

church had much to suffer from the hostile incursions of the British, which culminated in the fall and destruction of Louisbourg in 1758. The enemy, with the help of the British, demolished the temples, the hospital which was in charge of the Religious of St. John of God, and that renowned educational institution, the convent of the devout sisters of the Congregation of Notre Dame, founded, as is well known, at Montreal, by the venerable Sister Margaret Bourgeois. The priests and religious communities were banished from the country, the victors leaving behind them complete desolation.

Remembering the brutal treatment inflicted by the British two years previously, on their brethren of Acadia, the sparsely settled Acadians of Cape Breton became alarmed for their own safety at the extermination of Louisbourg, and, for the most part, fled to the island of St. Pierre de Miquelon, leaving the Abbe Mailland with his faithful Miamicas, who then constituted the whole church in those parts. During the next thirty years, the history of the diocese is most obscure and uneventful. Upon learning that Catholics from Ireland and Scotland were beginning to colonize Acadia, the fugitives gradually commenced to turn their steps towards their former homes and to take the oath of allegiance to their new sovereign. In 1772 there was already a poor, struggling and unimportant mission at Arichat, attended by the Rev. William Phelan, who remained there for two years. In the year 1792 the Rev. Father Lejamel, formerly of the diocese of Avranches, came from Miquelon to Arichat, and spent the rest of his life, thirty years, ministering to the spiritual wants of the faithful. From the year just referred to really dates the second period of the establishment of the church in the diocese of Arichat. Several circumstances apparently incongruous, providentially combined to make that an eventful epoch.

1st. Three hundred and fifty Acadian families returned from Miquelon and settled in Cape Breton and Eastern Nova Scotia. 2nd. Several of the Scottish landlords, having discovered that the raising of cattle and sheep afforded larger profits than the letting their lands to poor tenants, heartlessly ejected the latter from their native homes, and thus, the years 1790, 1791 and 1792 saw the first important emigration of Highland Scotch Catholics to the diocese of Arichat. Every subsequent year until 1823, brought its contingent of Catholics to the Acadian shores, from Ireland and Scotland. 3rd. The Catholic soldiers of the 84th regiment disbanded at Halifax, in 1783, abandoned their nomad ways of living and settled on land in various counties of the diocese. Up to the year 1817, in which the ecclesiastical jurisdiction over Nova Scotia and Cape Breton was transferred from the Bishop of Quebec to the Right Reverend Edmund Burke, titular Bishop of Petrea, there were no more than five missions with resident pastors, viz: Arisaig, Sydney, Tracadie and Cheticamp. Religion, which received a great impetus from this learned and zealous Prelate, had soon to deplore his loss by death, which occurred in 1820, the third year of his pastorate. At his demise the number of missions, with resident pastors, had increased to ten. From the year 1820 to 1827, Nova Scotia was under the spiritual jurisdiction of the Rev. John Carroll, and Cape Breton under that of the Rt. Reverend Bishop MacRachan, of Prince Edward's Island. In the latter year, the Rev. William Fraser, who five years previously had come from Scotland, was appointed titular Bishop of Yamen and Vicar Apostolic of the territory which now constitutes the Diocese of Halifax and Arichat. With the missionary zeal of an apostle and the physical strength and endurance of a giant, he toiled for over twenty-four years before he was called to his heavenly reward. In 1845 he was appointed the first Bishop of Halifax. In the following year the Diocese of Arichat was established, and the Bishop of Halifax was transferred to the new See.

At that epoch the diocese of Arichat contained fifteen missions, with resident pastors, besides that of Antigonish which was administered by the Bishop himself. In the year 1852, the Right Rev. C. F. McKinnon was consecrated Bishop of Arichat, and, with seventeen priests, began what proved to be a very prosperous administration. His unflinching zeal, heroic faith and indomitable perseverance enabled him to do wonders during the quarter of a century that he ruled the diocese. He found only nine native priests when he undertook the charge, and when he resigned it, he left no fewer than forty-seven. Had his administration not been interrupted by the severe illness which terminated in his death, it would have been, everything considered, one of the most successful that this country has seen in America. To him the Catholics of Arichat owe their seminary or college for ecclesiastical studies, together with two convents of the accomplished Sisters of the Congregation of Notre Dame. These institutions have already done good service to the cause of religion by supplying the diocese with many excellent priests and preparing for society pious and devoted mothers of families, who, both by precept and example, instruct the

rising generation in the way of truth and virtue.

There are now in the diocese of Arichat sixty priests, including eleven Trappists. The number of churches and chapels is eighty-five, of convents for religious sisters six, and of monasteries one. This monastery is occupied by a community of the Trappist order, which consists of eleven priests and twenty-seven lay brothers. The general Catholic population of the diocese amounts to seventy-one thousand, of which number forty thousand are by birth or extraction Scottish Highlanders, sixteen thousand French, one thousand one hundred and eighty Irish, one thousand one hundred and fifty Miamicas, and the rest of various nationalities.

The Scotch population of Nova Scotia amounts to 146,027, the English and Welsh to 131,383, the Irish to 66,067, the French to 40,141, &c., whilst the total number of Catholics is one hundred and seventeen thousand, four hundred and eighty-seven, the whole population being 440,572.

EDITORIAL NOTES.

—The appalling news has reached us that Fort Pitt has fallen. There is little room for doubt, though we have no definite information on the subject, that with its fall came a massacre of all the whites who had taken refuge within its limits.

—The Catholics of London have every reason to feel grateful to the military authorities for placing at the disposal of the bishop and clergy, pending the opening of the new Cathedral, so commodious a place for worship as the Drill Hall, and especially to Col. Aylmer for his kindness and courtesy in making every provision in his power for the comfort and convenience of clergy and people.

—A correspondent in *La Parole*, of Quebec, writing from personal knowledge of the North-West and its people, derived from the experience of several years of missionary life in that country, deprecates the plan pursued by the government in its efforts to put down the rebellion. He advances cogent reasons to sustain his view that no infantry force can cope with the Metis, who are all mounted, and that a mounted force alone, composed of men knowing the country and its people, can successfully deal with them.

—On Sunday morning last, the Rev. Father Tiernan bade adieu to old St. Peter's, in terms fitting and pathetic. He reminded his hearers that at the foot of its altar, he, with another priest of this diocese, had from the hands of the bishop received the sacred order of priesthood. He called to their attention the fact that ever since his ordination he had been with them, striving in all things, to the best of his ability, to serve and promote their spiritual interests. He wished them all many years to worship in the new Cathedral. The remarks of the rev. gentleman created much emotion among the congregation.

—The Ottawa Citizen in its issue of the 18th inst. has a very kindly allusion to Father Dawson's Golden Jubilee. "Our excellent friend, the Rev. E. McD. Dawson, now in his 70th year, has received many warm and earnest congratulations from all sorts and conditions of men" on his having attained the 50th year of his priesthood. His *Alma Mater*, St. Mary's College, Blairby, Aberdeen, where he was ordained, joins in the happy greetings and wishes him "ad multos annos"—a wish, we feel persuaded, which will find a ready echo in the hearts of all who value loyal citizenship extending over a very lengthened period and the exercise in our midst of a loving charity "which knoweth no evil."

—We have received the third number of the *Illustrated War News*, issued from the office of the Grip Printing and Publishing Company, Toronto. This number shows that the publishers are carrying out their enterprise with an energy and skill deserving all success. The front page presents a highly artistic picture showing one of the guns of "A" Battery stuck in a snow drift, and there are several spirited views representing incidents in the journey of the troops along the route north of Lake Superior, from sketches by special artists accompanying the expedition. A characteristic two-page cartoon by Mr. J. W. Bengough, shows "who is responsible" for this second rebellion, while other illustrations give the charm of great variety, as well as interest, to the current number.

—The *Catholic Review* at the close of one of the ablest articles it has ever been our privilege to read in its columns, speaking of the relations of Ireland to Britain, says: "If the Irish are disloyal after seven centuries of 'union' with England, it is about time that England inquire into the reason. By nature and by religion the Irish are conservative and loyal. They are also sensitive and keen-witted. They have warm hearts and long memories. Their heart is cold to England, not necessarily to Englishmen as individuals. Their memories of England are neither pleasant nor encouraging. The Russian Minister here, a few days ago, in conversation published in one of the morning papers, when contemplating the possibilities of war between Russia and England, fastened at once upon Ireland as England's weakest spot. It should be her strongest. Why is it not, let England answer."

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF OTTAWA, ON FREEMASONRY.

JOSEPH THOMAS DUHAMEL

By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, &c.

To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in Our Lord.

VERY BELOVED BRETHREN.—Freemasonry and secret societies of all kinds, of all names and of all countries have been anathematized by so many Popes, that they should be condemned by every true Christian and even by every man in whom there remains the sense of truth, justice and equity. The sovereign Pontiffs to condemn these associations, prove beyond the remotest doubt that both religious and civil order would soon be overturned if they succeeded in attaining the object they pursue with a cunning that hell alone can inspire, and a perseverance which the evil one alone can sustain. Nevertheless we most Catholics, in face of the benediction which the Pope has bestowed on this society, are in a benevolent association! Such Catholics are either in bad faith or they must be numbered among those unfortunate dupes of whom Leo XIII. has said in his Encyclical Letter *Humanum Genus*: "Among them (freemasons) may be found some who, though not entirely free from guilt, in having become members of such societies, take no part in their criminal acts and ignore the final object which these societies endeavor to attain." If they are in bad faith, why should they still call themselves Catholics, since they will no longer listen to the most solemn accents of Our Holy Father's voice? If they have not been initiated into the secret, let them acknowledge their error, and let them withdraw from the lodges before they are ordered to participate in the dark plots that break forth on every side.

Let them not be deluded; if they desire to remain faithful children of the Church and fulfill their obligations, they must sever their connection with the lodges not only by abstaining from frequenting them, but by breaking asunder all the ties that attach them thereto. That they may be thoroughly convinced of their being in an enemy's camp, we wish, in this new Pastoral Letter, to repeat, with the Pope, that freemasonry has formed the project of combating the Church of Jesus Christ and that, to the utmost of its power for the purpose of destroying it, were it possible. And, in this, one has for openly declaring one self opposed to secret societies.

SIXTH REASON.—The Infallible Vicar of our Saviour affirms: 10. That freemasonry has the pretension of entirely constituting the State independently of the institutions and precepts of the Church; 20. That the Church is the only source of the government of human affairs; 30. That freemasonry treats the Church as an enemy, uses violence in her regard and towards the chief given by Jesus Christ; 40. That it urges governments and parliaments to make laws to cripple the authority of the Church, and against the clergy and the religious orders, introducing into these laws, clauses which permit them to take possession of ecclesiastical property. Leo XIII. bases these affirmations upon reliable testimonies, even on those of men who once belonged to the masonic sect.

Let us not wonder at such perverse designs. Our divine Lord, when establishing His Church, foretells her trials and her persecutions, and he encourages His disciples by giving them the assurance of the most brilliant victories. In *evangelium habebitis; sed confidite, ego vici mundum.*—In the world you shall have distress, but have confidence, I have overcome the world (St. John xvi, 33). We are now passing through one of these periods of tribulation. Error and falsehood, inspired by the evil spirit, overspread the earth like a thick vapor which clouds the mind. Who can resist the invasions of these wicked men? Who does not shorten these evil days? Who can continue to see his way midst the obscurities which beset the only true path in which Catholics should walk? In fact, the light of the violent attacks of which the Church is made the object, is a danger, for many, an immediate occasion of scandal and fall.

The masonic sect wishes to substitute the reign of Satan for that of God. To ensure this result, it declares itself against the Church, her institutions, her immunities, her privileges and her rights. It is with the help of the State that it seeks to vanquish the society of Christ. Freemasonry seeks to convince the State that it can derive no benefit from the co-operation of the Church and that it cannot but feel its independence restrained thereby.

With much artifice and entreaty it prompts the State to break asunder the ties that unite the Church and society. One is easily convinced, by the words of the Pope, that in Rome the audacity of the masonic sect is equal to its deceit: Leo XIII. says, "The trials which I have just enumerated are undoubtedly sad; but we yet foresee graver ones.... We are fully aware that Our enemies have sworn to treat the Roman Pontificate with the utmost violence and by accumulating difficulties over its head to reduce it, if it were possible, to the last extremity. Such designs are execrable and senseless. They may suit the intentions of those who favor the projects of perverse sects, and who desire to see the Church trampled under foot and a slave to the State, but they should be entirely foreign to the will of those who truly love their country and judge the virtue and the greatness of the Pontificate by the nature of things and not by the prejudices of opinion and who remember the benefits all nations owe it and have still the right to expect therefrom."

The State will never have anything to gain by repudiating religion, by betraying the Church, by persecuting or interfering with her liberty. If freemasonry could attain its end "Authority would be without foundation, liberty without guaran-

tee, social peace would be imperilled, and family dismantled. Society thus deprived of the conditions most essential to its vitality would itself be void of hope and honor, and on the verge of ruin."

Freemasons say that they act in the interest of truth and to procure liberty for all men. Truth and liberty are indeed indispensable to mankind. But as the Scripture teaches us, the law of God is truth: *Lex tua veritas* (Ps. cxviii, 142). And the knowledge of truth, that is to say, of the law of God, said Jesus Christ, leads to liberty: *Et cognoscitis veritatem, et veritas liberabit vos*; and you shall know the truth, and the truth shall make you free (John viii, 32). And the apostle St. Paul, divinely inspired, says to us: The Church of the living God is the pillar and ground of truth: *Ecclesia Dei vivi columna et firmamentum veritatis* (Tim. i, iii, 15).

Why then does freemasonry attack the Church and its head? Why in so many countries does the State allow itself to be urged to persecution against religious society? They do not then want truth and freedom? That light by which secret societies pretend to guide their adepts is then but error and falsehood, and the freedom they promise nothing else than licentiousness.

Men who extol masonic teachings have constantly the word liberty on their lips; and if listened to, will tell us that liberty, which they term the emancipation of mankind, commenced precisely at the time of the revolution, that is to say, when the teachings that resound in the lodges were reduced to practice.

Hence, in what sense since that time have nations progressed? What has become of liberty? Has it aided them in fulfilling the mission given them by Almighty God? Evidently not. The wise man tells us that man was appointed to order the world according to equity and justice: *Ut disponat orbem terrarum in equitate et iustitia* (Sap. ix, 3). Our social life is herein clearly determined. How is it accomplished by the secretaries who obtain the government of nations? Disorder reigns throughout their period of power. What do they make of liberty? Are they willing to extend it to all? Not to religious societies nor to the clergy nor even to ecclesiastical institutions. Do they wish it to serve the ends of justice and peace? Do they make use of it to slay manslaughter and spoils? Certainly not. War is not abating, and spoliation, chiefly peaceful spoliation, has assumed more formidable aspect than the plundering of former times. Is not the renewed protestation lately made by Cardinal Simoni against the spoliation of the Propaganda property a manifest proof thereof?

In countries where secret societies more openly exercise their fatal activity, are men more moral, more dignified, more courageous, more disinterested, more enlightened, more religious? No, a thousand times no, for all those who forget that we must first seek the Kingdom of God and his justice: *Quere regnum dei, et iustitiam eius* (Matth. xi, 33), seek for wealth leaving justice aside, and possess the goods of this world in abandoning God, the soul, virtue and truth.

Hence, where is the Catholic who, seeing these disastrous results for the eternal salvation of souls, would not feel, in his heart, a strong aversion to all secret associations?

How to be pitied is the Catholic attached to freemasonry or other forbidden societies who does not realize his misfortune, especially since the upraised yet so paternal voice of Leo XIII. has made itself heard in the Encyclical *Humanum Genus*. Let then good Catholics continue to be faithful to their Holy Mother the Church. Let those who have fallen into rank with her enemies hasten to return and range themselves amongst her defenders. They will be greeted with kindness and mercy. Shall the present Pastoral Letter be read and published at mass in parochial churches, and at Chapter in Religious communities, on the first Sunday after its reception.

Given at Ottawa under Our hand and the seal of the diocese and countersigned by Our Secretary on Easter Sunday, fifth day of April, one thousand eight hundred and eighty-five.

J. J. THOMAS, Bishop of Ottawa.
By Command, J. SLOAN, Priest, Secretary.

Correspondence of the Catholic Record.

BRANTFORD NOTES.

VISIT OF INSPECTOR DONOVAN.

The Separate Schools of the city were inspected on Thursday and Friday of last week by Mr. C. Donovan, M. A., and he seemed well pleased with the state of the schools. In fact he said that the most active energetic and progressive improvement was noticeable since his last visit.

The first department visited was the highest grade of boys, under the charge of Mr. P. D. Kelleher, where the pupils were examined in the various subjects taught, and the Inspector told them he was well satisfied with them, and that they must, as a whole, rank high. Mr. Kelleher put the boys through a number of movements of military drill, which was well performed, and which, if faithfully continued, must tend to precision, exactness and good carriage in the boys, points which are worthy of attention. The subject of hygiene is fairly well understood by the pupils in this department. The Inspector complimented Mr. Kelleher on the progress his pupils had made.

The lowest department was next visited and the children answered the questions put to them promptly and intelligently. When questioned as to what they would do when they grew up boys and girls all seemed to realize that there was work for them to do, and some even gave answers indicating the particular line they intended to engage in.

Next the Inspector entered the highest department of girls, where he questioned the pupils closely on all the ordinary topics. He gave them a number of practical examples in domestic economy, and seemed especially well pleased with their knowledge of this subject and their exercises in calligraphy.

In the intermediate department of boys and girls the subjects were taken up in the same manner as in the other

rooms, and the pupils seemed to have been led through the work upon which they were examined in such a way as to impress it firmly upon their memory. In this department also the vocal music was very good and evinced careful training.

After the inspection was concluded all the pupils were assembled in the large class-room and Mr. Donovan addressed them for a short time, giving them some useful advice. He told them he was pleased with the progress they had made, and exhorted them to continue their faithful work, and even make greater efforts. He reminded them that by cultivating habits of courtesy towards each other and respect to their superiors, they would in the future experience great pleasure in looking back upon these happy school days. He said the school was making real progress.

Short speeches were also made by Father Lennon and Crinnon and other trustees.

THE CHURCH.

The finishing touches were put on the interior work of the church last week. The wires put under each seat and the new wood-work oiled. A beautiful new pulpit was wheeled to the centre of the church on Sunday in which Father Lennon preached. A handsome and costly sanctuary lamp has recently been presented to the church by a lady of the congregation, and adds much to the appearance of the sanctuary.

CATHOLIC FREES.

N. Y. Freeman's Journal.

The Prince of Wales is the eldest son of Queen Victoria, an insignificant German Prince, and the heir apparent to the throne of England. His reputation is somewhat better than that of "the fifth gentleman in Europe," and somewhat worse than that of his immediate ancestor, William IV. He represents a Government which has given the Irish only what they have wrung from it, and which forces the odious Castle upon the country, in spite of all protests. If the telegraphic reports be true, and the Irish love the "quality," they are not very particular about the quality of the "equality." The "Grand Old Man" seems to regard Ireland as a fractious child. The Prince's visit is supposed to be an effective dose of soothing syrup. What joy, what rapture will fill the heart of the Irish peasant, the Irish farmer, the Irish priest, when he hears that H. R. H. has denounced the Dublin slums! A few malcontents—there are always malcontents in Ireland—may grumble because he has not denounced the Mautrasna victims, or declaring that Lord Lansdowne's plan of exiling the Irish poor is atrocious and inhuman. But in the general joy, the voice of these malcontents will be drowned. The Irish have a Prince among them at last! This is really what Mr. Parnell has been fighting for. Mr. O'Brien writing for, and all Ireland being blazing in a righteous wrath against him, he has been giving that impression. Now will the evicted dry their tears, and sitting among their broken household gods, thank Mr. Gladstone for sending them this gracious Prince. Now will the hatred of centuries die away, and wrongs be forgotten. Who would want local self-government? Is it not happiness enough for the struggling tenant to know that his landlord, and all the snobs of Dublin, have rapturously greeted the Prince? Ireland is pacified; the Prince has made a "charming impression." So loyal are the Irish that the cable says, the "presentations at the levee lasted until midnight." After all, we must not rely too much on the telegrams. We can believe what an Irishman would treat a lady, particularly an interesting lady as the Princess of Wales, with rudeness. It would be contrary to Irish traditions to do so. We can understand that all the place-hunters, the briefless barristers, the whole Dublin world of tape and officialism, rushed to pound its head in the dust, at the feet of the Prince of Wales. But, to know the sense of the country on the subject of the Irish visit, we must wait until he gets out of the region of "the Pale." It is not unlikely that the Irish everywhere will receive him with politeness. It may be hard for some of them to refuse him and his charming Princess a certain amount of "barney," still, the visit of the Prince of Wales can leave no impression, except the feeling that the promises of this heir apparent are like checks signed by a man who has no balance in bank. If the Prince entered Ireland with authority to clean out Dublin Castle, we should have heard of some genuine enthusiasm. The picture of H. R. H. shaking hands with the "wild-eyed people" in the Dublin slums is affecting. It is, too, an easy way of earning the revenue impoverished Ireland pays him for being a Prince. The Irish have taken a great deal of trouble to point out the slum they hate most—Dublin Castle. In return, the Prince points to other slums, not half so bad. They ask for equal rights in education. They want Catholic Irishmen to enjoy the rights monopolized by Protestant Irishmen: the Prince receives the hand-lords and place-hunters. They want the abolition of the Castle: the Prince denounces the Dublin slums. It is too late; the Grand Old Man has gone wrong again; the Irish do not put their trust in Princes.

Boston Republic.

There is not the slightest grain of truth in the absurd report that the Fenians were preparing to send men and money to Louis Riel for the purpose of aiding that individual in his rebellion against the Canadian government. No body of Irish birth or descent has any reasonable cause of quarrel with either the people or the government of the Dominion of Canada. That government quite recently showed its friendly feelings towards the Irish race by the issue of one of the most remarkable documents which ever emanated from a British colony, being no less than an address from both Houses of Parliament, subscribed to by the premier, Sir John A. Macdonald himself, in which the Canadian people, through their representatives, besought the British ministry to grant

to Ireland permission to govern herself, as Canada does. This forcible and generous appeal on behalf of an oppressed and struggling nationality, although it only evoked an undeserved rebuke from the English colonial secretary, is none the less sufficient evidence, apart from the fact that the north-land for its most pushing and prosperous immigrants, that the sympathies of the people of Canada are entirely enlisted on behalf of suffering Ireland. Canada asks only to be Ireland's friend, and the bond slave of the British pirate has not got so many friends that she can afford to sacrifice them wantonly or spurn them from her side. It is undoubtedly true that much governmental injustice has been inflicted on the Indians and half-breeds of the North-west. But there can be little doubt that, by this time, the Canadian authorities have seen their folly, and that they will be ready to repair it, if they can do so, without further bloodshed. Anyway, it is none of Ireland's quarrel. It is a family affair after all, and the notion of striking a blow at England through Canada is preposterously silly. England can be best weakened by the development and growth of her colonies, not by hampering and weakening them.

Church Progress.—There is no name in the calendar of time more precious to its possessor than the name of Christian, yet no possession that suffers more from the loss of it. The possession of riches is carefully guarded, the fame of notoriety is avidly watched, lest another more brilliant may accidentally step to the front and surpass the once brilliant orator, while the most precious gift that heaven bestows on us, the name Christian, is abused in our life's struggle and contemptuously despised, if not in words, at least in actions utterly incompatible with what a Christian life should be. What is it to be a Christian? The name is indicative of its meaning, a follower of Christ. "I am the way, the truth, and the life."

London Universe.—Particulars of the exciting scenes at the evictions in the parishes of Crolly and Loughlin in the North of Ireland on Tuesday have reached Dublin. Twenty-one families described as in a miserable condition were to be evicted by a force of police, who was accompanied by a force of police. The evicting party drove in cars, and were met at Crolly by a crowd of people numbering some thousands, who had gathered from all parts of the country. The people hooted and groaned at the police, but were restrained from actual violence by Catholic priests. When the sub-sheriff and police arrived opposite the first house from which a family was to be evicted, the people stood in one massed group before the door, and refused to budge. The priests were then asked to interfere, so that an entrance to the house might be effected. They, however, refused to interfere with the people, and declared their sympathies were with them, and not with the authorities. The party then proceeded to other houses, but were again prevented from entering by the people massing in front of the doors. Finally, the police inspector gave orders to his men to fix bayonets, and the force were about to charge, and the people when the priests stepped forward, begging the police to stop, and praying the people not to oppose force to force. The police accordingly unfixed bayonets, and were withdrawn to a distance, amidst the groaning and hooting of the crowd. Matters then became so threatening a nature of fighting the police, that the sub-sheriff, considering his force not large enough, decided not to proceed with the evictions. Another attempt will be made to carry out the evictions with a larger force.

THE REBELLION.

A despatch from Clark's Crossing says Gen. Middleton and his men are well supplied and all are in good spirits. The camp is pleasantly situated and the much needed rest is gladly welcomed. It is now confirmed that White Cap with fifty of his braves, including, it is said, by the crafty Little Crow, have joined Riel's forces at Batoche. Previous to doing so they, with a couple of dozen half-breeds, looted several places on their reserve, and even threatened Saskatoon, but the settlers there, who are now well armed, presented so formidable a front that the insurgents were discreet in their valor and retired.

John Kerr, an escaped half-breed, has arrived in Qu'Appelle, where he has been giving his views as to the rising. Riel, he says, proposes to capture the North-West Territory and divide it up by giving one-seventh each to the English half-breeds, the French half-breeds, the Cree and the whites, and keeping three-sevenths to realize on himself. He will be dictator and king and appoint his own Ministry. He has it all mapped out to his own satisfaction. Kerr says that Jackson, formerly of Wingham, Ont., is the only white man under the rebel banner at Batoche's. Riel lives about six miles from the crossing in a house where he is looked after carefully by his half-breed adherents. Kerr says at the Duck Lake fight the Loyalsists were not killed until the police under Crozier were retreating. He says positively that Beatty was killed.

Sir John Macdonald received the following telegram from several bands of Mountain Stony Indians:—"We, the undersigned, desire at this time to say to the Government that as heretofore our trust is in two great powers—God and British justice, as represented by the Canadian Government.—BRAW'S PAW, BIG STONE, CHINQUY." The Mountain Stonies are Christian Indians and are very different in habits from the Plain Stonies.

Toronto, April 20th.—The *Evening News* publishes an interview with Sergeant Nelson, of the Grenadiers, just returned from the North-West, in which he says that the most abominable charges are made against officers and men of the 65th Battalion, including drunkenness, filthiness, larceny and mutiny.