

The True Witness.

CATHOLIC CHRONICLE,
 IS PRINTED AND PUBLISHED EVERY FRIDAY BY THE
 PROPRIETORS,
 GEORG E. CLERK AND JOHN GILLIES,
 At No. 223, Notre Dame Street.
 All communications to be addressed to the Editor,
 G. E. CLERK.

TERMS:

To all country subscribers, or subscribers receiving
 their papers through the post, or calling for them at
 the office, if paid in advance, Two Dollars; if not
 so paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by car
 riers, Two Dollars and a-half, if paid in advance
 out if not paid in advance, then Three Dollars.

Single copies, price 3d, can be had at this Office;
 Pickup's News Depot, St. Francis Xavier Street; and
 at W. Dalton's, corner of St. Lawrence and Craig Sts

MONTREAL, FRIDAY, FEB. 15, 1861.

REGULATIONS FOR LENT IN THE DIOCESS
 OF MONTREAL.

All days in Lent, with the exception of Sun-
 days, are Fast Days of obligation.

By a special indulgent the use of flesh meat is
 allowed on every Sunday in Lent, with the ex-
 ception of Palm Sunday; as well as once a day
 on the Mondays, Tuesdays, and Thursdays, of
 the five first weeks in Lent; but its use is forbidden
 on Palm Sunday, and the six other days of Holy
 Week, as well as on Ash Wednesday and the
 three following days. On those week days when
 flesh meat is allowed, no fish is allowed at the
 same time.

NEWS OF THE WEEK.

THE last tidings from Europe do not possess
 much of interest. The King of Naples still,
 but apparently hopelessly, holds out at Gaeta,
 refusing all terms of surrender proposed to him by
 the General commanding the Sardinian troops. The
 efforts of the Neapolitan patriots to throw
 off the ignominious Piedmontese yoke had, in several
 instances, been crushed by the immensely superi-
 or force of the invader, who is endeavoring to
 strike terror into the hearts of the people by the
 frequency and brutality of his military executions.
 Naples is a conquered Province, and as such is
 treated by the Piedmontese; yet even this ty-
 ranny must pass away, and the atrocities of Vic-
 tor Emmanuel towards the Neapolitans will no
 doubt, and ere long, be signally avenged.

France is still increasing her armaments, mus-
 tering her battalions, gathering together her
 fleets, and loudly professing her most pacific in-
 tentions. Where the impending storm will burst
 no one can say; but it is not improbable that the
 angry feelings subsisting betwixt the Courts of
 Copenhagen and Berlin may afford Louis Napo-
 leon the excuse he longs for, and furnish him
 with another "idea" in the vicinity of the Rhine.

The Southern States are proceeding with their
 organisation of a new Federation. A Mr. Jef-
 ferson Davis has been chosen as President of the
 Southern Confederacy.

By the steamer *New York*, we have European
 dates to the 29th ult.; their contents may be
 thus summed up. The bombardment of Gaeta
 continued, but without any decisive results.—
 Louis Napoleon had ordered the immediate
 construction of ten iron-cased frigates like *La
 Gloire*. It is denied that France has given any
 encouragement to Denmark to resist the de-
 mands of Germany. From India we have tid-
 ings of fresh troubles, and of armed insurrection
 in the North-east Provinces. Prices in the
 London Corn Market are quoted as on the de-
 cline.

THE MAYORALTY.—The nomination of
 candidates for the office of Mayor for the ensu-
 ing year took place on Tuesday last in front of
 the City Hall. In spite of the weather which
 was abominable, the attendance was numerous.

The candidates named for Mayor were Messrs
 Rodier and Doherty; and, we regret to be ob-
 liged to say, that the proceedings were marked
 by disorder and violence, disgraceful alike to all
 parties concerned, and in the course of which
 Mr. Rodier's head was cut open by a lump of
 ice thrown at him. It is indeed a shame to the
 City of Montreal that such a trivial affair as our
 annual civic elections cannot be conducted with-
 out fighting, and breach of the peace. All
 honest men, no matter what their national origin,
 or their religion, are interested in putting down
 these scandals, are bound to use their influence
 to put them down, and to hold up to scorn and
 public reprobation the actors therein. But
 above all are Catholics bound by their duty to
 their God and to their Church, to spurn the in-
 sidious counsels of those who for their own dirty
 ends, strive to sow dissensions in the ranks of Ca-
 tholics, and by bombastic appeals to the respec-
 tive nationalities of which our Catholic popula-
 tion is composed, seek to array Irish Catholic
 against his brother of French origin, and French
 Canadian Catholic against his Irish coreligionist.
 To make national origin in any degree the test
 of a man's eligibility to municipal or legislative
 honors is so monstrous an absurdity that it throws
 ridicule on the very name of "nationality," and
 is an artifice which no one but a knave would
 have recourse to, by which none but a fool could

allow himself to be duped. A candidate's na-
 tional origin is, as a test of fitness for office, as
 irrelevant, as ludicrous, as utterly out of place,
 as would be the color of his hair, or the trim of
 his whiskers. All Her Majesty's subjects in
 Canada, no matter what the land of their birth,
 have equal rights and the same duties; but none,
 because of their national origin, have either par-
 ticular privileges, or peculiar obligations. If a
 candidate is morally, intellectually, and socially
 qualified for the office to which he pretends, no
 one should inquire into the accidents of his birth,
 or the particulars of his parentage; and if he be
 not thus qualified the fact of his being of any
 particular origin—whether French or Irish, whether
 Scotch or English—gives him no shadow of
 claim to the support of any portion of the elec-
 toral body. In a word, to introduce the test
 either of religion or of nationality into every lit-
 tle parish business, is a sure index of a corrupt
 heart, or of a weak head—and tends but to bring
 the great questions of religion and nationality into
 contempt amongst all intelligent men.

We insist upon these things, because we know
 that the common enemies of all Catholics are in-
 tent upon creating strife betwixt French and
 Irish, with the view of destroying the political
 influence of both, and are already congratulating
 themselves upon the fact that the row in front of
 the City Hall on Tuesday last assumed the as-
 pect of a fight of "nationalities." Shall we
 then continue to furnish matter for the triumph
 of our enemies by our intestine and utterly cause-
 less squabbles?—must we continue to make our-
 selves the laughing-stock of all intelligent per-
 sons by our bombastic and utterly irrelevant ap-
 peals to French Canadian "nationality" on the
 one hand, and to Irish "nationality" on the
 other? God forbid! Let us remember only
 that we are Catholics; and that as Catholics we
 have a common enemy, ever on the alert to profit
 by our divisions, and against whom our rigorous
 and united efforts are imperatively required.—
 There may be miserable creatures, calling them-
 selves Catholics, to whom the interests of religion
 are but of secondary importance in comparison
 with their party and personal interests, and who,
 to promote those interests, would avail themselves
 of the little national susceptibilities which unfor-
 tunately obtain in our ranks. But if such there
 be, they should be marked, scouted and execrated
 as traitors, as the most dangerous of ene-
 mies to all Catholics—and to sum up all in one
 word, as the vilest of sneaks.

The following are the nominations for City Coun-
 cillors for the ensuing year:—

EAST WARD.—Alderman Gorrie presided. Fer-
 dinand Perrin, Esq., proposed, seconded by Edward
 Hanley, Esq., the name of Jean Baptiste Rolland,
 Esq., for member. There being no other proposition
 he was declared duly elected.

CENTRE WARD.—Councillor Penn presided. Tho-
 mas Mussen, Esq., proposed, seconded by Louis
 Beaudry, Esq., the name of George B. Muir, Esq., as
 member. There being no other proposition he was
 declared duly elected.

WEST WARD.—Alderman Thompson presided.—
 Alexander Murphy, Esq., proposed, seconded by
 David Mair, Esq., the name of Norton B. Corso, Esq.,
 as member. David Mann, Esq., proposed, seconded
 by Robert Irwin, Esq., the name of Alexander A.
 Stevenson, Esq., as member.

ST. ANNE WARD.—Councillor McCready, presided.
 George Weaver, Esq., proposed, seconded by Thos.
 Patton, Esq., the name of J. W. McGauran, Esq.,
 as member. John Conroy, Esq., proposed, seconded
 by John Moore, Esq., the name of Thomas M'Grath,
 Esq., as member.

ST. ANTON WARD.—Councillor Rodden presided.
 Edwin Atwater, Esq., proposed, seconded by Andrew
 Watson, Esq., the name of Daniel M'Nevin, Esq.,
 as member. Oliver Froehette, Esq., proposed, seconded
 by Oliver Faucher, Esq., the name of Andre La-
 pierre, Esq., as member.

ST. LAWRENCE WARD.—Alderman Bulmer presided.
 Wm. Burnet, Esq., proposed, seconded by Wm. Ken-
 nedy, Esq., the name of George Bowie, Sen., Esq.,
 as member. Wm. Cunningham, Esq., proposed,
 seconded by Wm. P. Maguire, Esq., the name of
 Chas. W. Sharpley, Esq., as member. Joseph Comte,
 Esq., proposed, seconded by Moses Warren, Esq., the
 name of Wm. Wang, Esq., as member.

ST. LOUIS WARD.—Councillor Rolland presided.
 Thomas Maher, Esq., proposed, seconded by John
 Dalton, Esq., the name of Wm. L. Doughty, Esq.,
 as member. Richard Holland, Esq., proposed, seconded
 by Augustin Laberge, Esq., the name of Ferdinand
 David, Esq., as member.

ST. JAMES WARD.—Councillor Duhamel presided.
 Peter Devins, Esq., proposed, seconded by Abraham
 Lariviere, Esq., the name of Jean Louis Beaudry,
 Esq., as member. Augustin Martin, Esq., proposed,
 seconded by Moses Mayhall, Esq., the name of Ernest
 d'Ordonneau, Esq., as member.

ST. MARY'S WARD.—Alderman Homier presided.
 Thomas Johnson Esq., proposed, seconded by Robert
 Wright, Esq., the name of John Greaves, Esq.,
 as member. Jean Bte. Archambault, Esq., proposed,
 seconded by Joseph Lucas, Esq., the name of Jean
 Bte. Goyette, Esq., as member.

AN ANSWER TO THE "GLOBE."—The *Colo-
 nial Presbyterian* quotes a Minister of some
 Protestant sect or other—a Rev. Dr. Edgar—
 to the effect that, "for each million there are
 three times as many hanged in England as in
 Ireland, and twice as many transported."

This certainly is valuable, because impartial,
 testimony as to the comparative morality of Ca-
 tholic and Protestant communities; and if we
 take into account the peculiarly unfortunate
 political and social conditions of Catholic Ire-
 land, conditions so productive of that particular
 class of crime known under the name of
 "Agrarian Outrages," its value in favor of the
 superior morality of the former can scarce be
 over estimated. We do not intend to palliate
 the deeds of savage violence against their Pro-
 testant oppressors to which Irish Catholics, des-
 pairing of redress from the law, too often have
 recourse—for murder is murder, and vengeance

belongeth not to man but to God. But we do
 say it, and every honest man will recognise the
 fact, that there is an immense moral difference
 betwixt the shooting of a harsh landlord by the
 desperate evicted tenant whom, with wife and
 family, the former has turned out naked upon
 the world, and the child-murders, the husband-
 poisonings, the wife-poisonings, and other name-
 less atrocities of which the bulk of English
 criminality is made up. Indeed we may be per-
 mitted to doubt if the blood-stained Irish Celt is
 such a hideous object as is the demure sanctified
 fraudulent bankrupt—the Chairman of Bible
 Meetings, and the devourer of the substance of the
 widows and fatherless children, and who cuts
 such a prominent figure in the ranks of evange-
 licaldom, and of rascaldom, in the Sanctuary and
 in the Law Courts, at Exeter Hall and in the
 Queen's Bench, as to have become the type of a
 large and daily increasing class of British com-
 mercial society in the XIX century.

Again, as another instance of the peculiar
 morality generated by Protestantism, and fostered
 by the holy horror for the Confessional and
 asceticism with which Protestantism inspi-
 res its votaries, we would refer the *Globe* to
 the latest published Returns of the Registrar
 General for Scotland. From these official re-
 turns, as published by the *London Times*, we
 gather that, in Aberdeen during the month of
 December "one child in every five born was
 illegitimate"—in other words, that twenty per-
 cent of the children were bastards, the off-
 spring of vice and impurity. Compare this tes-
 timony of the Registrar General for Scotland—
 would we say to the *Globe*—with the testimony
 borne by Protestant writers to the purity and,
 to them, almost incredible chastity of the Catho-
 lic women of Ireland; and bear in mind that it
 is in those towns and districts of Protestant
 Scotland which are the most thoroughly Protes-
 tant, and which are the least infected with Popery,
 and the least impregnated with the virus of Irish
 immigration, that immorality and bastardy most
 prevail.

And this leads us to another very suggestive
 fact, as to the comparative moral influences of
 Catholicity and Protestantism upon their re-
 spective professors. In an article upon crime in
 England, lately copied by us from the *European
 Times*, it was mentioned as a strange and start-
 ling moral phenomenon and "painful fact, that,
 in proportion to the population, more criminals
 are to be found in the agricultural districts than
 in the most densely populated cities"—whilst
 "the illegitimate children born in the rural
 parishes form a large per centage of the births." How
 is this fact, so at variance with all our pre-
 conceived notions of the superior morality of the
 rural and pastoral life, to be accounted for?—
 How comes it to pass that the agricultural popu-
 lation of England are, in proportion to their
 numbers, more depraved, more criminal, more
 completely steeped or sodden in vice and bestial-
 ity, than are the denizens of the back-slums of
 London and Manchester?

It may be accounted for by the fact that the
 "agricultural population" of England, is almost
 exclusively Protestant, with little or no per-
 manent admixture of the Irish Catholic element;
 whilst the poorer portion of the urban population
 consists, in a considerable degree, of those whom
 the *London Times* and the *Toronto Globe*
 would, in their fancied Protestant superiority,
 and in all the dignity of superfine broad-cloth,
 qualify as the "low Irish." These "low Irish,"
 being Papists, and constituting a numerically
 important portion of the populations of the large
 cities of England, raise the moral standard of
 the Protestant community amongst which their
 lot is cast, and thus contribute to keep down the
 criminality of their fellow citizens below that of
 the Protestant "agricultural population" of Eng-
 land and Scotland. This is the explanation of
 the phenomenon. It is to the admixture of the
 "Dogans" of these "low Irish Papists" with
 the Protestant urban population, that the moral
 superiority of the latter over the exclusively
 Protestant "agricultural population" of England
 is to be attributed. The Popery of the "low
 Irish" purifies to a very considerable extent the
 Protestant atmosphere with which they are sur-
 rounded, and modifies, even when it cannot
 entirely subdue, its noisome exhalations.

This is our hypothesis, which the *Globe* is at
 perfect liberty either to accept or to reject;
 but the facts themselves—the facts, that serious
 crime is three-fold more rife in Protestant Eng-
 land than in Popish Ireland—that, in the most
 exclusively Protestant districts of Scotland, one
 child in five is a bastard, and that but for the
 extent to which child-murder *in utero* obtains,
 the proportions of illegitimacy would be still
 more formidable—and that crime is far greater,
 and impurity more prevalent, amongst the ex-
 clusively Protestant "agricultural population"
 of England, than amongst the mixed Catholic
 and Protestant populations "of the most densely
 populated cities"—are facts cited and attested to
 by Protestant authorities, by Protestant Minis-
 ters, by Official Statistics, and by the organs of
 the press. These facts we commend to the
 serious attention of the *Globe*; and would entreat
 of our "Protestant Reform" cotemporary to
 bear them in mind, when next he shall find him-
 self tempted to accuse the TRUE WITNESS of
 dealing in abuse rather than in facts, of substitut-
 ing invective for argument, and of confining
 himself to assertions rather than to proofs of the
 demoralising and barbarising tendencies of Pro-
 testantism.

REPRESENTATION BY POPULATION.—The
 tone of the French Canadian portion of the
 Ministerial press on this all-important question,
 is highly satisfactory, and such as to enlist the
 sympathies of all sound patriots and true Catho-
 lics in favour of its present patrons. We copy
 the following from the Ministerial *Minerve* of
 the 22nd ult.:

"The present Ministry is opposed to the principle
 of Representation based upon Population; it is for
 this reason that it enjoys public confidence. It ac-
 quired also a fresh title to the gratitude of the coun-
 try when it delivered us from the Brown-Dorion
 Administration, which desired to enforce that mea-
 sure upon us."

Any Ministry which will firmly and uncom-
 promisingly oppose the principle of Representa-
 tion by Population, and which will insist upon
 maintaining "the Canadian Constitution as it is,"
 since all the reforms and ameliorations required,
 can be obtained under it, from a responsible Exe-
 cutive, acted on by a liberal, tolerant, and
 powerful representation of the people"—(we
 copy from Mr. McGee's Address to the Electors
 of Montreal in 1857)—any Ministry, we say,
 which will do these things, and thus carry out
 the great principles upon which the last elec-
 tion for Montreal was decided, will deserve
 well of every Catholic in the Province.

Especially are the Irish Catholics of Canada—
 unless they would desire to render themselves
 ridiculous and odious in the eyes of the world—
 bound cordially to unite with their French Cana-
 dian co-religionists in opposition to the move-
 ment for altering the terms of the existing legis-
 lative union betwixt Protestant Upper and Ca-
 tholic Lower Canada, in favour of the first named
 section of the Province, should the Census Re-
 turns establish the fact of the numerical majority
 of the Upper Canadian population.

There is no corner of the earth which has not
 re-echoed the complaints of the Catholic people
 of Ireland against British domination, and those
 complaints have found prompt sympathy in every
 generous bosom. Now what is the great politi-
 cal grievance of which the people of Ireland
 mostly complain, and which prompts their clamors
 for "Repeal"? It is this—The legisla-
 tive union of Catholic and Celtic Ireland, with
 Protestant and Anglo-Saxon Great Britain, based
 on "Representation by Population." No one
 will pretend that, in proportion to its population,
 Ireland is not adequately represented in the Im-
 perial Parliament; and it would not much im-
 prove the condition of the Catholics of Ireland
 even were they to obtain a slight increase in the
 number of their representatives. No! the evil
 lies too deep for such a remedy; and any legisla-
 tive union based upon the principle of Representa-
 tion by Population, and betwixt two peo-
 ples, aliens to one another in blood, in language,
 and in religion, as are the peoples of Ireland and
 England respectively—must inevitably prove po-
 litically obnoxious to the smaller or less numer-
 ous population. Hence the cry for Repeal
 amongst the people of Ireland—and who can deny
 their right to raise that cry?

Now the relative conditions of Upper and
 Lower Canada are, in all respects, similar to
 those of Great Britain and Ireland; and to im-
 pose upon Lower Canada a legislative union upon
 such terms as should give to the alien popu-
 lation of Upper Canada a preponderance in the
 common legislature, would be politically destruc-
 tive to the former; would be, in short, a certain
 method to renew, in British dominions in the
 New World, the strifes, and heart-burnings
 which have so long and disastrously disturbed
 their peace and impeded their progress in the
 Old. As Irishmen love justice for themselves
 and the land of their birth, so are they bound,
 by every sentiment of honor, by every rule of
 duty, to refrain from imposing upon Catholic
 Lower Canada a political system which has ap-
 proved itself the curse of Catholic Ireland. As
 they would desire to enlist the sympathies of
 strangers in their own behalf, so should they show
 themselves just and consistent; but who could
 give them credit for justice or consistency, who
 should see them assisting to set up in Canada
 that very political order which they deprecate in
 Ireland as an outrage and injustice, and as the
 source of all Ireland's political misfortunes?

It is upon these grounds that we invoke the
 aid of all honest and patriotic Irishmen against
 the measure which the Protestant Reformers of
 Upper Canada have it in contemplation to in-
 flict upon the Catholics of the Lower Province.
 A legislative union betwixt Ireland and Great
 Britain, based upon the principle of Representa-
 tion by Population, has long been in force, and
 the Irish exiles scattered over the face of the
 earth are everywhere living witnesses of its fatal
 results upon the happiness of Irishmen. Can it
 be doubted that a similar union, based upon a sim-
 ilar principle, betwixt Catholic Lower and Pro-
 testant Upper Canada would bear similar fruits?
 Can it, for the honor of human nature, be credit-
 ed that Irish Catholics, themselves the vic-
 tims of that iniquitous political system, will lend
 their aid to impose the same curse upon their
 brethren and co-religionists of Lower Canada?

Mr. James Carroll, of St. Patrick's,
 Rawdon, has kindly consented to act as Agent
 for the TRUE WITNESS at Rawdon, and the ad-
 jacent districts.

WHAT DO PROTESTANTS THINK OF MAR-
 RIAGE?—This question is well answered by the
 following extract from the *London Times*, the
 highest of Protestant authorities. Treating of
 the several sexual unions entered into by Jerome
 Bonaparte—one, a valid Christian marriage con-
 tracted with Miss Patterson, of Baltimore,—and
 the other an adulterous connection contracted
 during the lifetime of his wife, with Catherine,
 daughter of the King of Wurtemberg—the *Times*
 remarks:—

"We think that, though the first private marriage
 was valid, the second Royal marriage was valid
 also. We think that M. Jerome Bonaparte is the
 lawful son of Lieutenant Bonaparte, and we think
 Prince Napoleon is the lawful son of the King of
 Westphalia. In ordinary life this would be an im-
 possibility, but in Royal life it has many times oc-
 curred, though rarely without graver troubles than
 are threatened now."

In other words, the Protestant doctrine of
 marriage, as laid down by the leading organ of
 the Protestant community in the XIX century,
 is identical with that laid down by St. Luther in
 the XVI; and divested of the ambiguous
 phrases in which Protestants delight to shroud
 their thoughts amounts to this—That, under cer-
 tain political circumstances, a Christian man
 may have two wives, or, in other words, that
 polygamy is lawful to Christian Princes, and
 their children. This was the teaching of Saint
 Luther upon the Marriage question, as it is that
 of the Protestant *Times*.

The French lady of the old school, *de la
 vieille cour*, who on her death bed consoled her-
 self by the reflection that "God would think
 twice before damning a person of her rank," was
 a type of our modern Protestant moralist. Upon
 poor persons, mere artisans, and tradesmen, the
 law of monogamy is binding; but from the re-
 straints of this Christian law, from the precepts
 of morality, royal personages are exempt, and
 the latter may, without fear of God's judgment,
 do those things which would consign sinners, not
 of Royal or Imperial extraction, to the flames of
 hell. Thus, by Protestant ethics, God is one
 who is a respecter of persons: one whose wrath
 the moribund French Marchioness had, because
 of her quality, little cause to dread; one who is
 ready to make great allowances for the political
 embarrassments of Royal families, and to repeal
 His own decrees in favor of the dynastic exigen-
 cies of a French Emperor. This doctrine must
 no doubt be very consoling to the rich and pow-
 erful; but we should be well content if its advo-
 cates would clearly define its limits; would let
 us know down to what rank it is lawful to have
 two valid wives; and whether the privilege is
 peculiar to members of the actually reigning
 dynasties, or participated in by subjects, and the
 descendants of deposed sovereigns. As there
 is to be one moral law for the great, and another
 for the humble, we should like to be informed
 how far down in the social scale the privilege of
 polygamy extends. "No one," says the Irish
 song, with laudable explicitness, "no one can
 have two birthdays but a twin;" it would be
 well if Protestant moralists were equally explicit;
 and would in like manner define the limits to
 which God has been pleased to restrict His
 divine law of "One with One," and to whom He
 has been pleased to accord the privilege of hav-
 ing two wives.

SECESSION.—This long anticipated event has
 come to pass, and the *United States* of North
 America exist no more. South Carolina took
 the initiative in this desperate career, and by an
 almost unanimous vote proclaimed her secession
 from the great Confederation of the other South-
 ern and slave holding States; several have fol-
 lowed her example; and from the general tone of
 their press, from the Resolutions of their several
 Legislatures, and from the general feeling of their
 peoples, it may be anticipated that these will
 draw after them the remainder of the Southern
 host.

What effect this important step may have upon
 the destinies of the Great Republic, it would be
 in vain, at present, to speculate. That the pres-
 sure of a common danger once removed, a
 Union of States, so dissimilar in their respective
 origins, in their political and social institutions,
 as are the States of New England, and the slave
 holding States of the South would be maintained,
 could not be believed by any student of history
 or of human nature. The catastrophe might be
 delayed, but to every attentive observer it has
 long appeared inevitable; and its cause is to be
 found, not in the nature of republican institu-
 tions, nor in the incapacity of the people for
 self-government, but in their essentially antago-
 nistic social conditions, and in the impossibility of
 permanently reconciling irreconcilables.

Yet it is impossible not to anticipate very im-
 portant results to British North America, and to
 Upper Canada especially, from this first step to-
 wards the complete separation of the Southern
 and slave holding, from the Northern non-slave-
 holding States. The growth of a free-soil Re-
 public, wherein no slave-catcher dare set his foot,
 on the shores of the great lakes, and in the im-
 mediate vicinity of Upper Canada, must inevit-
 ably accelerate the already rapidly spreading
 proclivity for Annexation in that section of the
 Province. Geographically, commercially, and
 socially, Upper Canada belongs rather to the