

room, he was heard to say, "Lost! lost! lost!" This surprised the mother, and caused the immediate inquiry, "My son, are your hopes feeble?" "No, mother; but O, my lost lifetime! I'm twenty-four, and, until a few weeks since, nothing has been done for Christ, and everything for myself and my pleasures. My companions with me, I think I've made a profession in view of death. O, that I could live to meet this remark, and do something, something to show my sincerity and to redeem my lost, lost life!"

## TERMS AND NOTICE.

For one year, \$2.00.  
PAYMENT IN ALL CASHES IN ADVANCE.  
All letters for us, either on business connected with this paper or otherwise, should be directed to us at Portland.

Parties wishing to pay money in Saint John for the *Intelligencer*, can do so at the Bookstore of Messrs. BARNES & Co., Prince William street.

## Religious Intelligencer.

SAINT JOHN, N. B., MARCH 23, 1866.

## PUBLIC ALARM.

The fact cannot be disguised that a considerable portion of the people of this Province, especially certain classes, and in some localities, have lost that assurance of safety for property and life that has been so universally enjoyed by them until lately. Their sense of peace and safety has given way to alarm and fear; and many who, a few months ago, could quietly retire to rest, and feel no dread of danger from secret foes, are now alarmed and panic-stricken and we believe there are thousands of women and children especially, who are in constant dread of their own lives, or the lives of their friends. This is an unfortunate condition for any country to be in, and it is so new and so uncommon in this Province, that it properly suggests remark, and elicits inquiry.

That this state of fear has been produced mainly by the Fenian movement, there can be no doubt. And this is not to be wondered at. A movement of such a desperate character, such huge proportions, and in such close approximation to our border, might well provoke fear in timid minds. The fact also, that this huge conspiracy has assumed such importance in Ireland, as to require such prompt and energetic action on the part of the British Government and Parliament, is also an additional source of alarm. But we believe that which of all others creates the greatest fear and dread in the people of the Province is, the belief that the conspiracy of these Fenian desperadoes has its ramifications in these Colonies, and that there are thousands of sympathizers on British soil, who, nevertheless, hail for law-abiding and loyal British subjects. No effort is made to disguise or contradict the fact that more than a hundred thousand Fenians are in Canada; and it is surely believed by many that their sympathizers are to be found in this Province and in Nova Scotia. This is what creates alarm, this is what provokes fear, and has destroyed that sense of safety which was the boast of the people of this Province until lately.

A condition of public distrust exists—distrust in the sincerity of the attachment to the British throne and British institutions, which some profess. And this distrust has been brought about by their long and continuous misrepresentations of British policy and British rule. Then when the Government of the country, in contempt and defiance of public sentiment, extends to such its patronage and favour, it is not to be wondered at, if in view of the dangers without, which are known to exist, that the sense of safety should depart from the timid, and be succeeded by alarm and fear.

The extraordinary course also pursued by the Government press is another reason why a state of alarm exists. It has studiously endeavored to ignore danger, not by assuring the country that precaution would be taken, and preparation be made by the Government to prevent the threatened evil, but by misrepresenting the facts relative to Fenianism, and in some instances, apologizing for it. Hundreds of people in New Brunswick believe that a portion of the Government press sympathizes with the Fenian movement; that the writers in some of the Government organs ardently desire that their designs may succeed, and would not fail, if an opportunity offered, to give them "aid and comfort" in their attempts to dismember the empire, and "transfer the sceptre of the House of Brunswick to Roberts, O'Mahoney, or some other member of the Fenian Brotherhood." Even members of the Government have ridiculed the idea of danger, and honest journalists have been charged with setting "a class against class," because they have published facts for the information of the people. And now, when the Government asks for a large amount from the revenues of the Province in addition to the ordinary sum required, for special defence, and also obtains a law to provide, at the expense of the Province, armed vessels to guard the coast, is it any wonder that the people should think that "all has not been told them," and that there is danger from a quarter not publicly known.

It cannot be disguised that a large portion of the people have lost confidence in "a class" of their fellow subjects, and this, mainly owing to the *disloyal* character of that portion of the press which has represented them; and the people have lost confidence in the Government to which they look for protection and defence, because they have no confidence in the party or press that mainly supports and defends the Government. What would, under other circumstances, be the Government's strength, is now the Government's weakness; and until the management of public affairs is transferred to other hands, we see no probability of a sense of safety being restored to the people of the country.

## THE FREEWILL BAPTIST QUARTERLY.

Number one of the Fourteenth Volume of this Quarterly has been received. The contents of which are, 1. The Relation of the Gospel to Man's Intellectual and Practical Life. By Rev. Thomas Goodly, A. B., London, England. 2. Unity in Doctrine. By Rev. J. J. Butler, D. D., New Hampton, N. H. 3. Encouragements to Faith, suggested by Isaiah li. 28. By Rev. W. H. Bowen. 4. The Religious Enjoyments of Thomas Welsh. By H. K. B. Butterworth, Esq. 5. Sketch of the late Rev. A. W. Avery. By Rev. D. M. Graham, Portland, Me. 6. Rationalism and Revelation. 7. Contemporary Literature.

We have frequently called the attention of our ministers and brethren to this Quarterly. The price which it costs is nothing compared to its real value. We frequently find a single article in it worth more than the cost of half-a-dozen copies. Every Free Baptist minister should take a copy and read it carefully. The present number contains a beautiful engraved portrait of the late Rev. A. W. Avery, formerly pastor of the Free Baptist Church in Boston, and who died at Haverhill, Mass., in October last, at the early age of twenty-six years. The sketch of his experience and labors by Brother Graham is deeply interesting.

The article on "Unity in Doctrine" by Rev. J. J. Butler, closes with the following reference to the Free Baptists in the States, and similar sentiments are not inapplicable to our body in New Brunswick and Nova Scotia:—

We have been raised up and assigned our sphere of labor in the presence of God. He who made

Paul the apostle to the Gentiles, and Peter to the circumcision in the apostolic church, Wickliffe, Whitefield, Wesley in their day, hath in these later times raised up Benjamin Randall, John Colby, David Marks, and others to found and extend this people. He was with them as they traversed the country sowing the good seed of the kingdom, planting churches, organizing benevolent societies, establishing a press, and sustaining the various trials and labors of their responsibilities still. As a people we are not given to boasting of what we are and what we have done. If God has made us in a degree instrumental of promoting his glory, to him be the praise.

We would however magnify his grace. He has not given us great numbers, perhaps he never will. He has not given us great worldly wealth, influence, and popularity, perhaps he never will. But he has given us grace to labor under trials and reproaches, to bear the brunt of opposition, to be willing to be small, and ignored, if we can thus best promote his truth and win souls from death.

May we be true to our mission, and bide our time. We are not seeking a name or fame, but to fulfill our sacred trust. If we preach, or plant churches, or sustain benevolent societies, or institutions, or presses, or other means, let it be not from selfish or partisan motives, but to the more honor of God and bless mankind. We have no interest separate from the great cause of truth; and would cherish and honour all who are truly laboring for its promotion. To do our work well, we are not to leave our branch of Zion less, but Zion at large and her Redeemer more.

We have a spare copy of the Quarterly of the current volume which we can forward to any person who will send us \$1.50.

## THE EIGHTH ANNUAL REPORT

Of the Institution for the Deaf and Dumb, at Halifax, N. S., for 1865.

This neat and very interesting pamphlet, of over forty pages, has been on our table several days. This Institution in Halifax, is the only one of the kind in Nova Scotia or New Brunswick, and commands itself to the favour and benevolence of all persons in these Provinces who feel a sympathy for that unfortunate class of persons whom it is designed to benefit. It was commenced in a very limited way in 1859; but has been gradually increasing since then, until the directors of the Institution find themselves in possession of an unencumbered property, valued at \$12,000. The Nova Scotia Government has kindly extended to it its fostering care, and gives to it an annual grant of \$2,000, to which it added a further sum of \$3,000 last year, which relieved the Institution from debt. The Government of this Province gave the sum of \$300.

The number of pupils during the year 1865, was 47 (22 males, 18 females), 5 of whom were from New Brunswick. An appendix is added to the report, giving specimens of pupil compositions, some of which would be creditable for boys of the same age, not notes. The following, "by a boy, 12 years old; deaf from infancy; 2 years at school," displays an amount of religious knowledge in the child gratifying indeed:

Of HEAVEN.—Jesus Christ is sitting at the right hand of God in heaven now, and is a perfectly beautiful, and holy, and happy place. There are no crying, nor sickness, nor sleeping, nor sorrow, nor any pain in heaven. The angels and saints are in heaven. God took Elijah to heaven in a chariot of fire; and Enoch was taken up to heaven without dying. So, and John saw a new heaven, and a new Jerusalem. Good people will go to heaven when they die. Bad people will not go to heaven; but they will go to hell. The angels and saints are very happy in heaven. Jesus Christ will come again from heaven to judge the world at the last day.

The Principal of this Institution is J. Scott Hutton, Esq., and Mrs. M. Gray is the Assistant Teacher. The report supplies every information necessary relative to expense, &c., of a child in the school; and we presume that any one having a child deaf and dumb, and wishing to place them in this Institution at Halifax, can obtain a report from the Principal on addressing by letter. We believe there are a large number of mute children in this Province, to whom it would be a great blessing to get them into this Institution. And we think an Institution for benefitting a class of persons so deserving of our compassion and sympathy as the deaf and dumb, should certainly share in the Christian benevolence of the people of all religious bodies. It requires about \$2,000 annually, besides the Legislative grant to carry it on. This has to be supplied by voluntary subscription.

## HOME MISSION.

To the Secretary of the Home Mission Society: DEAR BROTHER.—Another month having expired, it becomes my duty to lay before you a report of the results of the combined efforts on the part of Bro. McMullin and myself, in connection with the work of the Lord in the First District. Our labours have been chiefly with two of the churches in Middle Kent, and one in Upper Wicklow.

We held eight meetings with the church in Middle Kent. It was from this place I dated my last report. The Lord has continued to bless our feeble efforts in the salvation of souls. Bro. McMullin baptized six, but in consequence of leaving before holding another meeting, they were unable to unite with the church. They will soon have an opportunity, as Bro. McMullin intends to return and prosecute his labors in this and the adjoining settlements. The churches in this district are much in need of pastoral labour.

We went from this church to that in Upper Wicklow, where we held seven meetings. Here our meetings were well attended, and a good deal of interest manifested. Six were baptized, five of whom united with the church. Here, on the evening of the 20th ult., we held a missionary meeting of quite an interesting character;—thirteen dollars and forty-eight cents were pledged, four dollars and ninety-eight cents of which was paid down.

On the 23d ult., we visited another church in Middle Kent, situated in a settlement about four miles from the river. Here we had nine meetings, which were of a very encouraging kind. Twelve were baptized, and 17 added to the church.

You will observe by my last and present reports, that there have been in all forty baptisms in the three churches above-mentioned, and I have faith to believe that, were they afforded pastoral labour, the Lord would continue to revive his work. In consequence of failing health, I shall not be able to return.

Bro. McMullin having been invited by brothers DeWitt and Herman Shaw, who were laboring in a revival with the church at Beccaguic, in the second District, to administer the ordinance of baptism, we accordingly left Kent on the 1st inst., and on our arrival found our brethren engaged in a good work. Bro. McMullin here baptized seven. We went from this place to Peel, where Bros. B. and W. H. Mills have been laboring for some time past. Bro. McMullin here baptized two more. We then returned to Beccaguic. I remained here until Sabbath afternoon, when, by invitation, I met with the brethren in Wakefield. I returned home on Monday.

During the last month, in addition to my other duties, I attended two funeral services—one in Upper and the other in Lower Kent.

Yours truly, GEORGE T. HARTLEY, Upper Woodstock, March 31, 1866.

ANNUAL REPORTS OF THE FREEWILL BAPTIST BENEVOLENT SOCIETIES, together with Minutes of General Conference 1865. Our thanks are due to Brother C. O. Libby for two copies of these Reports &c., received several weeks since. We purpose referring to them more particularly, as soon as we can and a little more time to do so.

## For the Religious Intelligencer.

Sir—I notice in the last issue of the *Intelligencer* two letters, referring principally to the University—one by "M." and the other by "A Free Baptist," which are given in reply to some enquiries of a correspondent in a previous number of your paper. The intention of these gentlemen is good: of that I have no doubt. I am glad to see that the existence of our University is not wholly ignored. Any legitimate means that its friends can use to awaken interest in it, and increase its patronage, may very properly be used; perhaps if judicious efforts were more zealously made by them in its behalf, the Province might soon be brought to receive from it some show of an equivalent for the large, and at present, almost useless expense of it.

What I design particularly to notice now, is a principle which has been urged lately by parties more or less directly connected with the University, or interested in it, with reference to its patronage and support, which crops out in the communications of those two gentlemen, and which I think—in fact I am very well assured—a great majority of educationists in this Province will and do unqualifyingly oppose. The principle is this: the licensing and forcing upon the country, graduates of that University, as teachers of superior schools, and other schools, without requiring them to attend the Provincial Training School, or any superior or first class school, to obtain a knowledge of the art of teaching. Against this, sir, in behalf of the best interests of the common schools of this Province, and the teachers of them, I wish here to emphatically protest. I am aware that the President of the University favors this policy; and that, through his influence, the Chief Superintendent of Schools, and some others, favor it also. It is quite clearly indicated in the answer given to "A Free Baptist" second question by "A Free Baptist," the utmost consideration. But these gentlemen, and those holding like views who may see this letter, will please give the following reasons against that line of policy the consideration they deserve:—

First. It is virtually destructive of the chief design of Superior Schools. These schools were established to give facility for obtaining a thorough English and mathematical education, apart from classics. They were designed as a superior class of our English common schools, in which pupils might be advanced in English literature, the sciences, &c., so far as parents choose, without dabbling in classics; and also to prepare young persons for the profession of teaching; thus assisting the Provincial Training School, and in a measure atoning for the shortness of the term of attendance at that institution. Their functions in the school system of the Province are quite distinct from those of the grammar schools. These are designed as feeders to the University; the pupils in them devote their time more generally to classics, and a primary course in the subjects taught more fully in it. The policy has lately been to assimilate the superior and grammar schools, by bringing the former to the standard of the latter. Has the necessity that called them into existence ceased? Do we need four times the number of grammar schools that we now have? Why, then, change the whole design and character of those schools in this direction? It has been urged that the grant to superior schools is nearly as great as that to grammar schools, and therefore they should be quite as efficient. But is giving them a classical character the only way, or the proper way, to increase their efficiency? I put it to the candor of intelligent men, if, in this Province of New Brunswick, a higher standard of English and scientific education, including a knowledge of the principles of political economy; of trade and commerce, and national intercourse; of the different forms of government, and moral philosophy throughout; the history and letters; mechanics, natural philosophy, natural history, geology, mineralogy, chemistry, and agriculture—most of which things are useful to men in life, and very few of which are taught in our common, superior, or grammar schools—would not be of incalculable more benefit to the country, and hence a far more just addition to the subjects studied in superior schools, than *Greek and Latin*—subjects which not one in twenty of those who study them ever find of any practical value, and of which they get at best but a very slight knowledge? Under the most favorable circumstances, not two per cent. of the pupils of the grammar schools will ever attend the University; at present the proportion is far less, and these are the schools specially designed for imparting a preparatory knowledge for that. All who wish to prosecute the study of law, or medicine, or, if you please, divinity, either with or without a course at the University, and all who have no object in view beyond the mere acquisition of knowledge, will find that the Grammar Schools afford ample facilities for securing what Latin or Greek they require; and those who purpose taking a course at the University can generally attend these schools as conveniently as superior schools, and always with more profit, because of the diversity of subjects taught in the latter. The proportion of superior school pupils who may attend the University cannot, under any conceivable circumstances, be greater than that of grammar school pupils—generally, it must be much less: perhaps one in a thousand, taking the Province as a whole, is not far astray as a supposable proportion. And is it advisable, is it justice to the country, to change so completely the character of these schools from what it should be, and to make them, or attempt to make them, feeders of the University, because two, or even ten, out of a thousand of their pupils will probably enter that institution? To rob the 998, or the 990 if you choose, of the blessings of a sound knowledge of the useful sciences, to especially serve the remaining two or ten of the thousand, and the University?

It will be said, Where is the objection in all this to graduates of the University? Cannot they teach these things as well as others can? Perhaps, generally they could, if they would. But the appointing of them to these schools is not to teach these subjects, but to prepare and urge forward more students for the University. Whether these subjects shall be taught or not is not taken into the count, and the result is they are not taught; the proper field of the superior schools is, by this policy, left without one laborer, and all are put into the field of the grammar schools, simply because it produces material for the University. Are not superior schools, in their proper character, a necessity to-day? If their efficiency, and that of the teachers of them, must be increased, let it not be in the direction of classics, at the expense of more useful and important things.

That is not all. Our University doubtless does good work, so far as it goes. But it must have extraordinary powers indeed, if it can qualify men for teaching common schools. There is not a University that I know of in America which makes any pretence to such powers. "A Free Baptist" even recommends us, when we want a good teacher of such a stamp, to apply to the President! Really, that is most extraordinary. The President must be a very wonderful man if he can tell anything more of the teaching abilities of one of the students under him than he can tell of the cranial developments of the man in the moon! The fact is, the majority of College and University bred men, without a course at a normal school, fail as teachers of common or mixed schools. More than that, they have failed in competition with pupil teachers of average capacity at our Provincial Training School, in the qualifications they were required to show. And when men are licensed without passing the Training School, where their teaching qualities may be tested, and placed at the very head of the profession, simply because they have attended the University of New Brunswick, the act is looked upon with a degree of suspicion not at all flattering to the parties immediately concerned. That is the rule; exceptions exist, of course, in the case of some young men, whose ability to do honor to their sterling natural ability. The principle, however, is none the less unjust.

Second. It has spread among teachers a feverish and injurious desire for classical attainments. For when they find that is the only road to preferment, they naturally feel inclined to force themselves and their schools into it. Third. It has the effect of turning from the profession men of good ability, who are an ornament to it, but who will not continue to live under such conditions—when in the position which might at some future time reward them for their weary years of toil and poverty, is placed wholly beyond their reach. This is a most fatal injury to our common schools.

But I can only indicate these two classes of reasons against the principle above set forth. The force of them is, perhaps, sufficiently evident from the mere statement of them. Hoping you will give this letter, though lengthy, a place in your excellent journal, I am, Sir, very respectfully,

Yours, &c., &c., C.

DEACON JAMES C. ROBINS, of Ohio, Yarmouth, N. S., died Sept. 17, 1865, aged 41 years. Our Brother first found peace in believing during a gracious revival of religion in January 1836, and was baptized by Elder Reid. On the 23d of January, 1864, he was chosen to the office of deacon. By the grace of God he was truly a burning and shining light. Religion was his theme, the service of God his delight. His duty he measured by his ability.

He was a man of good ability, who was an ornament to it, but who will not continue to live under such conditions—when in the position which might at some future time reward them for their weary years of toil and poverty, is placed wholly beyond their reach. This is a most fatal injury to our common schools.

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ous mischief had been done in this quarter, yet there were grounds for believing that one or two Irish soldiers had been seduced from their allegiance. Of the suspicious strangers 500 or 700 were known to the police, a number obviously sufficient, on the hypothesis of their being for the most part, ex-soldiers of the American armies, to offend a large body of Irishmen. Considering all these things, the Lord Lieutenant informed the Government that he could not answer for the peace of the island, unless he were armed with new powers, and the Government have responded by inducing Parliament to suspend for six months, the Habeas Corpus Act in that part of Her Majesty's dominions called Ireland.

WHAT ARE THE FENIAN REVENUES.

What, ask our readers, is it that these Fenians want? Of what grievances do they complain? What are the objects they contemplate in defying the power of the British Crown? And what spell has acted upon them by which they can have become the prey of a delusion so preposterous as that they have the remotest chance of success? To these questions clear and decisive answers can be returned; but they are not such as make us proud of our species, or satisfied of the stability of modern civilisation. The Fenians complain of no grievances. Other revolutionists have pointed to oppressive laws, or noxious institutions, or dominant and domineering classes. But the Irish C.I. is in the eye of law on a perfect level with his Saxon fellow-citizen, and there is no law on the British statute-book which the Fenians desire to have repealed. There is no institution which they declare to be oppressive, or in the indifference of their hearts to all religion, they have no strong feeling on the subject of the Irish Ecclesiastical Establishment. They cannot point to a domineering class, for no class is privileged in Ireland more than the corresponding class in England and Scotland, and native Irishmen as to be found in the ranks of the Irish administration and in the front rank of the Irish legal profession. The Fenians want to disunite Ireland from Great Britain, and to set up a republic. This republic would be based on a division of the land among the citizens, and the present proprietors—whether they are English or Irish—would be dispossessed. All Russell, in his speech in the House of Lords on Saturday, referred to evidence that the designs of the leaders embraced devastation, rapine, and permission to their followers to commit all sorts of outrages at all events, in the worst excesses of military license. That they should imagine it possible for them to make head against the troops of Her Majesty, and to establish a republic in Ireland, is one of the wildest hallucinations that ever possessed the human brain; but neither it, nor the Fenian atrocity which might be anticipated in case of an outbreak, will seem incredible or astonishing if we consider how the flighty and excitable Irish imagination has been acted upon by men who can declaim with fluency, and who are utterly unscrupulous as to the falsehood of their assertions. We have before us extracts from a pamphlet, delivered by some unprincipled scoundrel calling himself the "Very Reverend Dr. Moriarty" in Philadelphia on a recent occasion, which speech occupied nearly four closely-printed columns of a New York paper.

"England!" exclaims this reverend calumniator, "the only country where men belonging to the so-called respectable class murder their wives, their mothers-in-law, their brothers, their children, and their most intimate friends for the sake of the insurance on their lives. There alone books are written and circulated, recommending the murder of their children in order to get rid of the expense and trouble of maintaining them, and instructing them to do it in the least painful manner. There alone the mother kills her own child for the sake of the fee paid by parish societies. There alone the mother poisons her husband or murders the sucking babe with safety from detection."

To this description of England's character, the Doctor's account of her conduct to Ireland corresponds. "Not content," he says, "with all that injures the body, a blow was struck at the soul; the dead level of ruin was projected beyond the grave, into the region of immortality, when it was attempted to destroy the mind of the nation. All education was prohibited, every Catholic teacher banished, with the penalty of death on his return. Truly Beelzebub must have felt himself outwitted when his friend Bull made it capitally to teach a school! Time will not allow me to enumerate all the counts in the indictment against the infamous malefactor. However, this much would suffice to prove, that so far from establishing a title to legitimate rule, England is in relation to Ireland, ever outwitted by every principle of religion, justice and humanity. Instead of union, social civilization, legislation of common sense, and alleviation of even common decency, giving her claim to allegiance, her only footing in Ireland is that of withholding destruction. Like an Egyptian pyramid, which serves only to encumber the soil with huge blocks, and with its useless height to add gloom to desolation, casting far away its dark shadow over the sandy waste, English domination in Ireland rises before us as a mammoth construction of crime, powerful only for oppression; a far, far-seeing, far-reaching, only for the extension of its empire, and the death of I cannot imagine what kind of myth is conjured to satisfy the conscience of any man who swears allegiance to such a torpid of malefactor; for he swears allegiance to the diplomacy of Satan, to the bloated faction whose vapid growth, gorged from the arteries of humanity, justifies itself on the blood of the Irish people. The climax of squalor and abasement was reached in the following sentence:—"So great is the hatred of England for the Irish race that an English parish priest prayed for the extermination of the Celts, and the Satanic expression was received with cheers which shook the roof of Exeter Hall." The mystery of Fenianism is partially least unriddled if we reflect that reckless and wicked demagogues, like this Moriarty, have for years been scattering fire-brands, arrows, and death among the ignorant, imaginative, and credulous Celts of Ireland. A Fenian rebellion would be such diabolical ravings interpreted into murderous facts.

ARRESTS IN IRELAND AND SEIZURE OF PIKES.

At one swoop on Saturday morning, the police arrested more than a hundred men in Dublin, suspected of Fenianism. These were chiefly Irish-Americans, and many of them styled themselves as generals. For some time they have been watched, and very questionable actions of theirs brought to light. The arrests were made under irregularly signed magistrates' warrants, and not merely in anticipation of the Act passed last night, but because they had been made on Monday and Tuesday and caught people walking the streets were witness occasionally to such disagreeable surprise as the policeman's tap produces. One young man burst out crying, and asked what he had done. "Keeping company with Fenians, sir," was the reply. "If you sold your life for a shilling, sir," it is said the whole body of prisoners are to be moved to Spike Island, in Cork Harbour, where they may be detained six months without bail or trial, as per the Act passed on Sunday. Most of them had received warnings from the police, and some had actually been hit out of the back by constables. For some time they have been watched, and very questionable actions of theirs brought to light. The arrests were made under irregularly signed magistrates' warrants, and not merely in anticipation of the