

THE
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 AND
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THE RIOT IN ST. JOHN.

We should not again refer to this subject, but we perceive that some of our contemporaries seem determined to throw the blame of the affair on the Protestants who dared to enjoy a Constitutional right, and on the authorities of St. John who refused to commit an illegal act to conciliate a mob, of whose treachery they had been furnished with fatal evidence on former occasions; and even under these circumstances, we should not revert to the affair, but from a conviction that the course pursued by most of the Saint John papers in reference to it, is a dangerous one, and that there are principles involved in this question which are worthy of examination, and which in fact it becomes our duty to thoroughly investigate. Some of our contemporaries appear to wish to convey the idea that there exists an actual necessity for conciliating those who are always ready to raise a disturbance on any pretext; and that it is inexpedient to make any Protestant Demonstrations, because the Catholics, or rather the ignorant and designing among them, for we know there are men of that Creed who have good sense enough not to interfere in these matters, choose to take offence. With both these propositions we must beg to differ. With regard to the former, it is really astonishing that the ineffectual efforts which have been made by the British Government, during the quarter of a century which has nearly run its course since the passage of the Catholic Emancipation Act through the Imperial Legislature, to conciliate these same people who attack Protestant assemblages in a Protestant country, down to the present time when the Protestant North of Ireland is taxed to support the paupers of the South, who have become so, in consequence of running after rebellion-plotting demagogues, instead of tilling their land, we say it is astonishing that these fruitless attempts at conciliation have not been sufficient to convince any man, who is not wilfully blind, of the fallacy of the doctrine, and its utter insufficiency to restrain the violence of those who know no will save that of the Priest. In a Protestant country we have a right to sustain the supremacy of the Protestant faith by all the means in our power, and if any are mad enough to attempt to oppose us they must do so at their own peril. Nevertheless, the peaceable and well disposed of every creed have a right to the same privileges that are secured to the Protestant faith by the Constitution of the British Empire, and by the Coronation oath of our sovereign. We have been led into this train of thought, by hearing it stated, as a great victory over the Orangemen, or Protestants, for it amounts to the same thing, that after the late riot, six hundred Roman Catholics had walked in procession to the funeral of one of their men who had been killed in the affray, and that the Orangemen did not dare to interfere with them; we do not know whether this was the case or not, but we presume if it had been, Fenety and his sympathising friends would at least have had the decency to raise a small howl at the "irritation" thus offered to the feelings of the Orangemen, and to have declared that if they had opposed the Catholic procession, and lost their lives in consequence, the "blood of the slaughtered victims" would have rested on the skirts of those who followed their fellow-worshipper to the tomb, and as nothing of this kind has appeared in any of the journals, we presume that no such procession took place; but admitting that it did, it is not a triumph quite equal to the battle of Waterloo, for we can positively assure our Catholic friends that the Orangemen will not interfere with them, if they walk in every village in this and the sister Provinces, and do so every day in the year, the 12th of July not excepted, and all they ask in return is the same amount of freedom, and this they are prepared and determined to have. It is really sickening to hear the childish sympathy with which some of our contemporaries whine about the display of an Orange ribbon, and cry down the assembling of the staunch Protestants of the country for procession on the 12th of July. Let us for a moment imagine ourselves in one of the great Catholic capitals of the Continent of Europe, a tinkling is heard, and presently a low solemn chant, and then a long line of barefooted monks approach—high aloft is borne a small casket, and before this every man prostrates himself in silent awe, believing it to be the veritable body and blood of Christ; and you also are required to do homage to the wafer-God; but you are a Protestant, and your soul abhors the mockery of thus worshipping a bit of paste, nevertheless you do not wish to give offence to those by whom you are surrounded, and you are willing to appear to be engaged in viewing some other object, but this will not do, for some fierce musketeer threatens you with his bayonet, till you are forced into compliance; this is a scene of common occurrence on

the Continent. Let us now return to the land of our birth or of our adoption, and here in New Brunswick, whose Constitution is thoroughly British, and we trust, the croakers to the contrary notwithstanding, ever will be, in New Brunswick which is an appendage of the most Protestant nation on earth, what do we find? A party of her Protestant sons, desirous of showing their sense of God's great mercy in delivering them from the thralldom of Popery, by the hand of his servant King William, assemble in a peaceable manner to commemorate that great event—they are attacked and in repelling their assailants, some of the latter lose their lives, and forthwith the press of this Protestant country, raises a sympathetic yell over those who were slain while attempting to murder their fellow-men, and impiously denounces the Divine vengeance on the heads of those who jeopardised their lives in endeavoring to preserve the public peace. We have as great an abhorrence of bloodshed as any of our contemporaries can possibly have, but we confess we have little sympathy for that man, no matter what his creed, who falls in a base and cowardly attack upon peaceable men, and we cannot see how the curse of his blood can fall upon any head but his own; furthermore, we must say that those parties who are so loud in their censures on the conduct of the authorities, and some of whom have had to confess that they were near the scene of conflict, although residing in the same city, would have been better employed in aiding the authorities to assert the supremacy of the law, than in condemning them for not acting illegally. Foremost in the van of these, is our friend of annexation notoriety, the Editor of the *Morning News*, from whose valuable paper of the 16th inst., we clip the following paragraphs:—

"THURSDAY'S TRAGEDY.—Men have now settled down into something like sentient beings; they exercise their own thoughts and judgments; and talk of the late tragedy with feelings of the utmost horror. There are enough disinterested persons in the community, unbiassed by party predilections, whose opinions are of value, and they express themselves correctly in behalf of the common weal and the public safety. Among this description of persons, there is a unanimity of feeling expressed, to convince us that the public peace is the first thing they think of, and that more questions of abstract right to walk in processions, or make public demonstrations, are but of secondary importance when they deem the good order and harmony of the community things likely to be jeopardized. Had there been no procession on Thursday, there would have been no bloodshed. Had the authorities interposed and remonstrated, there would have been no procession. Had there been no national animosities existing, old sores partly healed to be cauterized anew, to gratify some accountable desire, the procession and the 12th of July might have passed over like any other occasions, without producing the least harm, or infusing a single drop of blood. But the 12th of July is an extraordinary occasion, and when celebrated gives rise to bitter feelings, stirs up old prejudices, creates pain to persons of an opposite party, and strikes terror into the whole community. If all persons in St. John are at liberty to worship as they think proper, nothing more, in a religious sense is wanted—and there is no occasion to ask how we came by that right or from what power it was wrested. Yet when we attempt to make a display of the faith that is in us, by directing public attention in the teeth of an opposite party, to the achievement of a dark and bloody age, that should be only called to mind to be forgotten immediately, or to be remembered with feelings of horror, we will perform our duty as good subjects; we strike flints over gunpowder, which we know to be explosive—and we are answerable for the consequences. The right to do a thing, which is in itself wrong, is no pretext for indulging in the liberty. Discretion should be exercised in all cases.

"Here we are in St. John in the midst of commercial distress, and ought to think of peace and harmony. We have a Mayor and a certain number of Magistrates;—they were aware ten days ago that this procession was to take place. Even the children predicted bloodshed. The Mayor says he has no authority to put a stop to a peaceable procession, notwithstanding every good citizen and right thinking person could almost swear that the 12th of July would be a bloody day for St. John, if this procession were allowed to go on. Yet, barbarous to think of it, those who should be the Conservators of the public peace, make no attempt whatever to exercise a judicious authority. If the Mayor had issued his proclamation in the morning, forbidding this procession, he would have been backed up by every respectable citizen in St. John—thousands would have been ready at his back to disperse the crowd, and a dozen or twenty human beings would not have been shot down like rats, in the public highways, by men carrying guns."

One would suppose that the writer of the above had been fattened in a convent, and only allowed to partake of his mother's milk under a "dispensation" from the Pope of Rome. He seems to have forgotten, or to be guilty of the gross ignorance of never having known, the monstrous and murderous atrocities which were committed by the Popes and Inquisitions of "a dark and bloody age," on an innocent and defenceless people, whose mortal agonies should never be forgotten, and whose blood should rise from the earth in ceaseless exhalations, to invoke the vengeance of God on a bloodthirsty Priesthood, who have made the garb of a false religion the cloak for a thousand crimes. Those who can calmly look on the slaughter of hundreds of their Brethren by a remorseless and cruel enemy must be gifted with an icy coldness of disposition, which no British heart can either emulate or envy; but to look back through the vista of a few short years, and find history blackened with the records of the butchery of hundreds and thousands of men, women and children, by the most barbarous tortures that cruelty could invent; and still apologise for the intolerance which would sting even in its dying struggles, betrays a weakness and a sycophancy, that must arouse our scorn and bitter indignation. Is it possible that these things can be forgotten? Is it possible that the blood of our holy martyrs, should so soon have been dried up by the benign sun of Protestant charity?—that the reeking limbs and quivering flesh of our fathers who were torn in pieces by

the Popish wolves of the 17th century, should already have faded from our recollection, or have been effaced by a new and dazzling picture of the "mother of all abominations," meretriciously arrayed in the garb of beauty? No, no!—Let us bear in mind that "Popery ever was and is the same,"—the same cruel tyrant in power—the same snaky sycophant in humility—the same voracious monster to friend and foe—the same devilish agent of all mischief—whether it be in dragging its victims into the dungeons of the Inquisition, or in striking them down by the stealthy blow or the secret weapon. Are we then to hear from the Protestant Press lamentations and regret that Protestants should celebrate the glorious day which freed England and Ireland from the Popish yoke? Are we living in a Protestant land? Do we breathe the air of freedom? We assert it—that the men who would prevent the peaceful celebration of this day—sacred alike to Christianity and Freedom—are worse than the infamous Tyrconnell, who began his persecutions by disarming the Protestants of Ireland, on pretence of securing the public peace, and then massacred the victims whom he had thus made defenceless. None but enemies to Protestant liberty can impeach the propriety of a peaceful commemoration of a day which should call forth the praises of every heart, for our deliverance from Popery, and nothing but the proudest solemnities of remembrance can effectually secure us from the influence of Roman Catholic intrigue, insolence, and domination.

We are aware that we have made use of strong language, and expressions which some might suppose to be marks of an intolerant spirit; but in justice to ourselves, we must say that we are actuated by nothing so despicable, and though we condemn the spirit of Catholicism, yet we have more respect for those who conscientiously adhere to its doctrines, than we have for those who, while they call themselves Protestants, yet for the sake of pecuniary gain, or to secure the interests of their political partisans, corrupt the press by sympathising with a lawless mob, and thus incite them to fresh deeds of violence and murder.—One thing more and we will bring this subject to a close. We see that some of our contemporaries are making a great outcry for Legislative interference to stop all Protestant Demonstrations; are they aware that a similar attempt was made in Canada—that a bill passed through both Houses of the Legislature, but when sent home for the Royal consent, it was vetoed? Are they aware that the Orangemen of this Province are numerous enough to make their votes of some consequence when the election of members to represent the people in the Legislature takes place, and that the present House has only one session more to sit prior to that election?—that should they attempt to curtail the rights and privileges of Protestants during the coming winter they need not come again to the hustings with the expectation of meeting with any support from the Protestant portion of the Free holders of this Province? Are they aware, moreover, that there are good men and true in the House, as well as out of it, who would rather lose their right hands than vote for any measure so repugnant to the feelings of a free-man, and a Briton? If they are aware of these things they must at once see the folly of talking about Legislative interference in a matter which has been settled long since by the voice of the British nation.

FIRE.—The mill situated on Kicken's Creek, and owned we believe by Mr. Thomas Pickard, was totally destroyed by fire on Tuesday morning last. Fires have been raging in the forest in the vicinity of the mill for some time past, and it appears that this was the cause of the conflagration. A quantity of sawed lumber was destroyed. The mill was partly insured.

On Sunday last, a barn belonging to Mr. Isaac Miller, of Jacksontown, was destroyed by fire, together with a quantity of hay, a sleigh, and several other things that were in it at the time.

New York papers received here on Saturday evening, contain the following items of news by telegraph. A great fire had occurred at Montreal on the 24th inst., by which 20 buildings were destroyed. The Cholera was slightly on the increase. On the 23d inst., the Cholera was rapidly decreasing at St. Louis. An extensive conflagration broke out at Chicago, on the 23d inst. The loss was estimated at from \$45,000 to \$50,000.

We had the pleasure of hearing Dr. Dew's fourth lecture on Physiology on Wednesday evening last. The subject was the Brain and the Nervous System. A large audience attended, and appeared to be well satisfied with the insight they obtained into the nature of these important parts of the human frame, and greeted the Doctor with a round of applause at the close of the lecture.

Mr. John Bowes, of St. John, is authorized to receive subscriptions for this paper.

The first semi-annual Sermon on behalf of the Church Society, will be preached at St. Luke's Church on Sunday next, and a collection taken up in aid of its funds.