

junctions of their Liturgy as binding upon them in consequence. We hope that the *Quebec Chronicle* will pardon us the liberty of which we have been guilty in criticising his ecclesiastical history; and that he will not feel offended, if we recommend him for the future not to write upon topics of which he is evidently profoundly ignorant. In short, we would advise him to study the history of his own Church, before attempting to enlighten his readers upon the customs of Romanists; and to remember that, if it is no disgrace to a Protestant journalist to be unacquainted with the ritual of the Catholic Church—it is very silly of him to parade his ignorance before the world; or to attribute to a deceased Pope the "establishment of a Festival" which was universally observed centuries before his birth.

POPISTH IGNORANCE.—At times Protestants cannot hold betraying a slight misgiving as to the truth of their favorite charge against Romanism—that it is hostile to the diffusion of education, and indifferent, if not averse to the support of learning; and that but for the Glorious Reformation, the world would still be sunk in darkness—minus Universities, minus Colleges and Common Schools, minus everything. Facts however are stubborn things; and the fact that almost all our educational institutions now existing in the Old World are the work of Popery, and that the only effect that the introduction of Protestantism has had upon them has been to impair their usefulness, elicits the following very remarkable admission from the *Montreal Herald*:

"It may well be doubted whether the two great Universities of Oxford and Cambridge excellent though they be in many respects, have penetrated English society with their influences, as completely as they would have done, if their support depended as much upon the living age, as it does upon the endowments of William of Wykeham, Cardinal Wolsey, and the rest of the benefactors, for the souls of whom the Protestant gowsmen ought still daily to offer up orisons."

There are a great many other things Protestants ought to do; but having stolen our Catholic Institutions, they, of course, deem themselves released from the obligation.

The *Montreal Witness* complains that:

"The number of cases of death through intemperance is fearfully great. We learn, he says, from a gentleman recently returned from journey through Canada West, that intemperance is distressingly prevalent in almost every place which he visited."

Thank God, this cannot be said of Eastern or Popish Canada; whose inhabitants are pre-eminent amongst the people of this continent for their chastity, sobriety and honesty. Spite of the efforts of our Proselytisers, our French Canadian population is not as yet Yankeeified, Protestantised or demoralised as is that of the Upper Province. May God long preserve our people from the contagion of Yankeeism, and Anglo-Saxon Protestantism—if their fruits be those described in the above paragraph from the *Montreal Witness*.

The *Montreal Herald*, and *Argus* condemn heartily the line of policy pursued by Mister George Brown in U. Canada; and amongst the Reform journals of that section of the Province there are many which disclaim all connection with the arch-fanatic, who if he had the inventive genius, as he has the unblushing mendacity of Titus Oates—or the bull headed honesty, as he has the bigotry of Lord George Gordon—would renew in Canada the horrors of the "Popish Plot" of the days of King Charles the Second, and the "Broad Protestant Principle Riots" which in the last century disgraced England. The following we clip from the *Norfolk Messenger*, as a valuable protest against "George Brownism," or "Titus Oates-ism" in Canadian politics:

"Dropping metaphor, we deem it our duty to tell Reformers plainly that persistence in the course marked out for them by the Sir Oracles of the party can result in nothing short of its entire discomfiture. They are striving with all their might to poison politics with so called religious admixtures, and to render every man and every principle and every object subservient to baneful Sectarianism. Instead of arguments based upon considerations broad and rational, they give to us the pitiful sophisms of fanaticism, instead of appeals to principle we have appeals against Guy Fawkes; instead of a line of policy calculated to bind in devotion to a common cause Reformers of every hue and every creed, we have a string of shallow pretences, falsifying history, discarding experience, and tending utterly and forever to alienate the sympathies and support of all who are unable to fall down and worship the Sectarian Jugger-naut. These blind leaders of the blind, humbly imitating the American Know-Nothings, would force the world back to the era in which "toleration" was confounded with true religious liberty. They graciously promise, forsooth, to "tolerate" views different from their own. They trample on the consciences of Lower Canadians; and then mingling imprudence and folly, they turn their faces Westward and claim the liberals of Lower Canada as their allies. And to crown all, they spit in the faces of thousand of Western Reformers, and then indite lachrymose ditties on the necessity of forbearance and union.

"The absurdity of the course is obvious. To seek materials for agitation now-a-days amidst the questionable reminiscences of the Gunpowder Plot—to invest with 'stalwart' proportions as a horrible entity, the wicked rascal whose straw-stuffed carcass has for a generation been consigned to the care of fun-loving urchins as a pretext for Fifth-of-November sport—to substitute solemn homilies for squibs and crackers, and heavy nonsense for blazing bonfires; to do all this and more, and then to wonder that the people of the West put their hands into their pockets quietly, and laugh at the whole business as a joke, is surely to reveal a larger measure of credulity and conceit than has fallen to the lot of the average of public men.

"The injustice of the proceeding is quite as manifest. In the dark days of Family Compact who struggled more intelligently, more consistently, more effectually than they who are now insulted and proscribed? The battle for popular government was fought by men of all shades of faith—every advance which Canada has made has been effected simply and solely through political agencies, with Protestant and Catholic, Irish, Scotch, English, French, and German, standing and struggling shoulder to shoulder—and her amazing commercial prosperity is the product of

their common toils and enterprise. Having gained advantage ground, is it fair now to decry any who helped to obtain it? Is it right now to spurn and insult men who did their full share in the hard fight for political freedom and religious equality? Is it just now, to deprive long-tried coadjutors of their proper share of advantages—to rob them socially and politically of their just consideration in the state—and to lessen their interest in the heritage of our common country? We respectfully submit that to do this to set aside everything akin to equity; and yet all this and more is involved in the success of sectarian warfare.

"The impolicy of the proceeding, too, is on a level with its absurdity and injustice. The general result of the recent elections for Legislative Councilors is pregnant with meaning; and the West Middlesex meeting of last week is not a whit less significant. These events prove what every politician of ordinary sagacity knew already. They show that if you bully men on one day, you must not expect them to rally to your support on the next. They show that you cannot insult a man without forfeiting all claim to his forbearance and his friendship. They show that to reduce political principle and party purity to the position of mere scape-goats for the advantage of sectarianism, is to drive all politics from the field, and to convert party into an object of unmitigated abhorrence. They show, lastly, and above all, that the late manifestations of fanaticism in the Reform ranks seem likely to split the Reform party into fragments, and to add immensely to the real practical strength of the present government."

On Wednesday morning the English Protestant church in Notre Dame Street was discovered to be on fire; and, spite of the arduous exertions of our gallant fire brigade, ably seconded by the men of the 39th regiment, in a few hours the whole was destroyed. The flames communicated to Mr. Mussen's store, but were soon extinguished. Some damage was also done to the buildings belonging to the Congregational Convent.

The property was well insured, but the loss of the organ, the finest in British North America, is much regretted. It is supposed that the fire originated from some of the stove pipes.

TO CORRESPONDENTS.—Yes. All secret societies—that is societies whose members are bound by secret oaths, or recognise one another by means of secret signs and pass-words—are condemned and abhorred by the Church; neither can any Catholic, upon any pretence whatever, become, or remain a member of any such association. All persons belonging to such societies are, *ipso facto*, excommunicated, and cannot approach the Sacraments of the Church without incurring the fearful guilt of Sacrilege.

We are informed that No. 4 Rifle Company (Captain Devlin's) intend giving their first ball on Tuesday, the 3rd of February next, and we may add that we have good reason for believing that the officers and men are determined to make it a grand affair.

We have received from Mr. John Lovell, a copy of "Montreal in 1856," being a second edition of the Celebration Pamphlet. Those who were disappointed in getting a copy of this work during the Railroad Celebration, had better secure one at once. It is a valuable document, and it is likely to be much sought after.—It is printed in Mr. Lovell's usual neat style.

We have to acknowledge the receipt from the Messrs. Dunigan of New York of a pamphlet, entitled "Reflections and Suggestions in regard to what is called the Catholic Press." His Grace strongly reprobates the disgraceful practice of making political capital out of religion, and the interference of lay editors with the duly authorised pastors of Christ's Holy Church:

"The heading of our article implied that we should offer suggestions as well as reflections in regard to what is called the Catholic Press. This we shall do with great diffidence; but so far as depends on us, with a determination that they shall not be disregarded, at least in reference to the spiritual interest of our own diocese, and of the people committed to our care. 1st. We advise that Catholic periodicals abstain from everything having even a tendency to infringe on the regular ecclesiastical authority, by which God has been pleased to appoint that his Church should be governed. That they shall not presume to draw odious comparisons and publish them, between the clergy of one section of the country and those of another; that they shall not arrogate to themselves the position of oracles or umpires, to decide where is merit and where is demerit; that they shall not single out a clergyman for premature panegyric, simply because he is a patron of this or that journal, whilst they pass over in silence other clergymen, oftentimes of more than equal worth. In short, that they be careful in regard to every topic of this kind.

2d.—We respectfully suggest that if they are religious papers, Catholic doctrine and the politics of the country be not blended together in the same columns; for too many of them have exhibited great industry in scattering the seeds of Catholic doctrine in the spring-tide, and unfortunately for the honor of the creed which they profess to serve, have been seen with equal industry among the reapers, not of religion, but of politics, in the time of harvest. Of course, individually, editors as well as clergymen have a full right to cherish and express and exercise their political opinions in regard to all public questions. But a political paper ought to cling to its profession; and we say the same of a religious paper, especially a Catholic journal. If it be a Catholic journal, political partisanship should be scrupulously excluded from its columns. It is only when these papers exhibit a disposition to realise an amphibious life—now Catholic, and now political—that they become dangerous in the estimation of the American people, who cannot, it appears, get over the notion that because they are partly Catholic, their politics are suggested or dictated by the ecclesiastical authorities of the Church.

3d.—We would say that the Church has no politics; that an editor in his department, even whilst professing to promote the interests of religion, should remember the immense responsibility attached to his position. It is much greater than that of the merchant who deals in material things."

The Queen has been graciously pleased to invest the Sultan with the Most Christian Order of the Garter. At this even the *Times*, whose stomach is of the strongest, can scarce conceal his disgust; though "England is"—according to him—"the first Mussulman Power"—and though in the remote East, the Chinese Empire is "convulsed by doctrines borrowed from our Missionaries." This is a candid avowal that the horrors of the civil contest now, and for some time raging in China, are the product of British doctrines, and Protestant Missionaries.

THE "TIMES" ON PROGRESS.—It is not often that the Catholic journalist can give his unqualified approbation to anything that appears in the columns of the *Thunderer*. The truth of the following passage, in which the writer so clearly, and so forcibly points out the tendencies of modern Protestant civilization, must commend itself to every honest and intelligent mind:

"Yes—this is all that the discoveries of gold, commercial prosperity, material progress, increased productivity, physical civilization, economic science, have as yet brought us to—wars, and rumors of wars, civil commotion, financial derangements, a state of society in a large section of America that seems to threaten to change earth into a pandemonium or a mad-house; an increase of crime in Europe that is absolutely appalling, and mercantile morality so low, as to menace the destruction of credit, and all reliance on mutual good faith among the middle classes of society. Nor do we hesitate to add that the more materially flourishing we may become under our existing social economy, the more we shall morally retrograde, until our ethical depravity shall prove to us that individual virtue is the most commercially and politically valuable of all commodities; that what Bonaparte called "morale" is at the foundation of all State power and wealth; and that not more spiritually than physically is it true that "righteousness exalteth a nation." The whole aspect of the civilized world is at this moment "a mote to trouble the mind's eye." It is not institutions or forms of government, finance or political economy, the science of exchange, production or distribution, that is the chief concern of the age. The inner life of society has been neglected; the spiritual economy of nations has been a consideration altogether postponed to far inferior objects; the domestic relations of citizenship have been disregarded, as they affected the happiness of States—and the moral attainment of peoples has been left out of the science of Government. It is clear to all men who analyse the powers of the true happiness of States, that the great mission of our time is, that, not so much of our political regeneration, State power, or economical prosperity, as of social reform and moral elevation. Schools there are enough in the United States, but what are their fruits?"

THE SEPARATE SCHOOL GRIEVANCE—ANOTHER WARNING TO SADDLEIRITES IN GENERAL, AND MR. BOWES IN PARTICULAR.
To the Editor of the True Witness.

Toronto, Dec. 8, 1856.

DEAR SIR—The people are not after all, thank Heaven, to be misled by the miserable and cowardly plea of expediency. The Resolutions of the London Catholic Institute—the recent action of the Bishop of Bytown—the call for re-organisation made by one "R. S." in the last *Mirror*—these and other occurrences, not less significant, demonstrate that the tide of popular indignation has set in strongly against the Sankeyism which resulted in the abandonment of poor Bowes' Bill at the last Session of Parliament.—But there is another event, dating no farther back than Friday the 28th ult., which for applicability to the "vexed question" that recently disturbed Ministerial equanimity, has not yet been equalled. In its annoying proportions, one of our representatives in Toronto will see written upon the electoral walls the *Manc Theel Phares* of his condemnation. He has been tried, and found wanting; and it is the hand of one whom he and his Saddlerite advisers neglected, as of no weight or influence, that has written this dread mural inscription. How and where "another warning" has been given, I hasten to inform you in time for your next publication.

On Friday se'night, a placard, placed upon the walls, announced to our citizens that a meeting of the electors of St. David's Ward would be held that evening in a public-house, Parliament street. In accordance with this notice, a goodly number of her Majesty's lieges assembled; a slight majority of the meeting being Catholics, amongst them your correspondent. Several copies of the independent Catholic journal in this city were handed round and commented upon; from which comments I learned that a cool reception was being prepared for Mr. Bowes—our co-religionists being roused by the following extracts:

"As to a certain other one of the candidates, it is more than probable that he will have an opportunity of observing how exceedingly popular is his abandonment of a measure [the Amendment to the Separate School Act] which was entrusted to his care last Session. There is no fear in this case of one George Brown going into power; and "Saddlerism" will receive a sharp rebuke. We said last July that an explanation would be demanded, and it will."—*Mirror*. Some of our chief Saddlerites, one lawyer, one literary scrivener, one merchant, and two officials, were present; and, in due time, the meeting opened, with Mr. Beatty, one of the Saugeen candidates, and proprietor of the Protestant organ, in the chair. Mr. O'Donohoe addressed the meeting; and Mr. Bowes, after a while, essayed to obtain a hearing, but could not succeed. His usual opponents hissed him; he looked round imploringly to the left, and where the Catholics were concentrated: he actually begged them to interfere; they had obtained him a hearing before; but there was no response. His "Irish fellow-countrymen" either joined in the cry against him, or turned their backs. One gentleman, who is a pretty active hand at electioneering, and who knows the feelings of his fellow-Catholics, broadly told him to make himself scarce. And amidst one universal storm of hissing, and loud laughter, he was virtually thrust out of the room. This too, be it remembered, in St. David's Ward; where, at the last Municipal elections, he was saved from defeat by the unanimous and gallant polling of the Catholic voters on the second day. It is to be hoped that Mr. Bowes may not be so blind, as a certain other illustrious personage who was once placed in a similar position; but that he will cut his coat according to the cloth, and betwixt himself of his treatment on this occasion, when the Amendment to the Bill of '55 is again brought forward.

The result of this meeting is the more gratifying, as it decides the amount of influence for evil which the Saddlerite clique exercise in the St. Paul's suburbs; and as St. Paul's is the most Catholic portion of the city, it is a pretty clear indication of the general feeling of the people. The vote of the City of Toronto is one-third Catholic; and with the assistance of a very small party of Protestant politicians, we can return our man. Mr. Bowes, knowing this, stoutly resisted the request of the Ministry at the last Session of Parliament, to surrender his Bill; and he introduced it at first in a complimentary manner against their consent. At length, however, a certain paper was purchased; and one of the Ministers called upon Mr. Bowes to follow its advice. Still he refused. Finally, five of our citizens (in expectation of high places) aided Ministers, and assured Mr. Bowes that the people differed widely with the Bishop, and wanted no Amendment to the Bill of '55. On these assurances, Mr. Bowes, at the eleventh hour, refused to bring forward his Bill; and when the matter came up in the hands of Mr. Felton, he voted against his own measure! He has now his reward; he knows now who lead the people—Serrillity and Ministers, or Justice and the Bishops.

To the Editor of the True Witness.

Kingston, Dec. 3, 1856.

DEAR SIR—The Apostle says—"let all things be done decently and according to order"—1 Cor., xiv., 40; and taking this Commandment literally, the Catholic Church has always endeavored to maintain decency and order in her services; by enjoining that they be performed—not according to the fantasy of

every individual, but—in one uniform manner; as thereby only, could the apostolic precept of "order" be fulfilled. It is with this object that the Church has prescribed to her ministers the observance of a number of particulars, which, to the superficial may appear indeed minute; but which, as conducive to "order," are in the eye of the philosopher, of great importance. The "Cereemonies" of the Church are the machinery by which she secures that "all things be done decently and in order."

This does not suit the taste of our Protestant brethren generally; amongst whom an irreverent "off-hand" manner of addressing the Deity, is esteemed satisfactory evidence of spirituality in religion; and thus it often happens that, in Scotland especially, one hears the minister treat Almighty God with as little respect as if He were an intimate acquaintance with whom it were scarce necessary to stand on ceremony. I dare say you must have heard the story of the West of Scotland minister, who, after praying at a great rate for three consecutive Sundays for dry weather, at last gave it up in despair; and who, as he stood in his tub or pulpit, on the fourth Sabbath listening to the storm pelting away as hard as ever, exclaimed in disgust—"Eh, Eh,—rain away, rain away, gude Lord, and see what mickle thanks ye'll get frae the puir folks then." The story may be apocryphal; but it is admirably illustrative of the style of Presbyterian worship, and of Protestant aversion to religious ceremonies.

Of this exaggerated "Spiritualism" of which Protestants boast, I found an amusing specimen in a copy of your *Montreal Witness* of some weeks back. The good man is dreadfully shocked, it would appear, at the "onward march of Rome from a Spiritual Gospel to the dead forms of superstition;" and groans bitterly at the sight of a little treatise upon the "Cereemonies of the Church of Rome" lately published by your excellent Bishop, who is desirous of complying in his diocese, as closely as possible, with all the prescriptions of the Roman Ritual. The minuteness of the details to which Mgr. Bourget condescends in this treatise seems to provoke the silly mirth of your "spiritual," not spiritual cotemporary.

It so happened however, that only the other day I came across a book, full of details very similar to those which the *Montreal Witness* finds so objectionable in Mgr. Bourget's work. Would you believe it Mr. Editor! In this book, which seems to have been written more than three thousand years ago, and to have been in part dictated by One Who descended amidst flames of fire upon a mountain called Sinai—I found the most minute, and most unspiritual instructions about rites and ceremonies, incense and incense pots, "man millinery," and "Aaron's linen breeches."—Ex. xxviii., 42. Surely, I thought within myself, the critic of Mgr. Bourget's work cannot be aware of the existence of this book, or he would include it in the same condemnation.

I therefore thought Mr. Editor that I would take the liberty of writing you these few lines, in order that you might call the attention of the *Montreal Witness* to the fact that—if the details of the Roman Cereemonial as given by Mgr. Bourget be frivolous, puerile, and superstitious—those given by the great Lawgiver of the people of Israel are fully as much so; but that, if "man millinery," and "linen breeches" are matters which He delivered His people from the hands of their enemies, did not deem beneath His attention—so also may a Popish Bishop, without thereby justly exposing himself to ridicule, prescribe in what manner shall they be clothed, to whom is committed the charge of officiating at God's Holy Altar. Perhaps this reflection may induce your cotemporary to be more merciful for the future in his treatment of "Romish Cereemonials," seeing that they bear so close a resemblance to "Cereemonies" appointed by God Himself, in order that, in His Service, "all things might be done decently and according to order."

Yours sincerely,

A. B.

To the Editor of the True Witness.

Rawdon, 25th Nov., 1856.

SIR—Permit me, through the columns of the *True Witness*, to notice a leading article which appeared in the *Montreal Argus* of the 19th instant, on the celebration of Guy Fawkes' day at the village of Elora, and announced as the great Protestant demonstration, under the patronage of George Brown & Co. I remember, when a little boy, living in the Northern district of Ireland, how I used to be animated on that day—the Fifth of November—as well as on the anniversary of the opening and shutting of the gates of Derry, by the Apprentice Boys; and how the country was roused with the martial sounds of the life and drum, to the tune of "Croppies Lie Down." In those days I was quite familiar with Guy's comely form, though I always regretted to see the torch applied, as there was too much of the fun; but little did I think that such Tom-foolery would ever offend the eye or ear on this side of the Atlantic. The notice taken of that display of fanaticism by the *Argus*, is indeed highly creditable to that journal; though no doubt the editor is as true a Christian, and as good a subject as Mister Brown of the *Globe*. The candid remarks of the editor of the *Argus* show him to be a man to be trusted, and worthy of imitation by all journalists professing a spark of liberality.

The country must have lost much of the element which fosters religious bigotry, by the suppression of Mr. Brown's speech on that occasion. No doubt he held forth strongly on the defective faculties of Sir Robert Cecil, Secretary of State, and James's Prime Minister in 1604; no doubt he dwelt at length on the odious conduct of the Catholics of those days—on the inspiration of F. Tresham when he penned the famous letter to Lord Montagu; and on the wickedness of Catesby, Piercy, and the other victims of Protestant vindictive fanaticism—men who, if guilty of the plot attributed to them, were, as Hume says, more fit for bedlam than civilized society. No doubt, under the auspices of Mr. G. Brown, Guy was paraded before the meeting—lantern and tinder box in hand; but I wonder if the presiding genius of the Elora celebration alluded to the famous deeds of our modern Non-Resistors, who, in 1849, marched from the Champ-de-Mars without even cloak or lantern—and set fire to the Parliament House, driving the Speaker from the chair, and compelling the Members to seek safety in flight.

The *Argus* was not brought up in the same school with George of the *Globe*, or he would see further into the matter; neither may he be so well acquainted as the latter with State secrets. How does the *Argus* know that a Cecil may not be found in our Cabinet, to brand in these days with infamy and treason, the Catholics of Canada, for daring to demand equal rights? Does he not know that two very important measures occupy the public mind at present—that is, the attempted "Ecclesiastical Incorporations' Bill," and the "Separate School Question?"—and that, according to the teachings of the *Globe*, the flame of dissension should be fanned and kept alive, so as to consume any measure wherein justice is intended towards Catholics? I would not be surprised, before Parliament quits the precincts of George's good city, to see another diabolical plot got up by Brown & Co.; and designed to furnish the world with fresh materials for bigotry and hatred against their fellow-men, providing they are "Romanists."—I remain, Mr. Editor,

A BUSEMAN.

NEW CATHOLIC JOURNAL.—It is rumored that, on account of the defection of the *Journal de Quebec*, which from being a Catholic journal has changed sides and become a ministerial organ, it is in contemplation to establish another newspaper, independent of all parties, and entirely devoted to the Catholic cause, in the French language. This is well. When an avowedly "Catholic" paper changes to a ministerial back, another advocate of the good cause should be started. By this means treachery and servility would be made a losing game.—*Toronto Mirror*.

SERIOUS COIN.—As there are a great number of spurious five franc pieces in circulation, the public should be cautious in receiving coin of that description.—*Herald*.

NOBLE CONDUCT.—By the heroic exertions of Mr. James Bischo, Schoolmaster, at River St. Pierre, Lower Lachine Road, two boys named Conroy were rescued from a watery grave. On Tuesday last, while they were amusing themselves sliding upon the ice in front of the school-house, about three acres from the bank of the River, it gave way, and one of them went through. Mr. Bischo, who was fortunately on the road at the time, no sooner heard their cries and saw them, than he ran to an adjoining fence, from which he took a rail, and, at the risk of his own life, placed it across the opening in the ice, giving them instructions to hold on to it until he procured another person, with this and the assistance of another person, who now came to their rescue, they succeeded in dragging the boys to the bank, which had to be done with the greatest caution as the ice bent under them at every step. Mr. Bischo is certainly entitled to the medal of the Human Society.—*Transcript*.

CAPTURE OF BURGLARS.—The burglary recently committed at the dry-goods store of Mr. Louis Morel, Crown Street, St. Rochs, having put the Police on the alert, a hint was received on Wednesday last that articles of wearing apparel were being disposed of, under suspicious circumstances, in a house of ill-fame, in the Suburbs, and a constable was sent to apprehend the vendor. Policeman Ennis went to the house, and took into custody a young man named Antoine Jolin, who was endeavoring to sell two Canton crape shawls, silks, gloves, &c. Prisoner was conveyed to the station, and he there frankly admitted, that the burglary at M. Morel's was committed by him and one Prosper Falardreau, the latter, he said, being the party who opened the shutter and entered the store. Falardreau was soon afterwards discovered in a house of ill-fame, and secured by detectives Baker and Courtney. A portion of the property stolen from M. Morel, in the shape of pieces of silk, velvets, cloths, &c., to the amount of from £25 to £30, was subsequently found in the dwelling of one Edouard Fiset, where Jolin boarded, and at his mother's residence. It was also ascertained that the crape shawls belonged to Miss Donaghu, St. John Street without, whose house was entered by thieves about seven weeks since, and other articles, and £5 in cash, abstracted. The accused, and Fiset, the receiver, were brought to the Police Office yesterday, and remanded for further examination. Jolin is a tailor by trade, and has already been imprisoned in the Penitentiary; the other prisoners were not known to the Police. The exertions made by Mr. Russell, and by Detectives Baker, Courtney and Murphy, to discover the perpetrators of the burglary at M. Morel's deserve to be specially mentioned.—*Quebec Chronicle*, 5th inst.

By an Extra of the *Canada Gazette*, Parliament has been further prorogued to the 13th of January.

The Cornwall *Freeholder* says that the person to whom was entrusted the carrying of the Mail from that place to St. Andrews, is charged with plundering it during several months. He has been arrested and committed for trial.

Dennis Sullivan, who, for the murder of his wife, was to have suffered the extreme penalty of the law at Hamilton, C. W., on Saturday last, has been reprieved until the first Monday in January. The respite has been granted on the ground of informality in the trial. It appears that by a statute of last Session, the provision previously made that the Queen's Counsel might act as associate Judge, was repealed. This circumstance was overlooked by the Court during the last Assizes, and Mr. Notman, who was on the bench during the trial of Sullivan, being only a Queen's Counsel and not an associate Judge, the plea of informality was urged in the prisoner's behalf and admitted. The Government then had no alternative but to respite Sullivan for the consideration of the case. In the meantime, Sullivan has made a confession of the manner in which he killed his unfortunate wife. He says that she was in the habit of drinking, and selling his clothes to purchase liquor. This, however, she did in a secret way. Under this great provocation, he certainly intended to give her "a good licking" or a severe beating, but never intended to kill her, and, indeed, had no idea she was dead, but thought she was sleeping, until about half an hour afterwards. Then he became alive to the fact that she was dead, and all he thought of was the concealment of the occurrence. He states, however, that he was quite bewildered, and is really quite unable to recollect how he took her into the root-house, where her body was found the next morning. Neither can he state how the roof of the root shed fell.—*Pilot*.

The rate payers of West Flamborough have resolved that the funds received by them from the Clergy Reserves shall be devoted to the purposes of education, and that the monies so received shall be invested, and the interest divided half-yearly among the various School Sections of the Township.

A HUMAN BODY FOUND CUT UP IN A BARREL AT ROUSE'S POINT.—Monday evening, 1st inst., we learn that the men employed at the railway station, Rouse's Point, found offensive odors arising from a barrel, which had been left there on the Friday previous, by the steamer *Boston*. The barrel had no owner, nor any mark on it; nor was it known who had left it.—It had been taken on board the *Boston* at Port Kent; accompanying it was also a trunk containing old clothes, powder, balls, &c. Some person unknown, accompanied both barrel and trunk to the Point, and then disappeared,—leaving, it is said, instructions to send the barrel to Lacolle. In consequence of the odor above alluded to, the barrel was opened and found to contain the remains of a man cut up in pieces. The deceased from appearances was young, healthy, and fleshy; he had a cut on the back of the head. An inquest was to be held at Rouse's Point. Such are the particulars, as they have been narrated to us.—*Gazette*.

The late quarrel between Mr. George Brown and the Rouges has led to the divulging of some secrets, in a manner that reminds one disagreeably of a certain proverb which we refrain from repeating, out of respect and love for both the distinguished parties to the contest. The *Globe*, after saying that it did not expect the Lower Canada Rouges to take a leading part in certain measures supposed to be distasteful and injurious to the people of this section of the Province, observes:

"We (the Upper Canada Grits) must push these questions; they (the Lower Canada Rouges) will yield when they can no longer resist successfully—when they can no longer count upon the votes of timeservers and traitors from this section of the Province. They will then yield the point gracefully and complacently, no doubt. We believe the period for those concessions on the part of Lower Canada is now at hand. We believe no Government will be possible, henceforth, unless these questions are grappled with and settled, in accordance with the just demands of Upper Canada."

The *Globe* will, perhaps, be pleased to tell us if it was as confederates or as dupes that the Rouges were to assist him in the matter in question. Were they expected to act the part of fools, or that of knaves? Were they to be led on blindly and trustingly by the *Globe* and its friends, without knowing whether they were travelling? or were they to sham ignorance, so as at once to deceive their constituents and please their Clear Grit allies of the West? We pause for a reply.—*Montreal Pilot*.

Died.

In this city, on the 10th inst., Nicholas, youngest son of Mr. John Callaghan, aged 3 years and 10 months. Friends and acquaintances are requested to attend the funeral this morning at 8 o'clock.