

a par with his candour. We had spoken slightly of his friend and patron Gavazzi, as of a bullock and a blackguard—citing his language, in justification of the epithets we applied to him. "But if Gavazzi be a blackguard," argues our cotemporary, "so must Pius IX, for the latter was once very intimate, and on friendly terms, with Gavazzi; therefore, upon the faith of the axiom—"noscutur a sociis"—as Gavazzi, so Pius Nono." By parity of reasoning, Jesus Christ must have been a traitor and a thief, because He was once intimate, and on terms of the most friendly intercourse, with Judas Iscariot, who also betrayed Him. "Etenim homo pacis mea, in quo speravi; qui edebat panes meos"—says the Prophet Bard—Psalm xl. 9. We advise our cotemporary to overhaul his logic, and see if his conclusion be a legitimate deduction from his premises.

The more bigoted of the Anti-Catholic press of Canada are making a great outcry against the School Trustees of Kingston, in that they have authorised the establishment of a school, taught by the Christian Brothers, subject however, to all the regulations imposed upon all other schools deriving assistance from the public funds. It would indeed be hard to point out the injustice of this conduct on the part of the Trustees, or to show how any injury has been thereby inflicted upon the Protestant portion of the community: and yet the *Globe*, and others, who can see no injustice in compelling Catholics to support Protestant schools, pretend to find in it another encroachment of Popery. Right or wrong, however, it was by Protestant votes that this school, so much objected to as Jesuitical, was established, as will be seen by the following extract from the *Kingston Herald*, which has a very excellent article upon the subject:—

"The resolution appointing the Christian Brothers was carried by good Protestant votes. The four Protestant members who voted for it were Messrs. Agnew, Foster, Callaghan and Duff—one of these four is an Orangeman. Surely these members knew what they were voting for; it is an insult to their intelligence to say that they were blindfolded when they voted. Then why this cry? why this unseemly and bigoted agitation? why this 'awful suspense' as the writer in the *Advertiser* ludicrously says, about the Common Schools? where is the wrong? where the evidence of Catholic encroachment?"

Our cotemporary goes on to point out the natural results of this agitation against one Catholic School. Will Mr. Brown be better pleased with the alternative of "several separate schools?"

"It is to be hoped that the Protestant members of the Board of Trustees will act independently of this agitation, and not permit themselves to do injustice because it may please a knot of bigots and mercenary fanatics. If they do, depend upon it, that the Common School interests of the city will suffer, and their zeal for the suppression of one school because it is taught by the Christian Brothers, will only end in the establishment of half a dozen separate schools, where Roman Catholic doctrine will be taught, and which must exist by an independent school fund. And let it not be supposed that this fund will be small. Why, at the first sweep it would take away more than half the Government Grant—for the money would have to be apportioned according to the attendance of the children, and it is known that the Catholic scholars form the majority of the pupils schools. Then let it be clearly understood that in the events of separate schools, Catholics would escape assessment for school purposes. But why sum up this—the evils to the Common Schools of this city resulting from a break up of the present Board must be patent to every man having education at heart. Before we publish an extract from a cotemporary, we notice an assertion made in one of the city papers, that the Catholics contribute only one tenth of the assessment of the city. This is a palpable falsehood. We could name a half-dozen Catholic firms whose united assessment forms one-seventh, nay one-sixth of the city assessment this year."

The *Toronto Leader* has an excellent article on the Maine Liquor Law. To the assertion that the suppression of the traffic in fermented liquors is the only means of preventing drunkenness, he replies, "by pointing to the benighted peasantry of European Catholic countries, where sobriety and cheap wines and liquors are found side by side. It is not," adds our cotemporary, "the presence of fermented, or alcoholic drinks that causes mischief, but the absence of the habit of using them in moderation." Rightly reasoned. The "benighted peasantry" of Catholic Europe have acquired that habit of "moderation in the use," from the principles instilled into them by the Catholic Church. It is to moral influences, and, above all, to the influences of Catholicity, that we must trust for the reformation of the people. Maine Liquor Laws may make rogues, smugglers, and hypocrites; but they will never reclaim a single drunkard. We give the conclusion of the *Leader's* article, for the sake of the bold stand the writer takes against the modern, slavish, and soul-degrading doctrine, that the will of a majority is to be absolute over the minority; as if the individual had not the right of private judgment against the whole world, as well as against the Church; our cotemporary continues:—

"Does the *Leader* deny the right and the will and the power of the people? one very dogmatic gentleman asks. Sir, we do deny the right of 'the people' to force their idea of righteousness down the throats of any of their number. We do deny the right of 'the people' to render null and void the rights of minorities. We do deny the right of 'the people' to decree what we shall eat, what we shall drink, what we shall wear, and how we shall work—just as we deny the right of 'the people' or our interrogator to say what we shall write upon this very question. And further, we do deny the power of 'the people' to subvert by an act of parliament opinions and tastes which are the growth of centuries, and which will be cherished all the more warmly the moment an attempt is made forcibly to repress them. One word more must be added for the information of the writer addressing us, and it is, that 'the right and the will and the power of the people' to do anything that the aforesaid 'people' may please, is the essence of the worst forms of European socialism. Hence the remark in our first

article, that the principle of a prohibitory liquor law is essentially a socialistic principle. We bow to no such idol.

"The principle, we are reminded, is an old one.—It has been advocated and tried, and tried again and again, before it was dreamed of in the State of Maine." Of course it has. The principle was tried in the times of the Puritans, when Cromwell rebuked it with his strong sense. It was tried in the days of the Covenanters, with what success history tells. It was tried in the infancy of the New England States, and now lies entombed in the dusty records of the antiquated Blue Laws. It was tried in England in the reign of George II., and was abandoned because the prohibition proved a failure. It was tried during the progress of the first French revolution, and gave birth to tyranny more outrageous than that which Mirabeau and Robespierre arraigned. Beyond all, it was tried 'again and again' by the republics of ancient Europe, which enacted sumptuary laws ever and anon, always, however, to abandon them as ineffectual and worthless. Grant, then, that Maine only revived intolerance, and what then? It revived a theory which men had thrown into the lumber-room of the past, as a thing fit to sleep with laws against witchcraft. And this parading of an exploded worn-out thing is commended to Canada by politicians and preachers who claim to have taken all that is progressive under their special care. They imitate the motion of the crab, and call it progress!"

The *Quebec Gazette* asks a question, which was asked long ago—"What is good, and what is true?" and, in despair of receiving a satisfactory answer, claims for himself the "unfettered right of private judgment," to decide. Good! but is our cotemporary ready to accord this right to others? No, he is not; and no Protestant is, ever was, or ever will be. His clamor for the "unfettered right of private judgment" is a piece of cant and humbug on a par with all the other lying pretensions of Protestantism, to liberty and freedom. The "right of private judgment" is a right that is, and must be, if society is to hold together, violated every day. It is violated every time a Protestant judge passes sentence on a prisoner—it is violated by every law enacted by a Protestant legislature—it is violated by every restriction which society imposes upon the passions of the individual. If, in the "private judgment" of the True Witness—Christ were an impostor—His worshippers a parcel of silly fools—His law a miserable compound of folly and fanaticism—fornication commendable—adultery a thing to be practised—obedience to the laws of the land a rag of slavery—loyalty to the Sovereign, an obsolete superstition—would the *Gazette* allow us the "unfettered right" of disseminating, and publicly advocating our "private opinions?" No—he would not; and yet there have been, and are, men who, in their "private judgment," do look upon Christ as an impostor—Christianity a humbug—chastity as a delusion—loyalty and obedience as tameness of spirit. Why then should they be prohibited from exercising their right of "private judgment?" Or is it, after all, a right but to be held in abeyance; to be used as Johnny does the drum which Papa gave him, upon the condition that he was not to beat it? Bah!—When we hear a Protestant prate about—"liberty of speech—freedom of conscience"—or the "unfettered right of private judgment," we know that we are listening to a fool, or a hypocrite. At all events, this is our "private judgment," and as against the *Gazette*, and all Protestants, we claim the "unfettered" exercise of that right.

Our cotemporary also asks—"Have we got in Lower Canada a correct administration of justice?" No, Sir—most certainly we have not, and cannot have, whilst dishonest, jury-packing, and bribe-offering officials disgrace our Courts by their presence, and bring foul shame upon our tribunals by their villainy.

The *Herald* of Monday publishes a letter dated the 9th instant, from the Committee of Vigilance to the Hon. M. Morin, in which the writers complain of the inaction of Government, and once more call upon the authorities for an explicit declaration of their intentions with regard to instituting proceedings against the parties implicated in the affair of the 9th of June.

CHINESE PROTESTANTISM.

It was announced lately, with many a flourish of trumpets, and with much beating of "drum ecclesiastic" that the Chinese insurgents were real good Protestants; worshipping God after the fashion of the Holy Protestant Faith. This is in so far true that they are most certainly not Catholics; and therefore, in one sense of the word, are Protestants or Non-Catholics; but it seems now, however, that the Saints in England are getting somewhat ashamed of their allies. Chinese Protestantism is considerably below par at Exeter Hall, even the *Times* admitting the "fanaticism and imposture in the religious cry raised by the insurgents," who, "while they profess to venerate the religion of Jesus Christ, do not scruple to call their own leader the 'Younger Brother of Our Lord,' who, they say, came down from Heaven for the instruction of mankind, in the 'Ting-Yew year, 1837. This 'Younger Brother of Our Lord' and leader of this new Chinese Protestant sect, is known by the title of 'TAL-PING-WANG,' which being interpreted, means the 'Prince of Peace.' Well it must be admitted that, like misery, Protestantism acquaints a man with strange bed-fellows, or rather co-religionists. We wish our evangelical brethren joy of their Chinese Protestant converts.

We were in hopes that the Rev. Eleazer Williams's hoax was at an end; and that having served the purpose of obtaining a notoriety at first starting, for *Putnam's Magazine*, the silly story would have been allowed to drop. It seems however that this Williams is about to publish a work in support of his claims to the throne of France. If Mr. Williams wants any family details, he had better come to Caughnawaga, where he is well, if not very favorably, known. There are reasons, however, why the Rev. and would-be-thought royal personage should keep away. He has a character of his own; amongst his brother Indians, and not a sweet one. His mother swears most positively to the falsity of the story of his being an adopted child; claiming him as her son, though certainly a son who does not do her, or her kinsfolk, any credit.

PROVINCIAL PENITENTIARY.

The "Report of the Inspectors of the Provincial Penitentiary, for the year ending on the 31st December, 1852," has been published. As we shall probably have to refer to this document at a future period, we will for the present confine ourselves to gleanings therefrom for the following statistics:—

The total number of convicts remaining in the Penitentiary, on the 31st of December, 1852, was 463, of whom 16 were soldiers confined for offences against military discipline.

The total number of convicts committed to the Penitentiary during the year 1852, from the whole Province, was 138. Of these, Lower Canada, with a population of 890,171, furnished 38; and Upper Canada, with a population of 952,004, furnished 100. Of these 138 convicts, 60 were Catholics, and 78, Non-Catholics; the latter belonging to the following sects:—

Anglicans,	45
Baptists,	3
Methodists,	18
Presbyterians,	11
Unitarians,	1
Minor Non-Catholic sects,	1
	78

Deducting the 16 soldiers confined for military offences, we have 447 remaining as the total number of convicts in the Penitentiary on the 31st December last; of whom 176 are put down as Catholics, and the remainder, 271, as belonging to the following Non-Catholic sects:—

Anglicans,	169
Baptists,	1
Methodists,	50
Presbyterians,	30
Unitarians,	10
Minor Non-Catholic sects,	10

From these statistics, we learn that 914,560 Catholics have furnished, during the year, 60 convicts to the Penitentiary—and 937,250 Protestants have furnished 78; and that whilst the Catholic and Non-Catholic portions of the community are almost equal in point of numbers, the latter supplies by far the greater portion of our criminals at present confined in the Penitentiary—the numbers being 271 to 176.

THE FREE SPEECHERS AGAIN.—A few evenings ago a cowardly and disgraceful insult was offered to the wife of a soldier of the 26th Regiment, in this city. While returning from a grocery store, she was stopped by a band of ruffians, one of whom grasped her by the arm, and cried—"you d—d b—h, do you belong to the bloody Camerons?" The poor woman, though awfully frightened, had sufficient presence of mind to say she did not, upon which her captor released his hold and exclaimed—"Good for you by G—d!" How and when is this disgraceful rowdiness to be put down? Connivance at such outrages is tantamount to participation; and those not openly against the perpetrators are with them. We took occasion last week to make a few remarks on the attacks on the men of the 26th, but it never entered our minds that there were in our community a wretch so craven as to assail or insult a woman, the more especially as the softer sex have always been the invincible advocates of "freedom of speech."

At a meeting of the City Council on Saturday evening last, a letter from the Hon. Charles Wilson was read, in which that gentleman tendered his resignation as Mayor, on account of pressure of business, which prevented him from giving his time to the important duties of the office. The Committee appointed to inquire into the circumstances connected with the mutilation of the Mayor's portrait reported its inability to discover the offenders. On the motion of Mr. Papin, a reward of £50 was offered for the discovery of the destroyers of the portraits of the Mayors; but the proposition that they should be restored at the expense of the Corporation was negatived.

The *Patriot* publishes a letter under date the 12th inst., in which we read that the following Resolution was lately submitted to the consideration of the Catholic Institute of Toronto. Strange to say, we find no mention of the circumstance in the *Toronto Mirror*:

"That whilst deprecating State support to any Church in a mixed community, as an evil greatly to be deplored, we must, under existing circumstances, resist the re-opening of the Clergy Reserves at the wish of a restless minority of the people, as being subversive of rights acquired by Royal grants, Provincial Parliament," &c. &c.

It is rumored that there is to be a short Parliamentary Session in the month of November, specially devoted to the "Seigniorial Tenure," and "Clergy Reserves," questions.

MINISTERIAL CHANGES.

Secretary's Office, Quebec, Aug. 17, '53.

His Excellency the Governor General has been pleased to make the following appointments, viz:—

The Hon. James Morris, to be Speaker of the Legislative Council of the Province of Canada, in the room and place of the Hon. René E. Caron, appointed a Puisné Judge of the Superior Court for Lower Canada.

The Hon. Malcolm Cameron, to be Post Master General of the Province of Canada, in the room and place of the Hon. James Morris, appointed Speaker of the Legislative Council of the Province of Canada.

The Hon. John Rolph, to be President of the Honorable the Executive Council of the Province of Canada, in the room and place of the Hon. Malcolm Cameron, appointed Post-Master General of Canada.

Mr. Sicotte has been named Commissioner of Crown Lands.

We request the attention of our readers to the advertisement on our seventh page of Train & Co's. Boston and Liverpool Line of Packet ships. The upright and honorable integrity of this Company, their strict attention to the care and comfort of passengers, and the expedition with which they despatch emigrants to all parts of the United States and Canada, are testified to by the emigrants' truest friends. The Right Rev. Bishop of Boston, "from personal knowledge," declares "that implicit reliance can be placed on the integrity of this Company." One of the greatest advantages of the Company is, that, on the arrival of every Packet, prepaid passengers are despatched to their friends without an hour's delay. Persons in the United States and Canada sending for their relatives should mind well to have them come out by Train & Co's. Line.—See Advertisement.

The Legislature having rejected the St. Hyacinthe Cathedral Bill, Mgr. Prince has appealed to the good people of his diocese for aid to erect a Cathedral and Episcopal residence. On Monday, 15th inst., a deputation of respectable and influential gentlemen waited upon his Lordship, and laid before him a subscription list amounting to about £4,000. Among the subscribers are the following:—J. Bistodeau, £700; Mgr. Laframboise, £250; Mr. Laframboise, £250; L. A. Dessaulles, £250; G. C. Dessaulles, £100, (these two gentlemen have also offered his Lordship 12 building lots); Mgr. Dessaulles, sen., £150; M. Buckley, £100; F. Cadoret, £100; L. Boivin, £100; J. B. St. Denis, £100; D. G. Morrison, £100; M. Plamondon, £100, and several others from £50 to £25. This subscription is made on the express condition that the Cathedral and Episcopal residence be erected within the limits of the town of St. Hyacinthe.

The *Tablet* announces the safe arrival at Dublin, on the 29th ult., of the Rev. E. P. Roche, of Prescott, C. W. Our Prescott friends will be glad to hear that their beloved pastor was in the best of health and spirits.

DISTINGUISHED ARRIVALS.—We notice, amongst the arrivals at the Donegana Hotel, Archbishop Hughes, Archbishop Bedini, Nuncio to His Holiness the Pope, and the Rev. John Virtue, of London.—*Herald*.

His Excellency the Governor General left Quebec for Halifax on Tuesday. General Rowan will officiate as Administrator during Lord Elgin's absence.

Mr. Stephenson, the great civil engineer, was entertained at a public dinner on Friday evening last. The banquet went off well, with the greatest order and sobriety.

The editor of the *Quebec Chronicle* speaks of the prospects of the gold diggers at the Chaudiere in glowing colors. The occupation of the miners consists principally in "damming the river and blasting the rocks"—a singular, not to say a blasphemous proceeding. Our army swore terribly in Flanders, but scarce so hard as this.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Wellington, D. Coonan, 12s 6d; Miramichi, Hon. J. Davidson, £1 17s 6d; St. John's, J. Rossiter, 12s 6d; Alexandria, A. McDonald, 12s 6d; R. Mulholland, 5s; Bloomfield, D. Duggan, 6s 3d; Peterboro, T. McCabe, £3 15s; Carleton, Rev. J. Paquet, 12s 6d; N. Augusta, E. Breen, 6s 3d; L. Orignal, Rev. Mr. Cooman, 7s 6d; Boucherville, A. Doye, 6s 3d; Grenville, Rev. Mr. Byrne, £1 5s; Quebec, J. Ryan, 12s 6d; Stanfold, Rev. A. Racine, £1 17s 6d.

The *Quebec Chronicle* of the 22nd instant says:—"The weather for the past few days has been very changeable. Great quantities of rain have fallen, and the evenings and mornings are now cool. In several parts of the country there is still hay to get in. Harvesting has commenced in several places; but the late rain has done a great deal of damage to the grain crops; on rich soils it has beaten it completely down, and the rust or blight has commenced upon it. Those upon light, poorer soils have a better appearance, and it is said the yield will be good. The wheat is reported to be an average crop on all well prepared soils. The potato disease is still progressing. The fields are becoming quite black in many places, and in some instances the tubers are attacked. All other field roots have a fine appearance. Orchards look well, and promise an abundant crop. Our markets continue to be well supplied with all kinds of farm produce at moderate prices."

The Peterboro' *Dispatch* states that in that neighborhood spring wheat will turn out better than was expected. It will be "a full yield" there. Other spring crops are light.

SELLING LIQUOR ON A SUNDAY.—The Court of Queen's Bench has decided that Municipal Corporations have not power to prohibit the sale of intoxicating liquors on Sunday. The question came before the Court during its late sittings, on an appeal from the tavern keepers of Paris against a decision of local magistrates, fining them for selling liquors on Sunday. The magisterial decision was founded upon a municipal by-law prohibiting tavern-keepers from giving refreshment to travellers on Sunday, and ordering them to shut up their bars. Chief Justice Robinson delivered judgment to the effect that, though municipal bodies may legally obtain that a bar-room shall be closed during Sunday to prevent tippling there, they have not the right, under law, to prohibit the use, in an inn, on Sunday, of anything which may be legally purchased there on other days. In consequence of this decision, the Town Council of Galt have repealed the prohibitory by-law which they had also enacted on this subject. It is to be presumed that the Municipal authorities of Toronto will of necessity take the same course. It is plain that the prohibitory by-law now in operation in the city cannot be enforced after this decision of the Chief Justice.—*Toronto Leader*.

MELANCHOLY AND AWFUL ACCIDENT IN LOUTH.—A melancholy accident occurred at the Sixteen Mile Creek, in the Township of Louth, on Saturday last, which resulted in the death of two men, Wm. Richardson and James Craig. It is stated that some of the contractors of the Great Western Railroad laid a line of rails up the face of the mountain, in order to bring stone down for the railway works; but it seems not to have been very secure. On Saturday last, two trucks were running down with terrific velocity, on the foremost of which, in addition to some huge masses of stone, were Richardson, Craig, and a third person, whose name is not given, this third person felt that the rails were yielding, and with much presence of mind, jumped off and escaped. He had scarcely cleared the car, when one of the wheels of the car gave way, and it fell between the rails, and catching on one of the sleepers, was held there. The other car, second or two after, rushed upon it, struck it with prodigious violence, and upset, hurling the huge blocks on the top of the poor fellows of the first car. They were both killed instantaneously, and their bodies terribly mutilated.—*Toronto North American*.

Died.

In this city, on the 19th instant, L. J. Harkin, Esq., (of the late firm of Bernard, Harkin & Co.), aged 34 years.