

to his knowledge, no gun was fired; there was no man at the inquest ever alluded to the firing of a gun about the house, and we assert positively that there is no shadow of truth about that part of the story. There were only four men, besides Borden, in the house, and these men all of them over sixty years of age; how likely they might be to assail forty armed men may be imagined. The heartless approval of the lawless acts of the rioters, by our city papers, is not justified even by the false version of the case given by them.

We have appealed to that tribunal which assumes the protection of the laws and properties of the people; we have appealed to the Legislature of the country to vindicate the outraged majesty of the law. The safety of society demands that justice shall be administered in mercy, and we await patiently the result. Let that portion of the Protestant press which loves justice, law and order show now its honesty, and its abhorrence of crimes which disgrace the civilization of the age and the country.—*Ottawa Tribune.*

Our cotemporary adds that, when the man Borden, one of the sufferers, appeared before a magistrate to lodge information against his brutal assailants—the thirty to forty Orangemen who made the valorous attack upon four old men—the said Protestant magistrate refused to hear the complaint. Upon this the *Tribune* comments as follows:—

"Now the duty of a justice of the peace is to take cognizance of offences against the Law; and if the case was not made a party one, these very magistrates would have taken cognizance of it, and compelled the aggrieved parties to appear before them as witnesses. One magistrate witnessed the offence, knew all the parties implicated in it. Was it his duty to wait until parties complained? Are these people conservators of the peace? It was palpable to the magistracy of the County that a riot occurred, life was destroyed, a house wrecked, property destroyed, and yet all is passed over, and would never be noticed if we had not brought it up. The whole and sole cause was, that Orangemen were the assailants, Catholics the victims. A row occurred in the next ward the same day, in which all parties were Catholics; these same magistrates who refused to act in the other cases, tried the parties since, and fined them.—We are informed that even Mr. Torney sat on the case, although residing in Richmond. These people could hear complaints lodged against Catholics, but none other. Is all this accident? Is it accident that the victims of this atrocious outrage who survive, have been for weeks, nay months, fruitlessly seeking redress, and can get no tribunal open to hear their complaint before a Grand Inquest of the county is held? Was any such abuse of law or justice ever known in Lower Canada? Rake the kennels of the *Globe* and no such foul stigma can be found fixed on those to whom the administration of justice is entrusted in Lower Canada. Even the mendacious audacity of the *Globe*, in its most daring flights, shrunk abashed from such a charge against a Catholic Magistracy. And let us be understood, that the commission of the peace in this county is Protestant. There are seventy-seven persons in the commission in the City and County; of these twelve are Catholics, the remainder Protestants, while the population is about equally divided by the two classes, of the twelve Catholics only a portion have qualified. There is not a Catholic magistrate for each Township in the County, while all those near the scene of this tragedy are Protestants."

SABBATARIANISM.—Mister G. Brown has laid a Bill before the House for the bitter observance of what, in his puritanical cant, he calls the Sabbath, known however amongst Non-Judaizing Christians, as the Lord's Day, or Sunday. Upon this, the *Montreal Herald*—after admitting Mister Brown's right to hold and act upon his own religious opinions, or superstitions, but denying his right to enforce them upon others—remarks naively that:—

"It is singular how early errors and prejudices will cling to the understanding, and the reasoning faculties of man; otherwise it would be incomprehensible how such an ardent stickler for religious liberty, and the absolute freedom of the subject from all interference by the Legislature in matters of conscience, as Mr. Brown—in season and out of season—professes to be, could fail to see the utter fallacy of all his Sabbatarian arguments."

The "incomprehensibility" at which our cotemporary is staggered is easily disposed of however, if we do but consider that in the mouths of Mr. Brown, and the drivelling "Barebones" of his sect, the expression "religious liberty" means only the right of imposing, by brute force, the yoke of their own absurd and anile superstitions upon others; in other words, "the right to wallop their own niggers." Mr. Brown's actions are in perfect harmony with his theory of "religious liberty;" for persecution is the badge of all his tribe.

But what is "incomprehensible" is, that a Legislature which has declared the desirableness of doing away with "all semblance even of connection between Church and State," should for a moment entertain the proposition to enforce a matter of purely ecclesiastical discipline by Act of Parliament. With the exception of the "Seventh Day Baptists," we know of no denomination of Christians that professes to believe the old Jewish Law of the Sabbath to be obligatory on Christians. All other Christians—Catholics and Non-Catholics—have virtually agreed to the abrogation of the law which enjoins the observance of the Sabbath, or *Seventh day*, by keeping as a Holiday the first day of the week instead. For this, no authority whatever can be cited except the authority of the Church, which has enjoined the observance of that day as a Festival; and of course, to enforce the observance of that day by legislative enactments, is to recognise a connection, and of the closest kind, between Church and State. Our Canadian Legislators cannot therefore entertain Mr. Brown's motion for a moment without stultifying themselves, without making a public profession of their own folly and inconsistency.

Our cotemporary, the *Montreal Herald*, has entered the lists also with the *Montreal Witness*, upon this same quarrel, and, it must be confessed, "chaws up" his antagonist "most catavampously." To a Papist, these gladiatorial displays between Protestant and Protestant—who both go forth to the conflict with the cry:—"The Bible, the Bible alone, is the religion of Protestants—are inexpressibly amusing. For instance. The *Herald* shows, incontestably that the observance of the first day of the week, or Sunday, is not enjoined in the Bible; is not a Scriptural institution. But, with admirable inconsistency, the *Herald* goes on to say that he is one of those, who:

"As Christians, themselves obey, and inculcate obedience in all Christians to the Christian institution of the

Lord's Day;" though "finding no warrant in the Bible for any such doctrine."—*Montreal Herald*, 27th ult.

So that a Protestant syllogism is framed somewhat in this form:—

1. Nothing for which no warrant can be found in the Bible should be imposed as a religious obligation upon Christians.

2. But, no warrant can be found in the Bible for making the observance of the first day of the week as the Christian Sabbath, or Lord's Day, a religious obligation.

3. Therefore, we obey, and inculcate obedience to, the institution of that day as a religious obligation on all Christians.—*Q.E.D.*

We humbly submit that the above is a perfectly fair specimen of Protestant logic.

PROVINCIAL PARLIAMENT.

The Houses met after the recess on the 26th ult. On the motion of Mr. Cameron the following gentlemen were appointed as members of a Commission to enquire into the St. Sylvestre affair:—Mr. T. C. Morrison, Attorney Gen. Drummond, M. Loran, Turcotte, Papin, Crawford, and Cameron.

Of course—as in the Nepean affair, it was a mere Papist, who was killed by Orangemen, no Commission was moved for to inquire into the particulars of that business, or the singular conduct of the Protestant magistrates of the district. There is evidently both in Parliament, and elsewhere, a strong desire to hush the matter up, and to keep things pleasant.

On the 27th, M. Cauchon moved the third reading of the Legislative Council Bill. Mr. Felton moved, in amendment, that the Bill be recommitted with the object of so altering it as to give an increase of influence to the British population in Lower Canada.—This motion was negatived by a majority of 64 to 23; as were also several other amendments proposed in a similar spirit. The main motion was agreed to by a vote of 61 to 12.

A Call of the House was ordered for the 15th inst., on which day the Seat of Government Question will again be discussed.

On Monday, a Bill for better securing the independence of Members of Parliament, introduced by M. Laberge, was thrown out on the second reading. The Hon. Mr. Cartier moved for a "Committee of the Whole" to consider certain resolutions concerning the establishment of Normal Schools, and to make provisions for superior education in Lower Canada.

On the 1st inst., Mr. Cartier introduced his Resolutions on the subject of Lower Canada education. He proposed to establish three Normal Schools; one in Quebec, and two in Montreal. The expenses thereof to be defrayed—out of the property stolen from the Jesuits—the unexpended yearly balances of the Common School Fund—and an additional annual grant of £5,000 from the Consolidated Revenue Fund of the Province. These sources would furnish an annual sum of about £22,000, for the purpose.

On the 2nd, the news of the birth of a King of Algeria having been made public, it was moved that in honor thereof the House do adjourn. After a little abuse of Louis Napoleon from Messrs Brown and Mackenzie, the motion was agreed to; and the House adjourned amidst loud cheers, members standing upon the floor and singing—some "God Save the Queen" others "Partant Pour La Syrie." As every member sang his song to the tune he knew best, the effect must have been very striking indeed.

A petition from the citizens of Esquimaux praying for a full pardon for the gallant Smith O'Brien, has been presented to the Legislature by the member for Toronto, J. G. Bowes, Esq.

That the prayer of the petition will be granted, is, we think certain. The *London Times* speaks strongly in behalf of the exiled gentleman in an article upon the subject; in which, though as usual abusive of Ireland, justice is done to Smith O'Brien himself:—

"Something is due to his conduct as an exile, which has been that of a gentleman, and a man of honour. Whatever his opponents may have thought of his political wisdom, certainly there is not one of them who would not be ready to grasp his hand and to welcome his return. In this respect his conduct stands out in most honourable contrast to that of the paltry runaways from their plighted word, who were his fellows in exile. As far as we can express the public opinion, we may very truly say that everybody would be glad to hear that Mr. Smith O'Brien was restored to his country and his friends. We do not believe that there is any danger in such a step, whatever his future conduct may be; but at the same time, we most fully believe that Mr. Smith O'Brien would by his future conduct, show himself sensible of the leniency with which he had been treated. Only if the favour be granted, let all be generously and gracefully done. Let the pardon be complete, and the past forgotten. That is the way to win back hearts."

Mr. Sadlier has in his possession a few copies of the printed "Proceedings of the Catholic Convention, to promote Actual Settlement in North America—Published by Order of the Convention." The manner in which they are got up reflects much credit upon Mr. M. Hagan of Buffalo, printer of the *Catholic Sentinel* of that city. Our Montreal cotemporaries judge favorably of the objects of our Convention. The *Herald* says:—

BUFFALO CONVENTION.—We have just received the printed report of the recent proceedings of this body. We have looked through it, and so far as we are able to judge, the object of the convention was both laudable and praiseworthy. In his opening remarks, the president states that to uphold the laws under the constitution, as the firmest bulwarks of our rights, privileges and duties, shall be the first lessons we will impress on the minds of the emigrant. The deplorable state of thousands of emigrants living in the large seaboard towns—railroads and canals, and wholly depending on the precarious day's wages for the support of themselves and families, is a subject which will require your most serious attention and consideration, with the view of devising means of placing them and their families in a position in which they may turn their labors into a more profitable channel, so that they may secure a livelihood by honest industry.—*Herald.*

Amongst the passengers by the last steamer was the Rev. Mr. Connolly, whose return to Montreal will be hailed with joy by the congregation of St. Patrick's Church.

The Rev. Mr. Paré of the Eveché started on Monday last for Paris, where he is to meet His Lordship the Bishop of Montreal.

On Monday last a solemn High Mass was celebrated at the Cathedral for the members of the Society of St. Joseph; after which the members of the Society had their usual procession, and made a very handsome display.

It affords us great pleasure to be able to announce that Mr. Devlin's application for the formation of a Rifle Company, has been favorably entertained by His Excellency the Governor General. We entertain no doubt of the success of this company; but, on the contrary, we believe that it will be regarded with pride and satisfaction by every class of our fellow-citizens; and that in a very short space of time the attention of the officers and men to their respective duties will place the company in a highly creditable position. We understand it is intended to return the complimentary visit of the "New York Montgomery Guard" this summer.

ST. PATRICK'S SOCIETY.—In our last we forgot to mention that Dr. McKeon had been appointed physician to the St. Patrick's Society.

By the last accounts from British Guiana, it would appear that Catholic property to the value of \$2,000,000 has been destroyed and stolen by Protestants, at the instigation of the Rev. Mr. Orr, the notorious Protestant Missionary, and fellow-laborer with Gavazzi, Kirwan, Achilli, Leahy, & Co.

We would call the attention of our readers to the following advertisement:—

BAZAAR.

ON TUESDAY, WEDNESDAY, and THURSDAY of next week a BAZAAR, in aid of the FUNDS of the Associates "Des Bons Livres," will be held in the PAROCHIAL LIBRARY, ST. JOSEPH STREET, opposite the "Hotel Dieu."

The friends of this truly Catholic Association, and all who take an interest in the cause of education and morality, are requested to encourage this Bazaar by their presence and contributions, which latter will be thankfully received at the parochial library.

"*L'œuvre Des Bons Livres*" is a good work, which, in an especial manner, calls for the sympathy and support of every honest man. Its objects are, by furnishing the public with an abundant supply of pure and healthy literature, to banish from society the trashy yellow paper novels which too often ruin the morals, as well as vitiate the taste of those who read them—and to encourage amongst the young a love of study and useful information.

The *Avenir* advocates the abolition of tithes, and publishes a petition for that object. On this the *Montreal Witness* remarks:—

"The petition takes correct ground, upholding voluntarism as the system most consistent with freedom of conscience."

But as the proverb says—"What is sauce for the goose is sauce for the gander." Will then our cotemporary get up a petition, or sign one if presented to him, for the abolition of tithes in Ireland? Surely if it be unjust to levy tithes from Catholics exclusively, for the support of the Catholic priest, it must be almost, if not quite, as bad to levy tithes from Catholics for the support of a Protestant minister.

And again, if "voluntarism" be the "system most consistent with freedom of conscience," why does not our cotemporary act consistently, and advocate the voluntary system for education, as well as for religion? If it is a good sauce for the Church, it must be an excellent one for the School; and if "State-Churchism" in any form, is an abuse to be petitioned against, surely he must see—if he has a grain of sense, or capable of understanding that two and two make four, and not seven—that State-Schoolism "is an evil which must be put down, no matter at what cost, or by what means."

The *Montreal Witness* having asserted that the gentleman who, some time ago, fell down dead, whilst refusing to sign a "Maine Law" petition, exclaimed with his last breath, "I am afraid I am doing wrong"—was taken to task by his brother "Protestant" for this cruel attack upon a dead man. Driven to the wall, our first named cotemporary has been compelled to retract his lie; which he does in his issue of the 26th ult. in the following ingenuous and truly evangelical style:—

"On more particular enquiry, we find that the concluding word of the sentence—'I am afraid I am doing wrong'—was not uttered, the sentence having been cut short by death, but that the hearers had no doubt that he intended to conclude thus; and hence the positive statement which was current to this effect."

"Oh my Bom!—Bastes he would have said—but that stern death Cut short his being, and the noun at once."

To be sure he did not say it; but some of the hearers thought that he might, would, could or should have said it. So the *Montreal Witness*, with a shocking disregard both of truth and grammar, asserts positively that he did say it. No doubt the editor of the *Montreal Witness* is an honorable, as well as an evangelical man.

FUN A-HEAD.—We learn from the *Toronto Colonist* that "many persons are apprehensive that the approaching Synod" (Protestant) is likely to present some very stormy scenes.

We direct the attention of Printers to the advertisement of the Canada Type Foundry which will be found in another column. We are glad to learn that the Proprietors are doing a good business, and we cheerfully join with our cotemporaries in wishing them success. Encourage home manufacture, is a good motto.

We have received the prospectus of "*Le Bas Canada*" to be published at Three Rivers, and devoted to the support of a French Canadian nationality.

From want of space, several communications postponed till next week.

To the Editor of the True Witness.

DEAR SIR—You are, no doubt, aware of the proceedings of the Mixed School tribe in Upper Canada;—ever since the commencement of the present Session of Parliament they have been holding meetings everywhere; getting up petitions, praying for the repeal of the Act relating to Separate Schools. I am happy to say however that nothing that has occurred of late years, bearing on the subject, has done more to rouse the feelings of Catholics in the Upper Province than this renewed delirium of the Common School maniacs. I need hardly inform you that the piebald evangelicals, with small bands of spurious Orangemen, are the most conspicuous actors in the movement. These Calvinistic worthies are industriously circulating false reports; they are busily occupied in denouncing the Man of Sin, reiterating old calumnies, and spouting forth their transcendent loyalty. They talk loudly about civil and religious liberty, and "our Protestant Queen;"—about the Catholic Church keeping her children in darkness and ignorance, &c. They say that the demand of Catholics for Separate Schools amounts simply to an application for legal permission to take Protestant money for the purpose of promoting Romish interests, and propagating the Romish faith; that Catholics object to Common Schools not on account of proselytism, but instruction. This trash is being eagerly devoured by the members of the conventicle, and it may appear plausible in the eyes of the ignorant; but people acquainted with history know that Calvinism is inconsistent with, and subversive of, both civil and religious liberty; and that if its votaries could obtain the governing power in the empire, even the head of "our Protestant Queen" would not be safe. Conscious of the indelible infamy with which they are branded, or being the children of regicides, they are always endeavoring to hide their shame by throwing dust in the eyes of the crowd, by loud professions of loyalty to "our Protestant Queen." But what has "our Protestant Queen" to do with the robbing of Catholics of their money to sustain an accursed Yankee system of education?

As to the Catholic Church being accused of keeping her children in darkness, it will be sufficient to remark that this is an old story, in the true sense of the word. It was first promulgated by the Patriarch of Protestantism in the Garden of Paradise; he too informed our first parents that God was keeping them in ignorance; that if they wished to enjoy liberty, he was the chap to enlighten them, and deliver them from spiritual despotism. The fact is, that the Lenten Pastoral of the uncompromising Right Reverend Bishop of Toronto has cracked the bones of the fanatics, and set them all to hissing.

However, the Separate School party is determined to obtain its object; and the opinion is rapidly gaining ground, that it is useless to encumber the statute book with clumsy and inefficient School Laws; and that it would be better to seek to terminate the contest by a complete overthrow of the actual system, and then to lay a new foundation altogether upon its ruins, to be composed of the same sound materials as those upon which your school system in Lower Canada is constructed. It will never do for Catholics to allow themselves to be trampled upon by a pack of raving fanatics; they must show a bold and solid front; harass and overwhelm their enemies by a combined attack from the east and west.

I am of opinion that the Catholics in Upper Canada will be considerably reinforced from the Anglican party; indeed it is for their interest that they should join Catholics in the "coming struggle." But we rely upon the support of Catholics in Lower Canada; it is to them we look for old veterans, accustomed to victory, confident in themselves and their leaders; without their powerful support, we cannot expect to obtain a decisive victory.

I remain, Dear Sir, your obedient servant,
AN UPPER CANADIAN CATHOLIC.
Cobourg, March 22, 1856.

REMITTANCES RECEIVED.

Ingersoll, H. Gaynor, 5s; Brockville, C. McHenry, 12s 6d; St. Theresa, J. Lonergan, 12s 6d; Alexandria, A. McDonald, 21 5s; do, J. McPherson, 12s 6d; St. Andrews, A. McQueen, 10s; Pike River, J. Healy, 12s 6d; Williams-town, D. McDonald, 21 5s; Pointe Claire, J. Monaghan, 6s 3d; St. Athanasie, E. St. Germain, 6s 3d; Varennes, D. McDonald, 6s 9d; L'Assomption, H. McMullin, 6s 3d; Dewittville, O. Cain, 12s 6d; Alexandria, D. Kennedy, 5s; Beaverton, W. McRae, 15s; Quebec, A. Doyle, 10s.
Per J. O'Sullivan, Prescott—Rev. E. P. Roche, 12s 6d; J. Young, 12s 6d; R. B. McDonell, 7s 6d; F. Ford, 7s 6d; A. McFall, 3s 11d.
Per M. Heaphy, Kemptville—P. Mallon, 10s; J. Loughlin, 5s; P. O'Keefe, 5s; B. McCabill, 5s; D. Deighan, 5s; O. Murphy, 5s; M. Donahoe, 5s.
Per J. Nugent, Sandusky, U.S.—Self 12s 6d; T. Dempsey, 12s 6d.
Per J. McIver, Dewittville—J. Finn, 12s 6d; J. Scully, 12s 6d.
Per D. P. McDonald, St. Raphael—Self, 2s 6d; Captain Kennedy, 12s 6d.

RUMOUR.—It was rumoured yesterday afternoon in the city, that some of the members of the Legislature are offering proposals to purchase property in the city.—*Herald of Wednesday.*

Birth.

In this city, on the 30th ultimo, Mrs. Neil Shannon, of a daughter.



THE regular MONTHLY MEETING of ST. PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, the 7th inst., at EIGHT o'clock.

By order,
T. C. COLLINS, Rec. Sec.