

PROVINCIAL PARLIAMENT.

A motion of Mr. G. Brown, to the effect, "that it is expedient that a census of the people of Canada be taken on the 12th January, 1856"—together with an amendment in addition, proposed by Mr. Jackson in these words—"with a view to an adjustment of Parliamentary Representation"—were both negatived by large majorities in the House of Assembly on the 12th inst. On the same evening the House went into Committee on the "Religious Incorporation Bill;" when Mr. Drummond proposed several amendments, with the object of preventing people bequeathing too much of their property for the service of God, or the relief of the poor; two modes of disposing of property which legislators generally, and very naturally, look upon with great aversion. Though they do not say so, in so many words, it is clear that these gentlemen entertain the opinion that God has a great deal too much already, and far more than His fair share of the good things. Mr. Drummond therefore generously comes forward as advocate for the firm of the "World, the Flesh, and the Devil," whose interests have been so sadly neglected of late.

SCHOOLS OF THE CHRISTIAN BROTHERS.—On Thursday, the 8th instant, we had the pleasure of assisting at the examination of the English classes of the above schools in the St. Lawrence Suburbs. As many of the boys leave the schools each year about this time for various trades and employments, it has been found necessary to have an examination and distribution of prizes in the classes to which those boys belong, some weeks in advance of the general examination, which takes place in July. The boys were examined during the day by the Rev. Messrs. Dowd and O'Farrell; Dr. Howard, and other gentlemen. The Rev. Superior of the Seminary, Rev. Mr. Toupin, Rev. Mr. Charlebois, and others were also present. The examination was very creditable, both to the pupils and their excellent instructors. Many of the boys distinguished themselves in Mathematics, Algebra, and Natural Philosophy. In Grammar and Arithmetic, all the boys composing the classes gave much satisfaction, by the readiness and clearness of their answers. Many beautiful specimens of calligraphy were shown the visitors, and also some very creditable specimens of Book-Keeping, executed by the more advanced pupils.

Several dialogues were spoken by the boys; and during the examination on Natural History, there were a number of interesting anecdotes related, illustrative of the habits and peculiarities of the different species of animals. The unavoidable tedium of an examination was agreeably relieved at intervals by the performance of vocal and instrumental music, executed in a very superior manner, considering the age of the performers, which ranged from ten to fourteen. Amongst the musicians, we particularly noticed Master Alfred Maffre, son of our worthy townsman of that name. Judging by what we saw, on this and former occasions, the son bids fair to equal, if not excel the father in instrumental music. The music class was examined on the principles of that charming science, and gave general satisfaction, by the solid progress which it had evidently made.

At the close of the examination, the Rev. Mr. O'Farrell was deputed by the Superior to address the boys in his name; which he did, by congratulating them on the proficiency they had made in their various studies, and kindly encouraging them to renewed application and exertions in the pursuit of useful knowledge.

CONVENT OF THE CONGREGATION, MONTREAL.—On Sunday last, being the great feast of Pentecost, the Religious of the Congregation of Our Lady had the corner stone of their new church laid and consecrated by His Lordship the Coadjutor of Montreal. The occasion was one of great interest; and we trust the pious daughters of Marguerite Bourgeoise will be enabled to carry out their meritorious purpose, by erecting a chapel worthy of their admirable institute, and calculated to do honor to the memory of their saintly foundress. Whatever this noble community effect is ever for the glory of God, and the especial honor of their good mother and patroness, the ever Blessed Virgin. The present month has been fitly chosen by these devoted servants of Mary, for the commencement of their convent-church. Beautiful and lasting commemoration of the fair Month of Mary.

We would call the attention of our readers to the advertisement, which will be found on our fifth page, announcing the opening of the Bazaar for the Providence Convent. This will be one of the most splendid Bazaars ever held in this City.

A PROTESTANT MARTYR.—Some little excitement was caused on Wednesday last, by the arrest of a Protestant preacher, who calls himself the "Hermit of the North," and who professes to have recovered some lost leaves of the Bible. The good man would persist in preaching from the steps of the Parish Church, until he was walked off, ignominiously, by two sons of Belial, called policemen. The crowd seemed to look upon the whole affair as a very good joke.

FREEDOM OF DEBATE.—In the report given by the *Toronto Colonist* of the late debate on the School Question, in the House of Assembly, Mr. George Brown is represented as having said—"The Legislature, happily, had got into a region where certain gentlemen dared not repeat the speeches they had made last Session."

If this be a correct report, we have therein satisfactory evidence of the amount of "freedom of speech" enjoyed in Toronto by Canadian legislators.

On Monday evening, Mrs. Gibbs gave her Concert at the Mechanics' Institute with great success. As an accomplished artist, this lady enjoys deservedly a high reputation for her illustrations of the works of the Great Masters.

A correspondent from Calumet informs us of a sad accident which occurred on the 2nd inst., by the upsetting of a canoe, and the consequent drowning of Mr. James P. Masterson, a highly respected young man, and clerk in the employment of Mr. P. McNally. The body of the deceased had not been found.

ST. PATRICK'S SOCIETY OF RAWDON.

For some time past, the organization of a St. Patrick's Society for the Northern Townships District of Montreal, has been cheerfully going on. On the 3rd inst., an adjourned meeting was held at the village of Rawdon, for the election of Office-Bearers. The following is the result:—

President, Alexander Daly, Esq.
Vice-President, Richard E. Corcoran, Esq.
Treasurer, Michael Rowan.
Recording Secretary, Patrick Mason.
Corresponding Do., Edward Cabill.

Committee of Management—Edw. Dupuis, Patrick Nulty, James Daly, jun., James Cabill, Michael Coffey, J. Nulty, Luke Daly, Esq., James Looby, James Cannon, Patrick Jennings, Thomas Price, and John Mulligan.

Chaplain—Rev. J. Quinn, Parish Priest of Rawdon. The objects of the Society are, the promotion of harmony and good feeling amongst Irishmen; the celebration, with due honor and devotion, of the National Festival; the charitable co-operation of its members; and to harmonize with the intention of the Buffalo Convention, as far as practicable.

The Articles of the Constitution are Thirteen in number. Much praise is due to the Rev. Mr. Quinn for his cheerful co-operation in the organization of the Society. There is every hope of its prospering.

"THE BOYHOOD OF GREAT PAINTERS." D. & J. Sadler & Co., New York and Montreal.

A collection of amusing anecdotes of the early struggles, and subsequent triumphs of the Great Masters, designed for young people.

"LIFE OF THE EGYPTIAN ALOYSIUS." Translated from the Italian of Father Bresciani. P. O'Shea, New York.

This is a sketch of the career of Abulcher Bisciarah, a devout Egyptian youth of the last century. An excellent book for the young Catholic.

"THE YOUNG CRUSADER." Ed. Dunigan & Brother, New York.

An interesting little tale of the Middle Ages; translated from the German of Lauterschlager, by a School Sister of Notre Dame.

CONGRATULATORY ADDRESS TO THE NEW BISHOP OF HAMILTON.

The new Bishop of Hamilton, on the occasion of his withdrawing from the pastoral charge of Peterboro', was presented with a congratulatory address, which we give below. The Peterboro' people feel doubtless severely the loss of such an eminent and pious priest; but the people of Hamilton doubly rejoice at the selection of such a zealous Bishop, one too so deeply interested in the great question of Educational Freedom.—*Toronto Mirror 9th inst.*

ADDRESS.

PRESENTED TO THE REV. JOHN FARRELL, PASTOR OF ST. PETER'S CHURCH, PETERBORO'.

Reverend Sir,—We, the undersigned deputation in behalf of the Roman Catholic congregation of Peterboro', beg to tender you our congratulations for the very high and exalted position which it has pleased His Holiness the Pope to confer, in appointing you bishop of the new diocese of Hamilton. We are confident there could not have been a better selection made; at the same time we must express our sincere regret at the loss of you our worthy pastor, whose zeal has endeared you to your congregation.

Permit us then, reverend sir, to express the high appreciation in which we hold your labors amongst us, the mature and comprehensive views, the truly Catholic and candid spirit, the sound and enlightened discrimination, the earnest and consistent piety, the simple, modest, yet dignified manner of communication, which you bring to the work of guiding the mind in the pursuit and proper appreciation of the great truths of our holy religion. These, reverend sir, are among the rare attainments which eminently fit you for the high and responsible place you have been called to occupy in the Church.

We have only to look to the great exertions you have made in completing the Presbytery, and in the erection of chapels in remote parts of the mission, together with the establishing of our separate schools in the face of all kinds of prejudices raised by the enemies of religious education, to convince us of your anxiety at all times to advance both the spiritual and temporal wants of your people, frequently at great inconvenience and difficulties to yourself. Reverend sir, we consider your removal as a great affliction, but we console ourselves, as Catholics, with the desire of submitting to the voice of the Church on all occasions.

And now, reverend sir, we beg leave to present you with this Silver Tea and Coffee Set, as a slightly more tangible manifestation of our feelings, and one with which in after years you may associate this expression of our esteem and affection.

P. Ryan, J. B. Dunn, J. Haffey,
L. Coine, R. B. McDougall, T. Burk,
M. Hogan, T. Leonard, A. Kane,
J. Ryan, J. Delaney,
J. Shaw, M. Brophy.

REPLY.

GENTLEMEN.—Allow me to return you my most heartfelt thanks for your kind and complimentary proceedings on this occasion, as well as for the confidence and affection which you have ever shown me since I came amongst you. You give expression to sentiments which, whilst they cover me with confusion, knowing as I do how unworthy I am of your applause, nevertheless afford me a subject of joy and consolation, as they give a proof of your virtuous dispositions. I have it is true labored amongst you, but I must confess that the great merit of any success which may have attended my labors should be attributed to your ever ready and generous co-operation, than to any talent of mine. I accept of yours tokens of affection, which I shall always preserve as memorials of the lively faith of the Catholics of Peterboro'. Continue in the good dispositions which I have witnessed during my short sojourn in this mission, and the Giver of every good and perfect gift will bless you and your children, both in this world and in the next. This is the sincere and fervent wish of a heart sensible of your kindness and devoted to your interest.

JOHN FARRELL,
Pastor.

We read in the *Quebec Colonist* that a meeting was held on Thursday evening, the 8th inst., at the Hall of the St. Patrick's Catholic Institute:—

"To receive reports of Committees, appointed at a previous meeting, to collect contributions to a testimonial to the Rev. Mr. Campbell from the members of the St. Patrick's Congregation, to mark their appreciation of his valuable services, on the occasion of his departure to another sphere of action in his sacred mission. M. Mernagh, Esq., President of the St. Patrick's Catholic Institute, occupied the Chair, and Mr. Walsh officiated as Secretary. A Committee of the whole adjourned to the Presbytery, where an address and £150, the amount collected, were presented to the Reverend gentleman.

PERSECUTION.

To the Editor of the True Witness.

"Thou shalt not kill."

SIR—It is a humiliating reflection, to me at least, that so many thousand souls have been sent prematurely to their account, by the authority of the very men who, according to their own assertion, and that of their supporters, have been chosen by the Almighty to purge His Church of its errors. It is melancholy to find so many people in their eagerness to shew the superior excellence of their own system of "Reformation" viciously disposed to persecute, and kill if expedient, those who cannot enter into their views, for the time being.

I have been led into these reflections more immediately by the perusal of an article in the *Encyclopedia Britannica*, relative to the Glencoe massacre, which has made a stronger impression on my mind of its atrocity, than even the account of it given by Macaulay, although his is more ample in detail.

That horrible piece of judicial murder, as related by various historians, and as touched on by various commentators, is ugly enough, and the actors in that doleful tragedy are shown to have been infamously base enough; but to ponder upon it, as Macaulay describes it, cannot but grieve any honorable mind, that human beings should become such fiends incarnate; that Scottish officers, pretending to be soldiers and gentlemen; and that Scottish soldiers, pretending to be men, and not devils, should consent to become such cold-blooded assassins—as they were—of their unoffending and helpless brethren and sisters.

We have heard of the cruelties that Algerine, Moorish, and other pirates have exercised on their unfortunate captives; but of all such tales that ever came under my observation, none has ever paralleled in point of treachery, and cruelty, and baseness—meanness is too powerless a word—the horrors of that dreadful night wrought on the poor defenceless inhabitants of the lonely valley of Glencoe.

That treacherous, hypocritical, blood-thirsty scoundrel, William of Orange, whose infamous memory to this day is a bond of union to the meanspirited wretches who use it as a means of mischief to their Catholic neighbors, may have helped to plan the details of the murder. But what must we think of those Scottish officers of his government, the Earl of Breadalbane, who was so eager in instigating the King to sign the warrant for the massacre? which he did, aye, and countersigned it too. What are we to think of Sir John Dalrymple, Earl of Stair, who gladly took advantage of Macdonald's misfortune in being prevented by the snow from giving in his oath to the government within the time prescribed, by which he procured the warrant to murder Macdonald with the rest of his clan? What are we to think of Sir Colin Campbell, the Sheriff, who would fain have refused him the certificate; of Lieutenant Colonel Hamilton; of Campbell of Glenlyon; of Lieutenant Lindsay, and others, claiming to be counted in the list of "honorable men," and also in the list of Christian soldiers? Well, when I die, it is possible I may get into the company of these Christian gentlemen; but if I do, it will be sorely against my will, and not of my seeking.

They were the meanest set of robbers and murderers that I ever read of, even in romance. Both officers and men pretended friendship to the unsuspecting clan. They were quartered on them for a fortnight, and kindly entertained by them, till the preparations were completed; and then commenced the work of death. These same Scottish officers and soldiers, who called themselves Christians, stole quietly, in the middle of the night, upon their sleeping victims; and men, women and children were shot and stabbed; or, escaping death in this shape, found it in the freezing cold of the hills to where, in the dark, they made off, nearly naked, when they heard the shots in their neighbors' houses; murdered for their hospitality, by their Protestant countrymen, who, probably, boasted of possessing a superior intelligence and piety, compared with the poor Catholics, whom they murdered with—"all their pretty chickens and their dams at one fell swoop!"

Yes, this horrible cruelty was perpetrated by Scotchmen on their own countrymen, for no other reason than that they were Catholics—that they worshipped God after the same fashion as did our ancestors of the glorious times of those great and good patriots—King Robert Bruce, and Sir William Wallace—whose wisdom and piety, and persevering bravery preserved Scotland from the crushing yoke and the debasing tyranny, which has been the fate of the Irish people.

But Protestant bigotry and persecution were not confined to the massacre of Glencoe. Our Covenanting ancestors had no sooner freed themselves from the control of their Episcopal brethren, than they formed the determination of preventing the Irish from securing to themselves also, the blessings of civil and religious liberty. They accordingly sent over several thousands of their countrymen, drilled and armed, to help to put down, and keep down, all attempts at freedom of conscience, and too well they succeeded.

"In religion,

What damned error, but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament."

The Scotch, from the preaching of John Knox—from the time they first started into rebellion against the Catholic Church—seem to have acted as if they thought it their duty to persecute Catholics, and as if they had actually received a commission from the Almighty to plunder, burn and slay, when they get the chance, any one who professed to be a Catholic. For we find, when the struggle at Langside had placed Protestantism in the ascendant, by a perusal of the General Assembly's acts, that Priests and people had to worship in secret; and that when they were discovered, heavy pains and penalties were inflicted on them, even to banishment and death. That evil spirit of persecution is still called up as occasion offers itself for insulting, or grievously injuring a "Roman" Catholic, especially if an Irishman; in which case, a Scotchman can easily be found who will be glad to perform that office when he can do so with impunity. I am acquainted with but too many among my Protestant country folks, male and female, who hate the Irish, and who would not give a crust of barley to one of them;—who would go half a mile about, rather than leave them the amount of a copper in exchange for a purchase;—who are envious of the prosperity of Catholics, especially Irish, and would not faint away in grief to see their habitations in flames.

Now, this spirit—old as Cain at least—is called into being, and nursed, and watched, and matured by their firebrand preachers, until it blazes out into murderous attacks—into Gavazzi insults—into Orange processions—the object being to provoke retaliation and bloodshed.

Of course, not all the preachers who preach Calvinism, nor all who hear it preached, enter into this persecuting union; but by far the greatest portion of them do. While I am acquainted with many intelligent and religious Scotchmen, who care not a bodle what a man's religion is, so be he an honest man, yet, for one such, I am also acquainted with three the reverse. And, Mr. Editor, it was with the

view of addressing a sort of remonstrance, more in sorrow than in anger, to these people (for their minds have been sadly misled) that I have thus put pen to paper; and the reason that I feel so sore that Irishmen should have it in their power to complain of the persecutions they have suffered by the bigotry of the Scotch, is, that I am a Scotchman myself, and naturally ought to feel a little sensitive when our character for consistency is concerned. Moreover, these continued hostile manifestations of the spirit of religious bigotry must, in the eyes of the Hindoo, or the Musselman, say very little for the character of Protestantism, of which I, in my humble way, have so long been a zealous defender, protesting to the best of my ability against the right of any Christian, of any denomination whatsoever, interfering with, or persecuting any other man—Christian, Jew, or Pagan—on account of his religion. On the other hand, it cannot but raise the Catholic Church in the estimation of the disinterested and learned portions of the Heathen populations, when they observe that, notwithstanding all the detractions, all the contumely, all the injustice, and all the bloody persecutions her children have endured, she still maintains her ground in Christendom, and is even regaining it in many parts, where she had been long looked upon as crushed.

"As for the rest, to come to a conclusion"—to make a long story short, my brethren, I would like to wind up by just observing, that whether, after all, the Catholic "Kirk" is the true Kirk or no, or whether the doctrines of Martin Luther, or those of John Calvin, or John Knox, or John Wesley, or Channing, predicate truly God's law—or, indeed, for that matter, whether there be a God at all—as many of our learned Scotch philosophers, such as David Hume and Johny Comb or whatever be his name, and others have hinted in no dubious terms—is a question whereon I, being no theologian, would rather decline venturing an opinion, seeing that that is no part of my present purpose; that being merely to remonstrate, or, as a Protestant, protest against the principle, that any Scotchman, nor any other fugacious free-thinker, should trouble his head with other people's spiritual business; but that he should confine himself in this respect exclusively to his own affairs. Although I have been taught from mine infancy that the Calvinistic Kirk of Scotland is really on the narrow way, yet I must say that I find very little narrowness about it, unless in the minds of most of its members; and I have been assured by some few Episcopalians, and a few Wesleyans, and Baptists, and Independents, and Swedenborgians, and Unitarians, and other sectaries, who have abundant store of Scripture texts at their tongue ends, that it is not the true and Mystic Body, but that their's respectively are so. I fear, however, they are but ropes of sand that bind most of the members to their respective Kirks; for I have often had "opinions" breathed into mine ear in confidence, that shewed me as much. It was not many years since a respectable, and, in his own estimation, rather an intelligent hearer—for I don't think he has even yet received a morsel of the Bread and Wine—admitted to me that he "could na in conscience gang in wi' infant Baptism, seeing there was nae warrant for't in Scripture;" and so his "bairns" remain without it, I believe, (I have means of knowing) even unto this day.

Well, hearing so many contradictory opinions on the subject of religion, as I have heard—one saying "Aye," when perhaps he should have said "No," and vice versa—"Aye and No, is no good divinity"—I have even come to the resolve, Mr. Editor, and beloved brethren, to profit by the Protestant principle of judging for myself in matters of Faith; and on my journey through this "vale of tears," avoid, as well as I can, jostling my fellow wayfarers; but rather, if I may, help them along. I will try to discover whether the many lights dancing before us, be not "lights to lead astray"—mere "Jack o' Lanterns," "Will o' the Wisp," or as we Scotch hae nae classically cyled them, "Spunkies" which lead to darkness and the shadow o' death. I will ask, and no doubt receive, a light from above to see my way to my journey's end; to where Hindoo and Turk—Catholic and Protestant—true Faith or false Faith—persecutor and persecuted—Glencoe men and Orangemen—have hastened.

"The undiscovered country, from whose bourne
No traveller returns."

And the thought of the scene that is to open upon us then, may well frighten from us all ideas or plans of persecution in this world on pretence of our regard for true religion. In this hope, O, persecuting party of my Presbyterian countrymen, I take leave to subscribe myself
JOHN O'DONOVAN.
Montreal, May the Sixth.

REMITTANCES RECEIVED.

Belle River, J. Martin, 15s; Pointe Claire, P. Kearney, 6s 3d; Pontiac Mills, D. McGrath, 5s; Boucherville, M. Ryan, 12s 6d; Belleville, P. P. Lynch, 6s 3d; Guelph, M. Doyle, 10s; St. Hughes, Rev. J. Daly, 12s 6d; Ottawa City, Thos. Morrow, 12s 6d; Warwick, F. N. Law, 12s 6d; Wellington, D. Henigan, 1s; St. Monique, P. White, 12s 6d; Tyendinago, R. Kennedy, 5s; St. Hyacinthe, B. Flynn, 12s 6d; Quebec, D. Carey, £1 2s 6d; Do., M. Carroll, 10s; St. Sylvester, Rev. Mr. O'Grady, £1 5s.

Per M. Healy, Kemptville—Rev. Mr. O'Connell, 12s 6d. Per Rev. L. A. Bourret, St. Anne de la Pocatiere—Rev. N. Doucet, 12s 6d.

Per F. S. Bourgeau, St. Anicet—J. Curran, 6s 6d. Per J. Bonfield, Egansville—Self, 12s; T. McMahon, £1 5s 6d; G. Lapplour, 12s 6d.

Per D. P. McDonald, St. Raphael—J. Kennedy, 12s 6d. Per P. Friel, Frielton—Rev. J. O'Reilly, 10s.

Per J. R. O'Sheridan, St. Sylvester—Self, 10s; J. Carr, 5s.

Per J. Doran, Perth—M. Doyle, 6s 3d; J. M'Eachen, 6s 3d; W. Mackay, 6s 3d.

Died,

In this city, on the morning of the 17th April, Lieut. Colonel Thomas Colman.—May he rest in peace.

BAZAAR FOR THE PROVIDENCE CONVENT.

This Bazaar, in aid of the funds of the Providence Convent, under the patronage of the MAYORESS, will be opened in the Hall of the MECHANICS' INSTITUTE, Great St. James Street, on TUESDAY, the THIRD of JUNE; and will remain open for several days.

The doors will be opened each day at two o'clock in the afternoon. There will be, a well kept and abundantly furnished Refreshment Table, a table for lotteries, another with an elegant assortment of children's dresses, and a large collection of elegant objects offered to raffle. Every day, from two to four o'clock, there will be a raffle and lottery expressly for the children.

All persons desirous of contributing to this charitable work, are respectfully invited to forward their donations as soon as possible, either to the Directors, or to the Providence Asylum.

INFORMATION WANTED,

OF MICHAEL CLIFFORD, a native of Cork, Ireland, who left his native place a few years ago for the city of Toronto, C.W. Direct to the True Witness Office.