watch and seize at the right moment all the thieves, burglars, and other floating vagabonds who prowl about in search of honest men's goods; nor can they discharge all the other multifarious duties connected with their position. As it is, the expense of the department is far in excess of its receipts; and if the boiling of the private and individual kettles of the Recorder, and the host of others connected with it, down to Policeman 50, were to depend upon the produce of their peculiar chase, the establishment would have been bankrupt long ago. The increase in the number of arrests is in reality somewhat alarming. If they go on increasing at the rate of 75 per cent year after year, it is not very difficult to calculate the precise day when every man, woman and child of us will be compelled to enter an appearance at His Honor's Court."

Gloomy as is the above picture, that drawn by His Honor Judge Hagarty, in his "Charge" to the Grand Jury at the opening of the Toronto City Assizes on the 8th inst., is far worse; and shows strongly the worthlessness of "State-Schoolism" as a preventive of crime. In noticing the gaol statistics of juvenile offenders, the Judge pertinently remarks in his "Charge" to the Grand Jury—"we may naturally ask how such a crop of young criminals can arise in this land, boasting as it does a widely extended system of Free Schools, supported by munificent assessments on the whole property of the country.... I fear that the Educational statistics of this city can too readily afford an answer."

To these statistics thus furnished by Mr. Allen, the Governor of the Gaol, and quoted by His Honor, we refer. We find that, of the prisoners committed to gaol for the year 1855, there were:—

Totally uneducated.....	567
Able to read and write.....	848
	1416

From this it would appear that, of the Toronto criminals, the great majority is composed of those who have undergone the process of secular school training; but whose subsequent career proves convincingly, that the arts of reading and writing which they had acquired, more or less perfectly, had not tended to make them honest men, more useful citizens, or better Christians.

From these facts, we are therefore fully authorized to conclude—not indeed that mere secular education begets crime—but that it has no tendency whatever to diminish it; and that if its effects are not beneficial in a moral point of view, it is absurd to call upon the community to pay for it, on the plea that thereby crime is diminished, morality increased, and life and property rendered more secure.

For the support of this secular, and as the gaol statistics of Toronto show, this morally worthless system of education, there have been expended, says His Honor, in Toronto, £16,000, "in the purchase of lands, and erection of handsome school houses in the different Wards. A sum of £3,500 is annually raised by assessment (besides interest and sinking fund of debentures) which, with the Government Grant of £750, maintains the schools. "These," adds His Honor, "are large figures for a population considerably under fifty thousand, and ought to effect a widespread benefit."

Yes—if secular instruction, if mere intellectual culture, if education with the religious element abstracted, were capable of doing good, Toronto would be one of the most moral cities on this Continent; and its criminal statistics would show a steady annual decrease in the number of arrests, in proportion to the population. Is this however the case? We leave the *Daily Colonist*, quoted above, to answer this question.

Now, seeing that the "wide-spread benefit" which the enormous sums annually expended in Toronto "ought" to have effected, are no where apparent, and that, on the contrary, the increase of crime is "really alarming," being at about the rate of "75 per cent." per annum, one would think that Judge Hagarty might have felt some misgivings as to the policy of maintaining a system, so impotent for good, and so powerful for evil; that he might have suspected that taxation for mere secular education—and no other education is possible in "Mixed Schools"—was a very expensive, and very useless burden upon the community; that, in short, he would have recognized the necessity of introducing the religious element into any system of education supported by the public funds; and would therefore have declared himself favorable to the "Separate," or "Denominational" system—under which alone, in a mixed community like ours, can religious, be combined with secular, instruction. Judge Hagarty is however a thorough, consistent champion of "State-Schoolism;" and, far from being inclined to relax the system, he would render it, if possible, more stringent. He would not only tax us for the support of his Godless schools; but he would render School attendance compulsory, by law. As it is, he complains that "four-fifths of the cost of erecting and maintaining the Common Schools of Toronto are defrayed by those who do not send their children to them"—(which is

no doubt true; as these "handsome school houses" have been built, in great part, with Catholic money); and he then commends to the notice of the Grand Jury, the action of the Protestant Legislature of Rhode Island, for compelling children to attend school.

This is the logical deduction from the premises, which he and the "State Schoolists" hold. If the State, or the majority, has the right to tax the Catholic for the support of a school to which he is conscientiously opposed, it has just as good a right to compel him to send his children to the same obnoxious institution; and if it has not this right, it is self-evident that it cannot have the other. Thus Judge Hagarty ably argues:—

"Once it is conceded, as I fear it must be, that the class most dangerous to the well being of society does not in fact, avail itself of the high privileges of free education, the argument appears reduced to a very intelligible state. Property is compelled to provide for others the means of enjoying this blessing—the only class of people that property is practically interested in educating, is not compelled to accept, and exercises its right of rejecting the boon. But it seems a very plain proposition that, co-extensive with the legal obligations to teach should be the legal obligations to be taught. The owner of property who has no children to send to the Common Schools is told that he must pay, because it is only right to provide education for those who have not the means of providing it for themselves. He may reasonably answer (as would large numbers of our rate-payers): 'I am ready to pay double what you ask, if you give me value for my money—if you assure me that the class you seek to benefit will be the better for my contribution. You compel me to teach; should that class not be equally compelled to be taught?' Such must be the reflection of numberless thinking men, while they pay their large contributions towards upholding a nobly endowed system, especially designed (at least in large towns) for the benefit of those who decline its favors. We open our capacious school houses—we provide an effective staff of teachers, but the streets remain infested by hordes of untaught children—the raw material of the future burglar and assassin. If it be said that it would be an interference with rational liberty to enforce attendance at school, the answer seems very reasonable. It would be an interference, but to no greater extent than the compulsory contributions by assessment for school rates."

And thus it is that, as in daily life, one false step invariably leads to another, so in the political order, does one tolerated infringement upon the rights of the individual, become the precedent for another, and a more dangerous one. So in the days when "State-Churchism" was rampant in the British Isles, the law made it obligatory on all, not only to pay for its support, but to attend upon its hated ministrations. "State-Churchism" has on this Continent been superseded by the equally odious, perhaps more degrading, tyranny of "State-Schoolism;" and to the student of history, it is curious and instructive to observe the close family resemblance betwixt the "State-Churchist" of the XVII. century, and the "State-Schoolist" of the XIX. In features, tone of voice, and general demeanor, they are undistinguishable, so faithfully has the latter copied all the most striking traits of the other.—May we not hope, that, as the maxim is now almost universally recognised, even amongst Protestants, that "the State has no legitimate jurisdiction over religion"—so also, with the increase of light and the spread of sound principles, the equally self-evident axiom, that "Education is not a legitimate function of the State"—may be generally adopted and acted upon? We may appear too sanguine; but the success that during the last century has attended the efforts of the friends of "Freedom of Religion," to shake off the yoke of "State-Churchism," should in this century encourage the friends of "Freedom of Education" in their resistance to "State-Schoolism." Of this however we may be assured, that our only chance of success lies in offering a rigorous opposition to the first encroachments upon our natural, inalienable rights as parents and as Catholics; and that, if from want, of energy, of union amongst ourselves, of honesty and disinterestedness, we allow our adversaries to tax us for the support of their Godless schools, it will not be long ere they snatch from us our children; and, by due process of law, hand them over to the demoralising influences of their Protestant Common Schools. This would, no doubt, be an interference with our rights as parents; but, as Judge Hagarty truly remarks, "to no greater extent than the compulsory contributions by assessment for school rates."

We would again request the *Montreal Witness* to bear in mind that the sole question at issue betwixt us, as to the jail statistics published by him, is, at the present moment, this:—

Is it the fact that, of the juvenile offenders committed to the Montreal jail during the past year "88 per cent. were pupils of the nuns and friars?"

The *Montreal Witness* says that it is a fact. We as positively assert that it is not. One or the other must be guilty of a most egregious falsehood.

It is no answer for the *Montreal Witness* to reply that "out of 300 commitments of juvenile offenders during the year, 264—or precisely 88 per cent. were Catholics"—unless he can also show that, of these 264 juvenile offenders, the whole, or, at all events, the chief part, were "pupils of the nuns and friars;" for it no more follows that all children of Catholic parents, or who have been baptized by a Catholic priest in a Catholic church, are "pupils of the nuns and friars," than it does that all Protestant criminals are "pupils" of the Montreal High School, or

of the Protestant educational institution at Pointe aux Trembles. What would be thought by Protestants, what would the *Montreal Witness* say, were the *True Witness* to tell its readers, by way of illustrating the immoral results of the education given by the French Canadian Missionary Society, that—"12 per cent. of the juvenile offenders for the past year were its pupils?" and if, when called upon for its authority for making such an assertion, it were to try and sneak out of the dilemma by such an explanation as this—"that out of the whole number committed, 12 per cent. were Protestants?" Were the *True Witness* to be guilty of such conduct, he would be denounced by Protestants, and most justly, as a liar and a slanderer. And yet this is precisely what the *Montreal Witness* has been guilty of, with regard to our Catholic educational institutions.

Here then is the sum of the matter. We again call upon the *Montreal Witness*, either to produce his authority for his statement—"that 88 per cent of the vagrants and criminals of the jail are"—not Catholics, but—"pupils of the nuns and friars;" or to retract it as unfounded: promising him, that, as we court investigation, we will publish his reply, if he dares to do the same, in his columns, with this our challenge.

We have addressed the subjoined note upon the same subject to Mr. McGinn, the Chief Gaoler of Montreal; with the view of ascertaining whether it was from him, that the *Montreal Witness* received its information that, out of 300 commitments of juvenile offenders, 264—or "88 per cent.—were pupils of the nuns and friars?"—

Montreal, January 12, 1857.

Sir—The *Montreal Witness* in publishing the juvenile criminal statistics of this City, adds that "88 per cent. of the juvenile criminals for last year were pupils of the nuns and friars." If he did not invent this story himself, the editor of the *Montreal Witness* must have received it from some officer connected with the Gaol. I would therefore take the liberty of asking you whether you ever informed any one that "88 per cent. of the said offenders were pupils of the nuns and friars?" and also, if you have any reason to believe that such is the case?

I have the honor to be, Sir,
Yours respectfully,
GEORGE H. CLERK,
Ed. True Witness.
T. McGinn, Esq., Chief Gaoler,
Montreal.

The following letter from a numerous body of the French Canadian Catholic congregation of Bourbonnais—the scene of the late unhappy schism in the Diocese of Chicago—to His Lordship the Bishop of Montreal, announcing the return to Catholic unity of a large portion of the seceders, and their re-admission to the communion of the Church, will, we are sure, give great consolation to their co-religionists and fellow-countrymen in Canada:—

"TO HIS LORDSHIP THE BISHOP OF MONTREAL.
Bourbonnais Grove, 1st Jan., 1857.

"MONSIGNEUR.—We trust your Lordship will be pleased to accept graciously the present letter, which we, members of the congregation of Bourbonnais, address to you, with the view of conveying through you, to their Lordships the Bishops of Canada, the expression of that gratitude which we feel in our hearts for the interest which our former masters in the faith still bear towards us. We cannot, without giving lively thanks to God, reflect upon the charity which your Lordship displays towards us—both by the prayers offered by you to heaven on our behalf—and in the sending to us of Priests, who have come here to re-establish amongst us the principles of religion, shaken as they have been for some months past by a schism which has justly deeply moved all our friends in Canada, and which has reasonably made many tremble, who love our holy religion.

"It is in our power to-day, thank God, to ease the natural anxieties of your Lordship as to our dispositions; as also to console the afflicted heart of our esteemed Bishop of Chicago, by informing you that, through the labors of those whom you have sent to us, we begin to see religion revive amongst us; families at discord again reunite in the bonds of the peace of the Lord, and are preparing to enjoy that harmony which so universally obtains in our own happy Canada. Already upwards of a hundred persons have drawn nigh unto the Sanctuary, in order to obtain release from the sentence of excommunication which they had incurred by countenancing the performance of the sacred offices of the Church, or receiving her sacraments from the hands of an erring priest. Oh! how delighted we should have been to have seen your Lordship in our church, as a witness of the joyful and edifying spectacle offered to us by those who wished to be received back again as members of our Holy Church. The movement taking place amongst us, and around us, assures us that the schism is checked; that it no longer spreads; but that, on the contrary, it is diminishing, and that we have every reason to expect that in a few months no traces of it will remain.

"We have learned with pleasure that our Bishop is in communication with your Lordship, with the view of procuring for us those Priests of whom we stand so much in need, both as ministers of religion, and for the education of our children. We cannot, it is true, conceal from you our desire to retain Monsieur Desaulniers; but, seeing that it is impossible for that gentleman to remain, we can assure you beforehand, that we will receive with gratitude those Priests whom your Lordship may be pleased to place at the disposal of His Lordship the Bishop of Chicago.

"We conclude, Monsigneur, by requesting your Lordship to receive favorably this expression of our profound veneration for your person; as also of our submission to the commands of the Church, as issued by our Chief Pastors. At the same time, we would beg your Lordship to make known, by the publication of this letter, our feelings of gratitude to all persons in Canada who have interested themselves for us, either by their prayers, or other means.

"We have the honor to sign ourselves,
"Monsieur.
"Your Lordship's very humble servants, and the obedient children of the 'humble,' &c.
"N.B.—The undersigned would avail themselves of the present occasion, to warn the Canadian public against the mendacious writings which have appeared, or which may appear, upon the subject of the St. Anne's schism.
"Alexis Dariche, Noel Vasseur, J. Blain, E. Bergeron, Godfroid Letourneau, Pierre Mucatz, A. Martineau, P. Boudreau, Jos. Richard, Ls. Belan, A. Lemieux, Tous. Arnois, O. Minville, Ls. Durocher, D. Dariche, J. Labonte, J. Adam, J. B. Martin, Chs.

Lafontaine, T. Deniere, F. Boulet, A. Bernier, Jos. Lambert, Francois Marcotte, A. Delongchamp, E. Brousseau, M. Dandurand, J. Delongchamp, J. Rivard, T. Lamont, V. Fortin, Elie Dandurand, G. Paquette, Leon Bergeron, F. Brousseau, O. Rivard, G. Tetreau, J. Kironac, F. Froulx, O. Dimont, B. Caron, D. Lancesse, T. Flageole, J. B. Martin, F. Caron, J. B. Caron, F. Frasier, S. Boudreau, J. Lambert, E. Darce, J. Besse, A. Martin, B. Derichard, S. Kironac, J. Lambert, A. Carliyns, D. Lambert, P. Brousseau, P. Moison, Ambroise Lepine, Hilaire Prigon, Louis de Grandpre, J. Videnose, Henri Boucher, Jos. Grandpre, L. Grandpre, L. Nault, Elie Boivert, A. Richard, Simon de Launay, Moise Legris, Francois Marcotte, Chs. Brunelle, A. Allard, J. Eclair, L. Benloche, O. Boivert, A. Marcotte, E. Marcotte, A. Carron, N. Marcotte, L. Marcotte, A. Marcotte (perc) Jos. Savoie, A. Lemieux, J. Lebeau, J. Menieur, L. Constantin, J. B. Martin, Chs. Vanharen, M. D. F. Sedur, George Martin, Ambroise Bernad, Louis Savoie, M. Richard, C. Tetreau, B. Hebert, E. Savoie, M. Tremble, J. Betourneau, J. Lunan, J. Lapallin, A. Arpin, V. Langlois, A. Richard, A. Dandurand, J. Alexandre, A. Legris, J. Fortin, J. Demarche, D. Benoit, Leon Pin, Jos. de Launay, M. Fleury, Leon Robert, B. Richard, Jos. Fortin, Jos. Frichette, Germain Lambert, Dom. Piedalue, C. Bessette, Bie. Gies, Chas. Marie, H. Provost, X. Menard, Jos. Richard, Isaac Pilot, Jos. Legris, Andre Martin, A. Lefevre, E. Boudreau, Jos. Lesage, Antoine, Saintonge, (perc) Antoine Saintonge, J. B. Moisan, N. Nereux, Louis Par, Elie Lesage, Augustin Frasier, Prudent Caron, F. Baltazar, Helonie Lafleur, Louis Mercier, Jos. Prigon, P. Sanezac, C. Graveline, J. E. S. Caron, Eusebe Sylvestre, N. Rivard, A. Rivard, N. Constantin, A. Constantio, D. Fortier, G. Fortier (St. Anne), God. Fortier."

MRS. UNSWORTH'S CONCERT.—We take this the first opportunity of congratulating Mrs. Unsworth, and her accomplished daughter upon the success which attended their Concert of the 9th inst. The hall was crowded, and the audience were well repaid for their attendance.—We trust that this happy result will induce Mrs. Unsworth to repeat the experiment.

The St. Patrick's Soiree, on Tuesday the 13th inst., was a decided success, and reflects credit upon our Irish friends generally, and its promoters in particular. There were present representatives of all our national and benevolent societies; and the dancing, which commenced early, was kept up with spirit to an advanced hour by the trim daughters, and brave sons of old Ireland. A neat address was delivered by the President of the St. Patrick's Society, Dr. Howard.

We learn from the *Montreal Gazette* that, whilst the population of this city has been increased during the past year by the addition of about 5,000 souls, the number of arrests, as evidenced by the Police statistics, has diminished 500.

"JOURNAL DE L'ILLINOIS."—This is the title of a new journal published in the French language by M. M. Grandpre and Petit, for the use of the French Canadian population in Illinois. We wish our cotemporary a long and successful career; and trust that it may be, under God, a means of preserving the descendants of Catholic Frenchmen from the corrupting and debasing influences to which they are exposed amongst the Non-Catholic people of the United States. If there be one object on earth more loathsome than another, it is that of a de-Catholicized, or Yankeeified Frenchman or Irishman.

Mr. Quinlan of Hamilton, is informed that the non-receipt of his paper is owing to its having been addressed to "J. Swinlan," that being the name remitted to us. The error has been corrected, and we think that he will find the back numbers at the Post Office by inquiring under the name of J. Swinlan.

Mr. McKewen is informed that his paper was duly forwarded; and if not received, the Post Office alone is to blame. We would beg of our subscribers, if any delay occurs, to send notice to this office.

REV. J. M. BRUYER'S REJOINER TO DR. RYERSON.

TO THE CONDUCTORS OF THE PRESS IN CANADA.
The long-expected reply of the Chief Superintendent of Education, at length made its appearance in the *Leader* of the 24th ult. The perusal of it has brought back to the recollection of many, the old adage of the Latin poet:—

Parturient montes, nascitur ridiculus.

Which I translate freely, thus:—
"Dr. Ryerson, after several weeks of painful labor, has brought forth a ridiculous."

The rev. gentleman starts off with a sarcasm upon what he chooses to call the extravagance and purblindity of the Rev. Mr. Bruyer's letter. If I am not mistaken, an impartial public is naturally inclined to look over with indulgence the occasional puerilities which may escape an earnest and honest man. But I doubt whether they will extend the same indulgence to the crudities thrown broadcast in the face of two hundred millions of believers in the Church of Rome. Pause awhile, reader. The creed of Catholics is termed by Dr. Ryerson "conscientious convictions manufactured to order." No one better than the Chief Superintendent of Education knew the falsehood of a charge which, besides, is the most outrageous insult offered to Catholics, as rational beings, and believers in a creed which is professed by the greatest geniuses, as well as the most limited capacities. This creed, manufactured to order, was believed by the conquerors of Poitiers, Crecy, and Agincourt, by Bossuet, Fenelon, Massillon, Desportes, Mallebranche, Tasso, Napoleon. It is professed by such weak-minded men as Cardinal Wiseman, and Archbishop Hughes. Many of the most gigantic intellects and profound reasoners of the present day have made their profession of this creed, fit only for brutes, according to Dr. Ryerson: The Schlegels, the Stobers, the Mannings, and the Wilberfores. It is daily embraced by the most intelligent and virtuous. Over five hundred ministers of different denominations, have, during the last ten years, made their solemn profession of these conscientious convictions manufactured to order. I thank most sincerely the independent and noble Editor of the *Leader*, who, in his editorial remarks of the 24th ult., flung a manly