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THE NEWS.

CANADA.

CRIME IN MONTREAL.—We have received from the Chief of Police a statement of statistics of Crime in the City of Montreal, during the past year, from which we make the following extracts:—Cutting and maiming, 2; highway robbery, 6; arson, 1; passing counterfeit money, 14; obtaining goods under false pretences, 4; receiving stolen goods, 6; abandoning of children, 1; insane, 10; cow stealing, 6; larceny, 106 men, 63 women, and 63 boys; suspicion of larceny, 52 men, 27 women and 13 boys; drunk in the streets, 811 men, 533 women and 3 boys; drunk and disorderly conduct, 378 men, 138 women, and 7 boys; breaches of the peace, 178 men, 20 women, 35 boys; vagrants, 469 men, 183 women and 40 boys; indecent exposure, 4 men and 8 women; impeding and incommoding, 61 men; desertion, 1 boy and 4 women; total number of offences, 2946. Of these, 1570 have arisen from intemperance, viz., males 1189, females 371, and boys 10. But on the whole, during the year, there has been a decrease of 295 cases of crime as compared with the preceding year.—*Gazette*.

LUMBER TRADE.—We are informed that an effort is about to be made to prevent the introduction of dressed lumber from Canada into the United States, under the plea that it is an infringement of the patent right granted 21 years ago to the inventor of the planing machine. We are also informed that it is intended to propose a specific duty on all lumber, with a view to put a stop to the importations from Canada. Should these measures prove successful, great injury will be inflicted on the lumber trade.—*Pilot*.

THE POSITION OF AFFAIRS.—The *Mirror* says, an extensive defection of Roman Catholics from the ranks of the Reform party has taken place, owing to "the tone and spirit of the *soi-disant* Reform Press of Upper Canada, relative to the movement in England." It then proceeds to threaten a complete rupture, if the tone of the Reform Press, on the subject of the Roman Catholic religion, does not undergo a change. "It is now evident," says that journal, "that without the assistance of the Catholics, the Reformers of Upper Canada, as a party, would be utterly powerless. Shattered and disorganized as they are at present, without any fixed principles by which to be guided, and without any acknowledged leaders around whom to rally, they could not bring with them, into a contest with the Tories, the slightest hopes of success, should the Catholics of the country desert them. How utterly barren, then, would be their prospects, should the Catholics not only desert them, but make common cause with their opponents?" This can only be regarded as an idle menace, of which the object is to frighten the Liberal Protestant journals from saying a word that may be displeasing to Roman Catholic ears. The strength of the Roman Catholic influence, which the *Mirror* so loudly boasts, no doubt has an important effect on the political affairs of Upper Canada; but it would be as impossible to unite Orangeism and Ribbonism as to make fire and water coalesce. The Ministry have disavowed all sympathy with the reflections of the *Globe* on the late proceedings of the Pope in England—a disclaimer which that journal, with great bitterness, pronounced most "ungacious," at the same time proclaiming its Protestantism, and its freedom from Ministerial control, very loudly.—*Tor. Cor.*

GOOD PRINCIPLES IN THE ASCENDANT.—Mr. Bowes having been duly elected Mayor of Toronto proceeded to the chair. He said to be elected chief magistrate of this city, was an honor of which he felt proud. Were the duties of this office as onerous as they were last year, he would have declined accepting the honor; but, inasmuch as a Recorder and a Police Magistrate had been appointed for the city, the duties of the Mayor will be greatly diminished. Yet, diminished as they are, he would still shrink from their performance, did he not know that he would have the support of the council, in the discharge of the duties of that office, which their kindness had imposed upon him. He knew it would be said that he did not understand sufficiently the duties of public bodies.—This was a truth, but he was not too old to learn, nor too vain not to take advice from any member of the council. No sacrifice on his part—however great, would be wanting to secure an efficient discharge of the duties imposed upon him, and to promote the prosperity and best interests of the community. Sixteen years ago, he came to this city for the discharge of his own business, and if he had thus gained the confidence of his fellow citizens, he trusted that the council would now aid him in promoting Temperance, Order and Peace, the great characteristics of that righteousness which exalteth a city as well as a nation. The Mayor sat down amid the most rapturous applause from the audience.—*Toronto Globe*.

GREAT BRITAIN AND THE CONTINENT.

THE INDUSTRIAL EXHIBITION.—On the day after Christmas Day the works were thrown open to the inspection of the public, and in the course of the day 50,000 persons entered the inclosure. The manifestations of wonder and delight were universal. On the 28th ultimo, during the visit of the Duke of Devonshire and a large party of nobility to the Crystal Palace in Hyde Park, an immense bonfire was lighted after dark, in the transept, and it is scarcely possible (says the *Morning Chronicle*) to imagine a grander scene than the building presented when the immense body of flame rose up, spreading an intense light over a large portion of the vast building, and bringing out most distinctly and vividly every line and angle in its construction. An extension of time has been granted to the contractors for the erection of the Palace of the Exposition of 1851; the multiplicity of details rendering it impossible for them to complete the work at the time originally fixed. A weekly newspaper has been started, intitled, *The Exhibition Express*. It is published every Saturday, and contains full information on all points connected with the Exhibition. The Articles sent from Canada, by the *Pearl*, in 107 packages, have arrived in safety. The *Cyprus*, containing another instalment from this Province, reached Gravesend on the 31st ultimo. On the 31st ultimo, Professor Cowper, of King's College, delivered a Lecture in the Building, before the members of the Society of Arts, in which he described the architectural peculiarities of the structure, and the ingenious contrivances resorted to in preparing the materials. Some splendid articles for the Exhibition have arrived from India.

THE NAVIGATION LAWS.—The Repeal of the Navigation Laws, the Act for which came into operation at the beginning of 1850, has not produced the ruinous effect upon our shipping interests which was predicted by its opponents. The foreign vessels entering the ports of the United Kingdom during the ten months ending November 5, 1850, have been 11,059, measuring 1,749,031 tons—while the British shipping entering in the same period have been 15,570, measuring 3,365,033 tons. The foreign vessels clearing in the same period outwards were 9952 of 1,661,242 tons, and the British ships, 15,503 of 3,439,713 tons. Our shipbuilders and shipowners do not seem to fear the competition of foreigners; or, if they do, they are taking the most sensible way of meeting the difficulty by building vessels in which every improvement suggested by science or experience has been adopted, and which will undoubtedly vie with any ships in the world. Freed from the old absurd tonnage laws, our builders are now at liberty to build from models such as have for years given the Americans the advantage over us—which advantage will now be speedily lost if the example of Messrs. Wigram, Green, Blyth, and many others equally eminent in Liverpool and Scotland, is followed up with equal energy.—*Morning Chronicle*.

THE REVENUE.—There is every reason to expect that the quarter's revenue will show a very trifling decrease, if any, when compared with the corresponding quarter of last year, notwithstanding the reductions which the Chancellor of the exchequer was able to make in the last session. The brick duties, £700,000 a year, were wholly abandoned, and yet we find the Excise so prosperous, in other items, as scarcely to miss the total loss in this. The buoyancy of the revenue of Excise is one of the most convincing and conclusive proofs of the wide-spread prosperity and occupation of the great mass of the people. The stamps, although greatly reduced, will not exhibit the signs of that reduction in full in the present quarter, since a great increase of business, which was kept back for the change, will probably show its effect upon the present quarter, which to its full extent can not be hoped for again. The Customs fluctuate, but will show well in spite of the great reductions that have taken place.—*Observer*.

THE ACHILL COLONY.—The Rev. Mr. Nangle, it is said, has concluded

all the preliminaries for the purchase of the island of Achill, (head-quarters of the western converts from Romanism,) from Sir Richard O'Donnell, subject to a rent to Lord Sligo. The Bishop of Tuam, (Dr. Plunket,) has set on foot a subscription list for the purpose of building ten churches in the wilds of Connemara.

IRELAND.—The principal journals announce further reductions of rent, which are described as quite satisfactory to the tenantry. It is understood that 39 of the Irish members have already signed the declaration pledging themselves to resist any legislative enactment for limiting the privileges at present enjoyed by the Roman Catholics.

ENCUMBERED ESTATES.—The commissioners are proceeding with the new arrangement of selling small lots of land and house property in the localities where they are situated. Sales of this kind have taken place in Limerick and Monaghan, and higher prices have been obtained than had been offered in Dublin.

UNITED STATES.

THE COMMERCE OF CALIFORNIA.—The *Pacific News* states that within the forty-eight hours ending the previous Sunday night, sixty sail of vessels entered the Golden Gate from sea.

REMOVAL OF SHAKERS.—The Shakers of New-Hampshire have purchased a large tract of land in Ohio, to which they intend to remove in consequence of dislike and persecution from their present neighbors.

HOMESTEAD EXEMPTION.—The Homestead Exemption law of the State of New-York, went into operation on the 1st inst. It exempts from sale on execution from debts heretofore contracted, the lot and buildings thereon, occupied as a residence, owned by the debtor, being a householder and having a family, to the value of \$1000.

BLACK WALNUT FOR SHIPPING.—Some of the New York ship-builders say that black walnut is a better timber for ship-building than the live oak, and that its high price is the only reason why it is not largely used. An Ohio paper says there is enough of this valuable timber split into fence rails every year in Ohio to build the entire national marine of the Union.

HERKIMER CHEESE.—The freight agent at the Herkimer depot on the Schenectady and Utica road, states that 3,164,000 pounds of cheese have been received at that station and transported to Eastern markets the present season from the first day of March to the first day of December. This is the largest quantity of cheese which has been received at any other point on the railroad between this city and Buffalo.

THE GREAT WESTERN RAILWAY.—The Detroit Free Press states that there is every reason to believe that the above named road, to run from Niagara river to Detroit river, will be speedily completed. This link of 228 miles is the only one between the Mississippi river and New-York city not in process of actual construction. It is said that in connection with this road, a contract has been made by the Rochester, Lockport and Niagara Falls Railroad for the building of a suspension bridge of sufficient capacity for railroad purposes, to be completed in eighteen months.

BUSINESS OF BUFFALO.—A table of statistics showing the business of the canal office at Buffalo, represents the aggregate value of the articles passing through that place alone at nearly \$70,000,000; which is equivalent to more than one half of the entire foreign export trade of the United States. This furnishes some idea of the importance of the lake commerce.

A JOYIFICATION.—A few days since a man named Henry Woods, employed on a lighter, at this port, received intelligence that he was the rightful owner of some \$5,000, and that his friends in Scotland stood ready to pay over the amount upon his appearance.—Upon the strength of this intelligence Woods thought he would have a joyification in advance, and left the vessel for that purpose. Upon his return he fell into the water and was drowned.—*N. Y. Evangelist*.

SLAVE CASE IN BALTIMORE.—Daniel Fossbeuner, an old man and a member of a church, laid claim to a colored boy named William Moore, alias Kellar, as his slave, who has been for sixteen years exercising the rights of a free person. Fossbeuner owned a woman named Elizabeth Moore, to whom he offered the remainder of her term of service (eight years,) for the sum of \$100. The woman went off to earn the money, taking a son five years of age with her. This child is alleged to have died in infancy, and the boy now claimed as that son, is said to be a child whom she adopted after her son's death. The boy arrested has a peculiar mark on his head, which is alleged to be similar to a mark on the boy the woman took away with her, and on that alone he is claimed and identified. The woman did not pay the \$100 stipulated for her manumission, and Fossbeuner now claims the right of property in this boy, as well as two fine girls, born of the woman subsequent to the time of her going off, but prior to the expiration of the eight years remaining of her term of servitude at that time. What makes such a case peculiarly hard, is the fact of the poor woman having all the trouble and expense of raising these children, and now, because they are worth some \$1,800, to see them torn away from friends and relatives, to be sold into hopeless bondage. The claimant knew their whereabouts before, but has permitted them to be brought up with all the feelings and associations of free persons, only to be made goods and chattels of when the market was good.

LOW SALARIES.—The following table shows the salaries to be paid to the government officers in the State of Michigan, as determined by the new Constitution:—Governor \$1000; Judges of the Circuit Court \$1500; State Treasurer \$1000; Auditor-General \$1000; Superintendent of Public Instruction \$1000; Secretary of State \$500; Commissioner State Land Office \$800; Attorney General \$800. These salaries cannot be increased by the Legislature, and the officers are allowed no fees or perquisites for the performance of any duties connected with their offices.

HUNGARIAN EXILES.—A joint resolution has recently been submitted in the Iowa Legislature, tendering a welcome to the Hungarian exiles who have taken up their residence in that State, and instructing its Senators and Representatives to procure, if possible, a grant of lands by Congress for their benefit. A copy of the resolution was directed to be sent to Count Ujhazy, late Governor of Comorn, one of the refugees referred to.

SLAVERY IN UTAH.—The Washington correspondent of the *Evening Post* writes as follows:—"In a recent conversation with an intelligent person from Salt Lake, I learned that many of the emigrants from the South, had brought slaves with them into the Territory, still held them there, and entertained no fear whatever that they should be disturbed in what they called their property, before Utah should be ready for admission as a State, when she is just as likely to be a Slave as a Free State. The population is ascertained to be about twenty-five thousand. I presume the same statement of facts will apply to New-Mexico, except as to population which is more numerous than in Utah.

SERVED THEM RIGHT.—The two lawyers, Niles and Roberts, who were convicted of a conspiracy to extort money from Mr. Haven, a merchant in this City, have received their sentence—Niles to the State Prison for the term of two years and six months, and to pay a fine of \$2,000—to remain in prison until the fine is paid; and Roberts to confinement in the City Prison for thirty days, and to pay a fine of \$250. The Court room was densely crowded and the decision was received with hearty approbation by the public.—*N. Y. paper*.

THE ICE TRADE.—Exports of Ice from Boston during November last, 4853 tons—total for the present year, 68,869 tons—increase over last year, 6961 tons. Calcutta takes 1627 tons annually. The remainder is exported to the West India Islands and Southern cities.

EDUCATION.—The State has over six millions of dollars of School Funds, and last year over one million and a quarter of dollars were paid out to teachers in her common schools, while three quarters of a million children were educated therein. This is well, but not well enough. There were still more than one hundred thousand children between five and sixteen years of age who did not receive a month's schooling each in 1850. We must find means to draw them into the schools of coming years, and, as a beginning, must keep those schools free to all.—*Tribune*.

RAILROADS.—The total number of miles of Railroad in operation in the United States, at the beginning of the present year, was 8,797, which cost to build them, \$286,455,070. In New York the number of miles of Railroad in operation is 1,402, at a cost of \$56,202,060. Pennsylvania, 917 miles, at a cost of \$35,431,033. New Jersey, 252 miles, costing \$8,225,000. In all the New-England States, there were 2,644 miles, costing \$96,946,400.

RELIGIOUS NEWS.

DEATH OF THE REV. WM. PROUDFOOT.—With deep regret we record the death of Mr. Proudfoot of London, Theological Professor of the United Presbyterian Church of Canada. The reverend gentleman delivered his course of lectures to the students under his care, in this city, during the Fall, and returned to London about ten weeks ago. He was taken ill shortly after he reached home, and his malady so increased as almost to forbid hope of recovery for several weeks past. Mr. Proudfoot was widely known in Canada, and was warmly loved and respected by all who enjoyed his friendship. He was a man of great strength of mind, of clear and acute judgment,—calm and resolute in thought and action. Unobtrusive and unambitious, Mr. Proudfoot passed quietly through life—but placed in different circumstances, his mind was of an order to have achieved for its possessor high eminence in any pursuit. A firm friend, a wise counselor, an upright citizen, a kind parent, and a devoted Christian—there are few such men as William Proudfoot. He died as such a man should die—calm, yet rejoicing in the full assurance of eternal life.—*Toronto Globe*.

NEW COLLEGE AT POINT LEVI.—We observe, by the *Canadian* of last evening, that M. le Curé de la Pointe Lévi, assisted by a number of his parishioners, has in view the erection of a college near the new R. C. Church, erecting on the heights opposite the city. The object of this institution will be to give a good commercial education; the only language taught will be French and English, and the course of studies will extend to five years.—The locality selected is a good one, and we wish the project every success.—*Quebec Mercury*.

MORE EXPECTED RESIGNATIONS.—We have good reason to believe that, before many days have elapsed, we shall hear of more "rational" resignations. Among those Puseyite clergymen who are expected forthwith to send in their resignations, in order to anticipate their dismissal, are mentioned the names of the Rev. Mr. Dodsworth, of Trinity Church, Albany-street, Regent's park; the Rev. Mr. Richards, of Margaret-street Chapel; and the Rev. Mr. Murray, of Well-street Church. We believe, however, that the livings of the Tractarian triumvirate are not, taken together, equal in value to the single living which Mr. Bennett has resigned. We have heard the latter rev. gentleman's income stated to be, in one shape or other, above £1,500 a year, though only given in the clerical returns at £1,000.—*Advertiser*.

THE BULL AND ITS EFFECTS.—September the 24th is the date of the Bull or Rescript of Pius IX., establishing a Roman Catholic Hierarchy in England, in place of the heretical one of which Queen Victoria is the "Supreme Governor." Cardinal Wiseman's "Pastoral" was read in all the Romish churches and chapels of his See on the 27th of October; and on the same day the Jesuit Dr. Ullathorne was enthroned as Roman Catholic Bishop of Birmingham. It was then that the anti-Papal movement began to be general; and after the lapse of two months, the public meetings continue without any abatement of the interest excited. The truth is, that all the facts appertaining to the Jesuit conspiracy are but beginning to be apprehended; and John Bull is as yet but half awake, and still unaware of what has been practised upon him during his mesmeric slumber.—*British Banner*.

THE "TIMES" ON THE CONFESSORIAL.—We have no desire to cite the Abbé Gothland as an instance in point of the operations of the confessional; but we cannot see how the innocence of such a system can be reconciled with the known frailties of human nature and the incidental temptations of man. A certain number of men, born and minded like others, are bound to perpetual celibacy, and are vet instructed under these conditions, not only with the power, but with the duty of cross-examining any woman of their choice on points to which no husband or mother could readily bring themselves to allude. That the systematised obscenity of this inquisition should be without its ill effect on at least a proportion of cases, it seems to us impossible to believe; nor can we readily persuade ourselves that for one instance in which it may check the growth of sin, it would not in ten others suggest and facilitate crimes of which the natural consummation is seen in the trial before us.—*Times*.

POPIH RAPACITY IN CHESHIRE.—There was a person of his acquaintance, a young man, a very promising character, an amiable excellent youth, rather addicted to the sports of the field. His mother was dying, and she was visited by the priest frequently. One day the priest attended and found her in a deep slumber, and he said, "She must receive extreme unction, the last ordinance of the Church." "Oh!" said the young man, "don't disturb my mother, she is in a quiet sleep, it may be refreshing to her, and through it, by God's blessing, she may be restored to us." His request was granted, and the sufferer slumbered on, but it was the sleep of death. Now, what had resulted from that act of this young man, amiable and kindly as it was? He was possessed of property bringing in between one and two thousand a year, and he had been so acted upon because his parent had not received "extreme unction" that he had no longer one farthing of money in his possession; all had been paid over to the Church to pay penances for his deficiency in religious actions, and he was a novice in one of the mendicant Popish Institutions in this country—a miserable recluse.—*The Marquis of Westminster's speech at Kewstford*.

A panorama of the *Pilgrim's Progress* is now being exhibited in New-York. The idea is almost as novel as that of Bunyan himself. The panorama is highly spoken of by the city journals.

Kirwan is about to re-enter the lists against Bishop (now Archbishop) Hughes. Just previous to his departure for Europe the Archbishop delivered several lectures on the decline of Protestantism. After repeated solicitations, Dr. Murray, alias Kirwan, is about to reply. We shall have something good from his pen.

A SABBATH-KEEPING WHALER.—The new whale-ship Arctic, which recently sailed from New-Bedford, is commanded by Capt. Charles Gillet, a member of the Evangelical church in Kingston. Capt. G. carries his religion to sea, and is governed by religious principles in conducting a voyage. On the Sabbath he holds religious services on board his vessel, and does not lower a boat on that day to take whales, however great the temptation. He has been blessed—making short voyages, and returning with a full ship.

THE REFORMED DUTCH CHURCH.—This body of sound Evangelical Presbyterians comprises 292 ministers, 293 churches, 23,687 families, 33,553 communicants, averaging 115 to each church and minister, and 111,240 people in its congregations.

BIRTHS.

Montreal—17th inst, Mrs Warden King, of a daughter. 22nd inst, Mrs H H Whitney, of a son. 23rd inst, Mrs Alexander Johnston, of a daughter. 24th inst, the wife of Charles Louis, Printer, of a daughter. Cobourg—16th inst, Mrs J W R Beck, of a son. Cincinnati—9th inst, Mrs Geo A Moore, of a daughter. Perth—13th inst, the wife of the Rev W Bain, of a daughter. Quebec—Mrs H R Glackemeyer, of a daughter. 19th inst, Mrs R M Prier, of a son.

MARRIAGES.

Montreal—20th inst, Mr John Mullin, merchant, to Mary Ann, eldest daughter of Mr Hugh Derragh. Brighton—15th inst, by the Rev G F Playter, the Rev W Coleman, Wesleyan minister, to Margaret Fraser second daughter of Joseph Lockwood, Esq, Postmaster. Dunham, CE—15th inst, by Rev J Tomkins, Mr Jas O'Halloran, to Mary Ann, eldest daughter of E Finley, Esq. St Thomas—6th inst, by Rev M Burnham, Mr Jno M'Kinnon, merchant, Vienna, to Miss Julia Alexander. Mitchell—14th inst, by the Rev J Hickie, Mr Edwin Dent, to Elizabeth, eldest daughter of the late Mr George Kingsmill, of Toronto. Toronto—17th inst, by the Rev Mr Jennings, Capt John Whitlam, to Miss Mary Armstrong, daughter of the late Mr. John Armstrong.

DEATHS.

Montreal—19th inst, Catherine M'Vean, wife of Don M'Vean, aged 35 years and six months. 20th inst, Wm Milland, Esq, aged 97 years. Eliza Davis, widow of the late R Grant, of Lachine, aged 63 years. 18th inst, Fanny, daughter of John Clarke, Esq, aged 23 years. 26th inst, at Mount Pleasant, near Montreal, of consumption, Emily Lyman, second daughter of Joseph Savage, Esq, aged 19 years and four months. Kingston—15th inst, Mr Wm Dyer Philcox, merchant, aged 32 years. Charlesbourg—18th inst, Mrs Elizabeth Tovey, aged 80 years. Toronto—14th inst, Mr Joseph Horner, formerly of Montreal, silk-dyer, aged 61.

CONTEMPORARY PRESS.

DR. BAIRD'S APPEAL TO BRITISH CHRISTIANS.

(From the American and Foreign Christian Union for January.)

There are certain portions of the Papal world—some of them on the outskirts of it, and others nearer the centre—which, I think, demand the consideration of British and American Christians, and especially the former, at the present time, in no ordinary degree.

One of these is Belgium. That little kingdom of four millions and a quarter of people possesses no inconsiderable amount of wealth and enterprise. Its boundaries are almost coincident with what was formerly the Southern Netherlands, or Flanders. It is the most populous country in the world in proportion to its extent—which is only twelve thousand square miles. But small as it is, its inhabitants speak four languages. In the south the people employ the French, in the west the Flemish, in the north the Dutch, and in the east the German.—The diffusion and triumph of the Truth in Belgium would most sensibly and happily affect France, Holland, and Germany.

Belgium ought to be dear to the friends of freedom; because it was in its manufacturing cities—Bruges, Ghent, and others—that the principles of liberty began to be developed—in their *Trades' Guilds*, or Corporations—in the Middle Ages. It was in Belgium that the heroic struggle in the sixteenth century commenced, which was to be transferred to Holland, and triumph there. In that struggle Egmont and Hoorn lost their heads in the streets of Brussels; but William I., Prince of Orange, and his sons, carried on the war with success in the Northern Netherlands, and created the Republic of the "United Provinces" of that country.

But Belgium is dearest of all to the Protestant Christian, as having been the scene of so much suffering unto death for Christ and the Gospel, by tens of thousands who had embraced the Reformation.—Philip II., of Spain, by his lieutenants, the Dukes of Parma and Alva, finished the extirpation of the "Protestant Heresy" which had been commenced by his father, Charles V., Emperor of Germany. One hundred thousand Protestants lost their lives in the reign of Charles; the work of destruction was completed by Philip II., and not a Protestant was left in that country.

It is wonderful that such a country should be, in our days, the most open of all the papal world to receive the true Gospel. And yet so it is. The Revolution of 1830, which severed Belgium from Holland—to which country it had been annexed by the Congress of Vienna, in 1814—secured to it an admirable Constitution, which guarantees religious liberty. The Belgians are mainly indebted to Mr. De Potter for this great boon. It has contributed to the carrying out of the principles of that constitution, that the king that was given to that country is a Protestant. Certain it is that religious liberty is very faithfully maintained by the government. And now there are thirty Protestant ministers, some of them in churches sustained by the State—for Protestantism is as much a religion of the government as Romanism—and others are sustained by Societies. And in a country where it is supposed there was not one native Protestant in 1830, thousands have renounced the doctrine of Rome for a purer faith. A dozen of colporteurs and several evangelists are now at work in that land, and a quarter of a million of copies of the Word of God have been distributed within the last fifteen years, mainly through the agency of the British and Foreign Bible Society. The truth is gaining a foothold in Brussels, in Charleroi, in Liège, in Louvain, with its great Jesuit University, and many other places. For this let God be praised.

It seems to me that, under these circumstances, Belgium has great claims on British Christians, in whose immediate neighborhood that country lies. And, in particular, I think that the "Free Church of Scotland" has a great work to do in that country, where the fields are already, and in such a remarkable manner, now white unto the harvest. Probably more good can now be done in Belgium, by judicious effort, than in any other Papal country in Europe. It was, perhaps, to be expected that a country which was steeped in the blood of Protestants in the sixteenth century, should be among the first to be open to receive the true gospel in the nineteenth. Our God is a covenant-keeping God. Among the recent converts in Belgium are to be found men whose ancestors, three hundred years ago, lost their lives for embracing the Protestant Faith. Their children fell into the hands of the Roman Catholics, and were brought up in the faith which their fathers had abjured. And now, after the lapse of so long a period, the Protestant faith re-appears in Belgium, and their descendants embrace it! This is both wonderful and delightful. Let God have the praise. And let Belgium share much in the prayers and efforts of the Christians of Great Britain and America.

WHAT IS THE "PALLIUM"?

(From the Globe.)

Hitherto such terms as "rescript," "enthronisation," "jubilee," and "pallium," have formed part of a foreign jargon, un-English in sound as well as significance; but as henceforth these and other forthcoming flowers of exotic nomenclature seek to become household words in merry England, folks must make up their minds to understand them. A knowledge of the newest fashions of ecclesiastical millinery will be found also indispensable; and as the *pallium*, among other revivals, is spoken of in public documents, it is well to know somewhat about it.

This is an article of dress of which the Pope makes a present to archbishops. But the shape and cut of the garment has undergone such a serious change, that the original and primitive tailoring is lost altogether. In the time of Augustus, we are told, in his *Life*, by Suetonius, that the Emperor gave the *pallium* to his friend, *pallia inter munuscula distribuebat*; but whether the Papal custom originated in a wish to copy imperial manners is a point we shall not moot. Certain it is, that when Tertullian wrote his treatise *de pallio* no such gifts were flying about from Rome; indeed, the bishops of that city scarcely could command a change of raiment for personal wear. In Tertullian's time the *pallium* was clearly no part of Church costume whatever; no more than the *dalmatic*, which came in long afterwards in the revolutions of holy fashion. Originally a Greek dress (as opposed to the Roman *toga*), it was a distinction of scholars, rhetoricians, and men of letters, who were most of them foreign to Rome. In the lapse of a few centuries it became by promotion a royal garb, and the name was exclusively given to a flowing robe of purple worn by majesty. Milton evidently only uses it in that sense when he exclaims, in his "Penseroso,"

"Let gorgeous tragedy
In sceptred pall come sweeping by!"

In the celebrated forgery called the "Donation of Constantine," which has been long laughed out of court, and of which Rome is now thoroughly ashamed, there is a clause inserted about a special grant of the Emperor to the Pontiff, authorising him to wear this royal accoutrement. There is nothing about his right to communicate the privilege to others.

The Greek Emperor had already granted the use of regal robes to the Patriarch of Constantinople, as we know in the case of Justinian and Anthemius; the Roman Bishop could not brook inferior finery. But the privilege was strictly personal, for when Chilperic King of France, asked Pope Vigilius to give it to the Archbishop of Arles, leave was first sought from the Emperor; that formality was soon forgotten.

In point of fact, the assumed power of granting licenses to wear this peculiar uniform became a most valuable perquisite of the Papacy. Cardinals' hats were not yet invented, and a sort of clerical exclusiveness of rank (for persons are men, alas! and fully alive to human vanities), was cultivated in these dark ages to perfection. Nor was the garment given for nothing. When Lichfield was made temporarily an archbishopric in King Offa's time, the *pallium* had to be paid for handsomely; and in Henry the First's time, his Archbishop of York got over head and ears in debt to buy a *pallium*. It will be understood from this simple and true account of the dress,

that it is strictly a secular and purely mundane affair, a regular bit of fancy costume, and not to be confounded with pious usages in any way. That it should be sought for so eagerly by sensible old men is only proof of human flunkeyism. The thing even no longer took the form of a robe, but became a mere garter, an inch wide, attenuated to the form it bears in the armorial emblems and official seals of Armagh, Canterbury, and Dublin. But slender as the bauble was, it sufficed to stimulate clerical ambition. Laymen are not exempt from slavery to similar ties—and going lower still in the scale of attractive threads, a witty Pope has laid down the doctrine in his "rescript" about the rape of a lock—that

"Beauty draws us with a single hair!"

There stands about a mile outside the Porta Pia, on the road to Tivoli, an old convent of nuns attached to the still more ancient church of St. Agnes. These nuns are poor, and rarely do any of Rome's high-born damsels enter the cloister of this lonely and neglected sisterhood. They have got a small paddock attached to the monastery, and therein keep a couple of sacred lambs, not necessarily of the merino breed, but still proud and happy ministrants of their wool for the texture of this noble decoration. The sisters spin it, not by any new-fangled jennies, but on the old patriarchal spindle, and weave it in a loom of which the pattern might date from the days of Penelope.

No one will be so unreasonable as to quarrel with the Pope for decorating any Englishman with his *pallium*, especially as he no longer pockets the fee, but allows it to go for the support of these poor nuns. The potentate of Borneo has made Sir J. Brooke a rajah of Sarawak, and the Emperor of the flowery land may make Dr. Bowring of Hong Kong a first chop mandarin, presenting the Doctor with a splendid button, though both these happy gentlemen would perchance see the propriety of a reference to their own sovereign on the occasion.

PROGRESS OF THE REFORMATION IN IRELAND.

(From the Quebec Mercury.)

Sir,—In common with your brother Journalists, you have duly chronicled the secessions from the Church of England.

It is natural that your readers should feel an interest in the movement towards Rome, the importance of which I am far from underrating. But since misapprehension prevails with respect to the actual strength of the Roman Catholic Church in the British Isles; they who seek for accurate information as to the present state of England and Wales, would do well to consult the yearly returns furnished by the Registrar General.

Of Scotland it is unnecessary to speak: As it respects Ireland, no one doubts that there has been a decrease in the proportionate number of Roman Catholics. That decrease has mainly arisen from causes, such as no right-minded man can contemplate but with sorrow:—the fearful visitation of famine, and the large consequent emigration.—Still it must not be forgotten, that unwonted efforts have been made of late years to minister to the Irish-speaking population in their own language.

Of the results men will judge for themselves—I can but say that if a tithe be true of what I have heard and read, they are not unimportant.

I will not refer to the work now in progress at Achill, at Dingle, or at Doon, or at many other places which might be mentioned; but will only request you to publish the accompanying "Appeal" from the Bishop of Tuam.

I make the request in no controversial spirit. To examine both sides of the question, may tend rather to allay, than to increase irritation.

I am, Sir,
Your obedient servant,
A CLERGYMAN OF THE
CHURCH OF ENGLAND.

THE WEST GALWAY CHURCH-BUILDING FUND.—APPEAL FROM THE BISHOP OF TUAM.

The present circumstances of the Church in the diocese of Tuam call for special attention from those who are desirous of advancing the real improvement of the people. The western portion of the county of Galway, more particularly, requires these means which are calculated to settle the minds of the many converts in connexion with the Church. The principal requisite at this moment is Church accommodation, of which there is very great want. The parishes in the whole of West Galway have been so united, that a short time ago there were but five separate incumbencies. The union of Ballinakill alone contains ten parishes, extending nearly forty miles in length, twenty-five in breadth; and until lately it had but one Church—one more has recently been added. Only two clergymen were in that union, the entire income of the whole union being only £202 per annum; and there are now twelve clergymen there. The present number of churches in the whole of West Galway is only four, and one just built on the Island of Arran.

The efforts that have been recently made by the clergy (many of whom are supported by the Society for Irish Church Missions) have been attended with so large a blessing, that a great number of Roman Catholics have joined the Church, and the reformation is making daily progress amongst the population. There are in the district, at this time thirteen, congregations of converts and inquiring Roman Catholics and twenty four schools, in which about 2,500 children are taught the Scriptures.

Under all the circumstances of the case, there is a pressing necessity for at least eight new churches, and the enlargement of two others, without delay. Individuals have attempted to supply the pressing need in four instances, and some progress, more or less, has been made in erecting four churches. The funds, however, are in each case inadequate to carry on the works, which are therefore impeded or stopped. The Ecclesiastical Commissioners, who have been applied to, state that they are unable to meet the very numerous demands for building churches that have been made upon them already, and there is no hope that the wants of West Galway will be considered until these previous applications are attended to.

The Bishop of Tuam feels it his duty to appeal to the members of the United Church of England and Ireland, to enable him to meet the very urgent requirement for these churches, plainly shown by the pressing circumstances of the case; and as the depressed condition of property in Ireland affords little hope that any adequate amount can be expected from the Protestant gentry of Ireland itself, the Bishop is constrained to appeal to the kind liberality of the members of the English branch of the United Church. Owing to the ready access to materials, and the easy rate of labor, the sum of £6,000 would enable him to obtain the whole of the church accommodation already stated.

The Church at Moyard Bridge requires £400 to complete it: that at Castlekerke a similar sum. The Church at Spidal requires £300 to finish it; and a like sum is wanted for the completion of a church at Inverin. This makes £1,400 to procure four churches, in which at least 1,600 people would be accommodated.

Churches are called for by the steady increase of converts at Sellen-na, at Derrygimla, and at Glan; while it would be very advantageous to build a church at Moyrus. These might be built at £1,000 each, and might be made to contain in all about 2,000 persons for a sum of £4,000.

The parish churches at Oughterard and Clifden are quite inadequate for the increasing worshippers; the enlargement of them is required, and might be accomplished at an expense of £300 each; by which accommodation for more than 200 people would be obtained. This £600 would make up the sum of £6,000; by the expenditure of which 3,800 persons would obtain the means of worshipping in the church. Ministers for the charge of the districts where these churches are required, if not parochial, are already laboring amongst the people, and receive their stipends from the Society for Irish Church Missions.

The Bishop of Tuam makes this appeal to the liberality of the Protestants of England, in the full confidence that the importance of the object, and his motives in applying, will be duly appreciated. He would gladly and thankfully receive donations, for the West Galway

Church-Building Fund, which might be sent to himself at "The Palace, Tuam; or to his Secretary, "The Rev. B. Clarke, Tuam;" or through the Committee of the Society for Irish Church Missions, No. 14, Exeter Hall, London; and at their bankers, Messrs. Strahan, Paul & Co, Strand, London.

The Lord Bishop of Tuam..... £100 0 0

EUROPEAN AFFAIRS.

(From Correspondent of Montreal Courier.)

London, January 3, 1851.

The sudden resolution of the Bank of England to raise the rate of interest to three per cent. has caused considerable excitement on the Stock Exchange and in commercial circles. The plain facts of the case are these:—For some months past the military preparations going on in Germany have led to a very great demand for bullion, chiefly silver. Money has risen in value, and the bankers on the Continent have drawn resources from England, where it was of less value. Contemporaneously with this, Holland has abolished her double standard of gold and silver, making the latter alone a legal tender. A sum of four and a quarter millions of gold has thus been thrown upon the European market, whereof two millions have actually found their way to France. The remainder is still on hand. Belgium, following the example of Holland, has passed a law of a similar character; but the quantity of gold in Belgium is not considerable. With regard to France it is very doubtful whether the Commission appointed to report on the question will come to the conclusion that a single standard, and that of silver, is desirable for that country. It is stated by the London journals, but wholly without authority, that they will leave the law untouched; but as they said the same thing of Belgium, I must take leave to wait until the official report is published. In addition to these changes, we have at this moment considerable loans in course of negotiation with the French Government, many of the contributors being English capitalists. No wonder, then, that a fall in the Exchanges has been brought about to make funds in Paris for this object. But above all these considerations, we have a very considerable balance of the trade of the country against us. It is sheer wilful self-delusion to look at the entries of corn and flour from France and the Continent, and to persuade ourselves that we are doing a "good business." Even the *Economist*, almost a monomaniac about exports and imports, and the Board of Trade returns, admitted, in a recent number, that it is not an advantageous state of affairs when a country, which usually grows 100 millions of quarters of corn, only grows 80 millions, and has to pay hard money or labor for the deficiency. The monstrous absurdity of pointing to the imports of corn and flour from France as a proof of prosperity, has received a death-blow. We have 20 millions of corn less capital or production in this country, and, as we must have corn, we pay for the quality imported by our labor and money; but *pro tanto*, it is a dead loss of so much national wealth; whilst otherwise, under more favorable circumstances with an abundant harvest, we should have been enabled to lay out the cost of those 20 millions in comforts and luxuries. There has been a drain of gold upon the Bank of England during the last three weeks, probably exceeding a million sterling, with a sudden and very considerable increase of discounts. Under such circumstances, the Bank, feeling an alarm, has raised the rate of interest, which will no doubt check the undue transmission of gold to the Continent. Whether the exact balance has yet to be struck, a few weeks will probably decide.—In making these remarks, I have not been actuated by a desire to bolster-up any crotchets, but simply by a wish to expose those economical astrologers who are everlastingly discovering some occult cause of the most ordinary phenomena of the currency, and predicting prosperity at a moment when the whole monetary system of the country is threatened with a convulsion; and all this solely because there is a political theory of some sort to be upheld.

Again the Corn Market is a shade lower; the weather wet, close, and altogether unfavorable. In fact, we have had, as yet, no winter at all in London.

The affair of Mr. Bennett, of St. Barnabas, continues in suspense. The Rev. gentleman, relying on the legal informality of his resignation, persists in clinging to his benefices. The Bishop of London has received deputation after deputation on the subject, and lamented over the sad state of things which his own want of energy has mainly brought about. The Bishop, at present, is firm, and, of course, will have no other alternative but to proceed against Mr. Bennett according to law; and if the preliminary proceedings are unfavorable to the recalcitrant mummer, he will throw the case into the Ecclesiastical Courts, in which the battle may go on for years. I shall be much surprised, however, if Parliament will allow this kind of discord to endure, and keep the nation in a ferment, merely to flatter the vanity of a few Tractarians. Many persons entertain the opinion that the contumacy of some of the Clergy, who want an "absolute Church" of their own, in which they may play their own antics, and compel the honest, simple-minded laity to be the submissive spectators of their childish follies, will bring about a disruption of the establishment. The anti-Papal movement is slumbering for the moment; but it will give you some idea of the extent to which it has been carried, when I state that 180 publications on the subject were issued from the Press in one month.

A great meeting was held here yesterday, to promote the repeal of the paper duties, when suitable Resolutions were carried by acclamation. A movement is likewise on foot for the abolition of the window duties, and with considerable chance of success.

Upwards of £6,000 have been subscribed in Manchester for the establishment of a free Library and Museum. The Mayor, J. Potter, Esq., obtained, by his own personal efforts, nearly £4,000.

The conferences of Dresden have opened, but the proceedings are veiled in such diplomatic secrecy that we are in the dark about what is really going on. It seems evident, by the close and friendly communications which take place between Prince Schwartzburg and Baron Manteuffel, that Austria and Prussia are in perfect accord about the future scheme for the government and pacification of Germany, and that some "dualistic" project has been sketched out. Further than this, all is mere conjecture; but if the millions of people in Germany are content to be parcelled out into divisions by the diplomatists assembled at Dresden, it is no affair of this country, so that they keep at peace with each other and the European world. It is, of course, premature to anticipate what will be done about a German Zollverein; the predominant opinion at present is, that the Northern States will have a low Tariff, in which, perhaps, a portion of Austria may be included, but it is obviously impracticable to establish the same import duties for Lombardy as they ought to have in Mecklenburg and Hanover. The Elector of Hesse has returned to Cassel, but the angry feelings betrayed between the Prussian and Federal troops too plainly indicate how glad they would be to have a fair stand-up fight, to settle their differences. From the pre-emptory tone of the ruling powers at Dresden to the Commissioner from the Duchies, he has been compelled to promise to write to Holstein, and recommend submission, but he pretends to doubt whether his recommendation will be complied with. The Holsteiners, in fact, seem as if they will require to be put down by force, and it is understood that an Austrian corps will shortly march against them. The Austrian Minister for Foreign Affairs has just had an interview with the King of Prussia at Berlin; and seeing how very thick these distinguished personages are just now, whilst they were ready to come to blows very recently, I should much like to see what they propose to do at Dresden, before jumping at the conclusion that the affair is all over. The admission of the Southern Provinces of Austria into the Germanic Confederation will not be permitted by England, and certainly not by France.

In France the President and the Assembly are not on the best of terms: on New-Year's Day, the President, Dupin, and the *bureau*, went to the Elysee, according to custom, to present an Address to Louis Bonaparte, testifying their attachment to his person. The President of the Republic replied to M. Dupin in terms of asperity and bitterness, and declared that he was not seeking a prorogation of his power, but simply to maintain order during his term of office. Austrian Lombardy seems to be still the focus, of political intrigues

and conspiracies, and the hangman is busy there just now. Mazzini is hovering about the frontiers, making financial arrangements, and ready, at a moment's notice, to re-assert his Republican doctrines. From the rest of Europe there is no news of importance.

ANNIVERSARY MEETINGS.

MONTREAL RELIGIOUS TRACT SOCIETY.

MONDAY EVENING, 20th JANUARY.

John Redpath, Esq., in the chair. Prayer by the Rev. J. McLeod.

The chairman congratulated the audience on the return of these Religious Anniversaries, and on this auspicious commencement of them—the meeting being an unusually large one for the Tract Society. The value of this effort had never been fully appreciated. Tracts written by Luther and others, had in a great measure brought about the reformation; and the result of distributing them now would never be known till the great day.

The Report was read by Rev. W. Rintoul, and was a very interesting document. We note a few points. A circular appeal for funds had been cordially responded to. A commencement had been made in Canada of the great Colportage effort, which has been prosecuted so successfully in the States. Two colporteurs have, by the help of the American Tract Society, been employed, and the results of their labor for 11 weeks in the Eastern Townships, were quite gratifying. They sold £38 of Books, besides giving away some, and distributing a large number of Tracts. In the time above mentioned, they had visited 620 families, many of which were very destitute of good books or means of grace. It was recommended to carry out this beginning till every forest home of Canada shall have been visited.

The Publications of all kinds, through the year, received at the Depository had been 78,465, and the number issued 79,271. The receipts had been £458 8s 7d. The disbursements £459 4s 2d. The gratuitous distribution had been large, especially in Montreal; where, chiefly through the association of Tract distributors, upwards of 30,000 had been circulated.

The immense work accomplished by the Parent Society was gratefully alluded to, the publications of that institution in 110 languages having already amounted to upwards of 500 millions. The American Tract Society which has been in existence about 25 years, or half the time of the British Society, had circulated 112 millions of publications, and its receipts from all sources last year had been upwards of 300,000 dollars. That Society has employed for the whole or part of the year last reported, 508 Colporteurs, extending their sales of books over nearly every State of the Union.

The Upper Canada Tract Society had circulated during the past year upwards of 100,000 tracts and books, their whole income being £1052. The Kingsons Society had been active, and in the amount of its free contributions compared favorably with the Upper Canada Society.

The adoption of the Report was moved by the Rev. W. Couper, of Burntisland, who alluded to the warfare that was going on between good and bad principles. Heathenism, Mohammedanism, Infidelity, Socinianism, and Popery were all on one side. What was on the other? nothing but God's truth, but let this only be carried through the length and the breadth of the world, and it will conquer all the rest. Many of the early Fathers of the Christian Church were great tract writers. They sent out numerous small religious works. These works were not indeed to be compared for a moment with God's word, nay, he (Mr. C.) doubted if they were equal to the average of the Religious Tract Society's publications, but still they showed an earnest age. There were not many tracts in the dark ages, but there was a perfect shower of them at the Reformation, as thick almost as a Canadian snow storm. The great writer of these tracts was the great Luther, who sometimes sent out as many as 60 or 70 different publications in a year. At the French revolution the ark of God appeared ready to sink in the fearful storm. But, in England, Hannah More stemmed the tide of infidelity by means of her cheap tracts. This originated the Religious Tract Society, which had since been so extensively useful. Romanists reproached Protestants with their divisions, but there was one remarkable proof of the real unity of evangelical Protestants all the world over. The tracts published by Tract Societies were written by Christian men of many different countries, languages and denominations, knowing nothing of each other; and yet they were all harmonious. There was no real contradiction in doctrine between them. He would venture to say that the publications of British, French and American Tract Societies would be found perfectly agreed as to the way of salvation. This harmony of Protestant confessions is beyond comparison better than the hollow unity of the Church of Rome. There is a time coming when the influence of religious publications will be much more used and valued, and when those who have taken any part, however humble, in the great conflict of truth against error, will be more esteemed than the mightiest conqueror. When truth and righteousness cover the earth, it will be deemed a greater honor to have written, "The Sinner's Friend," than to have gained the battle of Waterloo.

Rev. Dr. Davis in seconding the resolution said, the Tract Society was seeking to furnish not only tracts but a general, wholesome literature. The Press was first employed, in the providence of God, in printing His Word, and the Tract Society, as well as the Bible Society, were keeping it to its first consecration. They were making it "Holiness to the Lord." These societies took their rise in a prayerful spirit, at the commencement of this century, and the same spirit of prayer in which they originated has, he hoped, prevailed at the prayer meeting with which the present anniversaries had been commenced. If so, all the societies would derive from it fresh vigor. The fact that these societies are associated with a prayerful spirit, is a proof that they are in accordance with the will of God. He had been called lately to visit a sick German Romanist. That man had a Tract, the object of which was to prove that he could not be a friend to the Saviour unless he was a friend to the Pope. We did not hear much about Roman Catholic Tracts, but there are plenty of them, though we may not see them. Of course they have, and ought to have, free liberty to circulate them; but it is high time to demand reciprocity. The word of God has free course in Turkey, China, and other heathen lands; but it has no free course in Italy. Yet, even there, the people are beginning, through various channels, to become acquainted with the gospel.

The Rev. Mr. De Wolfe, in proposing the second resolution said, the secular press is very active, and will supply the people, if the religious press is not active also. In passing through this Lower Province, one is tempted to exclaim what great magician has bound the people in a death-like apathy? To answer the question you have only to look at the numerous spires, colleges, and nunneries, and you see that the magician is mediæval superstition. The stillness of moral death is over Lower Canada—the population is petrified by Popery. Canada is bowed down as Sinbad the Sailor was, with the old man of the sea on his back; and so it must be, till the people receive the word of God. It is true, the increase of education among them has been great; but the benefit is doubtful, when we consider the kind of teachers and teaching. Yet, even Jesuit teachers must communicate some valuable knowledge—education will help this society to scatter its seed more freely, and any kind of education is better than the icy grasp of death. A young Arab had been taught by infidel Frenchmen, and made a first rate scholar. He was, of course, an infidel, but an educated one. When he returned to his own land he received, from an American Missionary, a copy of Keith's fulfilment of Prophecy, published by the Tract Society. This he read diligently, compared it with the Arabic Bible, and became a convert to Christianity. He is now a preacher of the gospel, and has commenced to print Tracts in Arabic for his countrymen. The Sultan tried to stop that Tract. The Czar tried to stop it. The American Ambassador took a journey into Syria, to ascertain the facts concerning it, and has been able to protect it from its enemies hitherto.

Joseph Wenham, Esq., seconded the resolution, and said that much of our religious literature came from three periods of English history. The first was when 2000 ministers were shut out from their pulpits by the act of uniformity. Men whose zeal was fervent and whose abilities were great, being stopped from preaching sought how they might reach the people by the press. The second period was that of the great revival of religion under Wesley and Whitfield; and the third was the time which gave rise to these religious societies. Tracts were the very siftings of a rich religious literature for two centuries, and why should they not be successful in producing great results. Many of the publications of the Religious Tract Society, among which he might specially mention *The Morning Visit*, were more interesting than any novels.

Rev. Mr. McGill, in proposing the third resolution said, that Tracts were all taken from the Bible, like leaves from the tree of life, and they were both for the healing of the nations—unlike those leaves, not only sear but poisonous, which a licentious press sends forth. Upwards of one million tracts had been printed and circulated in China, where there are no books to teach the way of life. The Chinese were a reading people, and hence the inducement to supply them abundantly. The American Tract Society had circulated three millions of pages containing gospel truth, in the Islands of the Pacific. When we think of these issues, and the other vast issues of the British and American Tract Society, we should thank God and take courage.

Rev. Dr. Wilkes mentioned the case of a priest who had warned his hearers not to read any books, tracts or papers, which were not formally approved by the Church. For, said he, though some of them appear good and unobjectionable, yet they all leave some poison behind, which would interfere with their veneration for mother Church; and he (Dr. W.) was satisfied that this was the case. Wherever saving truth was exhibited there was a tendency to believe, that in order to reach heaven it is not necessary to go through the Church of Rome.

The meeting was closed with the doxology and benediction. The collection amounted to £15 10s. 2d.

CANADA SUNDAY SCHOOL UNION.

TUESDAY, 21st JANUARY.

Hon. James Ferrier in the chair. Prayer by Rev. H. Wilkes, D.D. The report was read by T. A. Gibson, Esq.

The following points are the most worthy of note.

In some Schools, in Cities and large Towns, very liberal contributions for missionary purposes have been raised. Returns mention £13; £10; £5 5s, &c. The Missionary and Sabbath School Record, established in 1843, and issued monthly, continues to receive support. It has now a circulation of 3000. It is published at 1s per annum. The pictorial illustrations which accompany it have a powerful influence in exciting a taste for such profitable reading. Unanimous testimony is borne to the good effects of reading the Library books; and the Committee hope they may be furnished with the means for enabling them to supply destitute Schools with sets of such valuable books. The Committee recommend that good behaviour and attention to lessons should be requisite to admission to Library privileges; and that Teachers should question pupils to ascertain the profit derived from the books they may have read.

Monthly or weekly prayer meetings are held by about half the Teachers of the Union. Meetings by Teachers for mutual improvement in the instruction of their classes, have also been held by nearly one half, once a month or oftener—in some cases before or after the school hours.

The Committee, from a careful perusal of the details in regard to the course of instruction pursued in the schools, are led to the conclusion, that each successive year is affording evidence of a commendable progress in the mode of tuition. Many schools also present a highly efficient system of class instruction and superintendence. In reply to the query in regard to the number of children who do not attend Sabbath schools the language of regret is too frequently uttered that there are many important localities, where the establishment of schools is urgently called for; but that individuals cannot be found capable or willing to engage in the work. This part of the report closes by an appeal for renewed effort.

The following issues have been made from the depository: viz; Library books, 18,548; Elementary books, 2,393; Bibles 15; New Testaments 20; hymn books 654; tracts, 1,169—total for 1850, 12,799. Total since the establishment of the Union, 230,474. There have also been issued 170 libraries for Sabbath Schools, of which 37 were libraries of the London Tract Society sold at one half or two-thirds value; the rest of the American Sabbath School Union. In addition to the 70 schools thus favored, 29 have received grants, and 20 made purchases: Total 110. Eight new schools have been established, taught by 40 male, and 37 female teachers, and attended by 200 boys and 178 girls.

The Treasurer's Statement showed that the receipts had been £342 5s. 10d., including a balance of £22 14s. 5d. last year, and the expenses £339 4s. 4d., leaving a balance in hand of £13 1s. 6d.; and the Depository's account showed sales to the amount of £369 16s. 10d. during the year, leaving the stock of publications in his hands of the value of £387 9s. 4d.

Rev. Dr. Taylor, after reading the 1st resolution, and referring to several items in the annual report, remarked, that the Sabbath School is a very important institution, and of a very ancient standing, though not under this name. Moses was the first that formally enforced, in his writings, the duty of giving a religious education to children. The Israelites were commanded to train up their children in the knowledge and commandments of the Lord. This precept was given in the wilderness, and there is no doubt but it was carried out. On the rising generation this early religious culture had a very important bearing. Our Lord, himself, called the attention of Peter to this important subject. "Feed my lambs" was the injunction.—Christ takes an interest in his lambs, and is anxious that they be cared for. Timothy received an early religious education from his grandmother, for from a child he knew the Holy Scriptures. It appears from this that the religious instruction of the young, is a work of the very highest importance, and he would call the attention of Sabbath School Teachers to this important point. The work of Sabbath School Teaching seems to devolve upon our young men and women. He had no wish to see them left alone with this work. It was true, they had most time, and that the more aged had families which seemed to take all their attention, but they could, nevertheless, greatly aid the young teachers in their duty. The young could go into the highways and gather the straggling and lost lambs; and if a teacher is the instrument of reclaiming one lost soul, is it not worth spending a whole life to accomplish. It has been said that that man who could cause one blade of grass to grow where none had grown before, deserved much praise. But of how much greater importance is it to be the means of saving a lost sheep, of training one immortal soul for heaven. Let these remarks, said he, encourage every Sabbath School Teacher to devoted earnestness in his work. There is nothing of which Canada is in greater need than religious instruction—good education. It is true there are abundance of schools, and money expended, &c., but we do not obtain that which they are intended to secure. What kind of education is given in the French schools? What kind of elementary books are used in these schools? The people of Canada ought to press these questions, until we get a Protestant Superintendent of Education, as well as a French one. Sabbath Schools and Sabbath School Teachers are too much undervalued. This band of Sabbath School teachers is doing more for Canada than all the members of Parliament, to whom we pay so much for legislating!

Rev. F. H. Marling seconded the resolution. In looking at the means and opportunities this Society used for carrying out its aims, he found that they principally consisted in distributing tracts, libraries, correspondence, etc., all of which were most important. But if this Society had done no more than establish such a periodical as the *Missionary and Sabbath School Record*, it had accomplished a great deal. When he was in Upper Canada, he had seen the avidity with

which the *Record* was received by the children of the Sabbath schools. This publication ought to be much more widely circulated. Were each teacher to adopt the plan of taking the payment from the children once a month, it could by this means, he thought, be more widely extended. Here, he passed a high eulogium on its management, etc. The *Record* had a two-fold object in view—to instruct both teachers and children—and this plan must be continued until we can have a periodical for each—one for teachers and one for scholars. By means of the *Record*, a vast amount of useful information might be obtained concerning our Sabbath schools, if a list of questions were printed, bearing on the management of the schools, etc., and distributed in its pages throughout the Province. The other means adopted by this Institution of doing good is, the circulation of libraries. There is no other way of obtaining these but through the depository. Were it not for the depository our schools would have to go without libraries, and were it not for the Parent Societies, we would not have had such books as we now have. Through them we have a religious literature for children, and books for all capacities.

The Rev. C. Lavel moved the second resolution. There has been a great improvement in Lower Canada of late. Among the great instrumentalities in use in this section of the Province, is the general circulation of the Scriptures, and wherever the Word of God goes, it carries with it civil and religious liberty. If we could put a Bible in the hand of every boy and girl, we would be raising such an army for the truth that the very gates of hell could not prevail against it. This general dissemination of the truth is not properly noticed. It is working silently. Who can tell what may be the result of the training which we witnessed at the institution at Pointe aux Trembles, on Friday last? A Morrison may be there who shall yet unlock the word of God to thousands of our race. Protestants, by supporting such an institution, are doing a vast amount of good for the Province. Religious education to our youth is what a helm is to a ship—a safe guide through life's voyage. The present state of Canada says to every one—do something—do it speedily. Error is making inroads, and you should do something to stop it. Let the aged give their example, the poor their hearty sympathy. Is there one among you who would not take a plant from the wilderness, and plant it in the garden of the Lord?

The Resolution was seconded by the Rev. Mr. McLeod.—He need not speak of its importance. We need tracts and books for our neglected childhood—who are our religious professors. Nine out of ten have received their religious impressions in early childhood. Secure a religious education in youth and life is safe. What is true education? 1. It teaches an idea of God; 2. That the soul is immortal; and 3. That the ultimate destiny of that soul is to love God. Man's highest nature is moral—his intellectual nature is secondary. What do parents look for as of first importance in their child's education. Is it not the intellectual part? Parents ought to look at the great end of education—moral culture. He would not send a child to an Aristotle or a Bacon, if he had not a moral character. Parents have the first and most important part of their children's education under their own superintendence. Secure a true education for the first three years and your child is comparatively safe. We had but little conception of the moral acuteness of children, in observation. What was the cause that led to that murder in Boston? In early life Dr. Webster was unchecked, and in everything had his own will. The parents of Dr. Webster are responsible for his fate. If they had carefully improved his first three years, there is no doubt but he would have been an ornament to Society. Second to the parent is the Sabbath School teacher. He is to be a help, not to take the place of the parent. What is the lesson taught us every day, when we see long rows of children marching through the streets. Is it not that their teachers know what they are doing? That they are securing these young minds for the future service of their church. He would appeal to those now present, ought they not to engage in this service? Is it not dignified enough? What is true dignity? Is there anything more dignifying than training young minds to rise to heaven? The Governor, of Connecticut, when a young lawyer, taught a Bible class in connection with his church. He (Mr. McLeod) questioned very much, if he was greater when he sat in the Governor's chair, than when he sat with his Bible class. He concluded by urging all to work—work in the Sabbath School.

Rev. J. Jenkins was sorry that two Religious Anniversaries should be held on the same evening, but it was not their fault. He could only say, that he hoped the other meeting would have as large an audience as they had, and he wished it success, in the name of the Lord. There never was a time in the history of the world, when it more behooved christians to devote themselves to the work of evangelization. The S. S. Union is not a whit behind the other societies. The evangelical machinery would not be complete, without a sound and Bible training for our young. He knew of no country where Sabbath Schools had more need of support, than in Canada. The country was new, and was constantly receiving fresh supplies of Emigrants. Labor was of value, and the education of the people must take place early. In this country the signs of the times are very apparent. The most prominent were, that the papists were urging their efforts with unwonted zeal, by every means. They were establishing schools and colleges, and they seemed to be possessed of unbounded wealth and material. They seem to understand that youth is the time to instill their education. The Roman Catholic is the only church that has Sabbath Schools without Bibles. They alone have the high honor of erasing from the two tables of stone the Commandment—"Thou shalt not commit Idolatry." Our children must have Bibles. The difference between Roman Catholics and Protestants, is wide as the poles asunder. He would never be satisfied until they had a Protestant Sabbath School established at the side of every convent and steeple, where both the Romanist and the Protestant children might attend. He did not like to introduce politics, as it was long since he gave them up. The chairman of the meeting was a member of Parliament, and also a most successful Sabbath School Teacher. The Government of this country established Roman Catholic Schools, and gave them their countenance and support. He would record his protest against endowing Romanism. Victoria is a Protestant.—Britain is Protestant, and its foundations rest upon the Protestant Religion. He had come to this conclusion, that if the endowment of Protestantism involved the endowment of popery, he must give it up. He would have no endowments on such conditions. It was time for the people to enquire whether Government is not lending too much support to Popery. Another sign of the times is that the Roman Church is afraid of the efforts our societies are making in distributing knowledge. Why the letter of the Bishops, to prohibit reading the Bible, religious books, and even newspapers? Wonderful liberty, where the farmer or the merchant were prohibited from reading a newspaper! These things ought to make every brother join hands and form a mighty phalanx to oppose this growing evil. The Romanists know that the wedge has been inserted, and the time will soon come when a separation will take place between the French Canadians and the Roman Catholic religion. Another sign of the times was the activity of infidelity—from the avowed infidel, to the man who denied the divinity of our Saviour—from the low infidelity of Tom Paine, to the high transcendentalism of Emerson. It is high time that we feel as Christians how much depends on teaching men women and children the truth as it is in Jesus. Here he read a small paragraph which had been put into his hands when on the platform. The author of a book entitled, the Convict Ship, stated that out of 1065 persons transported for various offences, only 14 had received a Sabbath School education. This fact speaks volumes. It was enough to urge us on to give greater support to this institution. The society contemplates employing a travelling agent, and you must supply us with the means, and we will send him into every part of Canada, and great must be the good he will effect.

The Rev. Mr. Couper seconded the resolution.—There was one sign of the times that had not been taken notice of. He alluded to the operations of one order among the many orders of the Romish Church—the Jesuits. If you will not give your children a religious education, the Jesuits are ready, and will gladly do it for you. He

alluded to the reaction that took place after the reformation. The wave of truth was rolled back by the craft of the Jesuits. They returned under the guise of teachers and getting access to the young effected the accomplishment of their work, and when they had done so, they appeared in their true colors. No change had taken place in the principles of this crafty order. Let parents look well to the education of their children. He concluded by urging upon the audience the necessity of strenuous action, and the necessity of contributing largely to assist this institution in carrying out its great aims.

The meeting was closed in the usual manner. Collection £15 Ss. 6d.

MEETING OF THE CHURCH SOCIETY FOR THE DIOCESE OF MONTREAL.

(From Montreal Gazette.)

Yesterday morning at 11 o'clock, a large number of Clergy of the Diocese, and a good many of the Laity in the city, assembled at Christ's Cathedral, at morning service, introductory to the proceedings of the Association. Prayers were read by the Rev. Dr. Adamson, the Lessons, Offertory, and Prayer for the Church militant, by the Rev. Dr. Bethune. His Lordship the Bishop of the Diocese, preached a most eloquent and impressive discourse, from the 18th Matthew, 7th verse—"Woe unto the world because of offences for it must needs be that offences come; but woe to that man by whom offence cometh!"

In the evening the Association again met at St. George's Chapel. The Clergy and Officers occupied a platform erected in the chancel; the Bishop and Clergy habited in their robes. The Bishop occupied the Chair.

After prayers, His Lordship, in opening the proceedings, said that he had a few preliminary remarks to make about the place in which they were assembled. It was not customary with the Church to hold meetings of this nature, in a place set apart for the public worship of God, and he wished all to remember, that although the place where they had now met, had not yet been specially dedicated to religious uses, yet that it was used for such purposes, and he hoped they would conduct themselves in that decorous manner, which was becoming under the circumstances. He believed that this was a kind of meeting and an occasion which might excite, if anything would, the convening a meeting in a place of worship. Men frequently asked, when called upon for their support, what the objects of the Church Society was; to what purposes its funds were devoted. In explanation, he would refer briefly to the establishment of the Church among us. It was now more than fifty years since the bishop, who first administered the See of Quebec, then comprising the whole Province, held his first visitation, and there were then only some seven clergymen in his diocese. The Church had been gradually increasing since then, but the funds for its support had been derived from sources external to the Province. It was manifest that if a church which had been established for a long time, could now only subsist by means of external aid, there must be something wanting, that if it had not yet found a home in the hearts of the people, something more required to be done. The Church Society was established for the purpose of drawing out the energies of the members of the Church here, and enable them to manifest their willingness to give it support, and to show that they did not desire always to depend upon the aims of benevolent people at home.

[We have only room for those portions of the speeches to the following resolutions which bear upon the evangelization of the Roman Catholic masses of this Province. We copy from the Montreal Gazette.—Ed. Wit.]

Mr. Justice McCord moved the first resolution as follows:—"That this meeting contemplates with great satisfaction the erection of a separate Bishopric in the Diocese of Montreal, and at the same time recognizes the necessity for the formation of a new Association in order to carry out the purposes of the Church Society of this newly constituted Diocese." He hoped that the laity would, through the Society, afford their effective support, &c.

Major Campbell, in seconding the Resolution, said, There was one class of people for whom he could not refrain from expressing his fervent sympathy. He referred to that portion of their brethren who were scattered among a people of a different race, and different religion, and so widely scattered as not to form congregations able to support a Clergyman. These people do hear a Church-bell, but it chimes not for them; they do see the Church-spire, but they may not enter its doors, or, if they do, it is to see a form of worship to which they have been unaccustomed, and which they cannot understand. Again, if God has blessed them with offspring, they knew not when or where they might be received into the fold of Christ. Most of those who heard him, had but a few steps to go to enter the house of God, to join in His worship, to partake of His sacraments. When they did accept the invitation of their Saviour, and partook of his holy supper, they should remember those who are deprived of the privilege. Who has not seen, when attending the last sad office of religion performed over the grave of a deceased friend, low the eye kindles, and the countenance of the sorrowing beams with awakened hope at the holy words of peace and consolation which fall from the lips of God's Minister, on such occasions: yet from such offices are these poor people shut out. He did not advocate for a system of proselytising; he had seen harm done by it; men's minds were unsettled, and evil feelings engendered by such attempts, but he hoped some means might be taken to relieve the class of whom he had spoken.

The Rev. Mr. Bancroft moved the second Resolution. It is as follows:—"That this meeting looks alone to the blessing of the Almighty God for that success in the dissemination of Gospel Truth, for which it is the duty of every Christian man to labor, and would impress upon every member of the Church the necessity of endeavoring by anxious efforts and by constant prayer, to support the Church Society of the Diocese of Montreal, in promoting the knowledge and practice of the Word of God."

Dr. Holmes, in seconding the resolution, said— We must do something more than worship God—we must send the Gospel to our own people, and to those who have it not. He would not send it to dissenting Protestants—they had it—but he would, notwithstanding what had been said about proselytising, send it to the Roman Catholics among us. He felt that we were bound to do so. He insisted on the organization which existed, being applied to the dissemination of Gospel truth, among the Roman Catholics. We were to use our efforts together, and above all constant prayer for the spread of the Word. And it fervent in prayer we can hardly fail in our object. We are told of one of the prophets of old, whose prayers shut up the heavens for three years. So the prayers of the poor man were of as much avail as of the rich.

Mr. Montzambert moved the third resolution, which Rev. Mr. Scott of Dunham seconded. As follows:

"That the Secretary be directed to convey to the Sister Societies of the Diocese of Quebec and Toronto, the expression of our anxious desire to cooperate with them in their efforts to promote the Glory of God, and the extension of His Church; and the assurance of our earnest prayers for their prosperity and success in this labor of Love.

Rev. Mr. Bond moved the resolution appointing the committee which was seconded by Hon. Geo. Moffatt, who said he would state one thing which occurred to him as requisite, before sitting down, with reference to some remarks that had fallen from one of the speakers as to proselytising. He begged the meeting to understand that that was not the object of the Society. If anything of that kind was to be undertaken, it must be by a different Society, totally distinct from the Church Society.

The Bishop then read the resolution, and in putting it, read also the objects of the Society, as declared in its constitution; and regretted that anything had been introduced which seemed to tend towards a difference of opinion. He thought that our first duty was to provide for the spiritual wants of our own scattered people, and although he believed his own Church to contain the truths of the gospel of Christ, yet he was decidedly of opinion that there was danger in unsettling the hereditary faith of those who had been born and nurtured in another. He thought great caution necessary, that while laying open the errors of a mistaken creed the mind should not be unhinged and infidelity be the result. He approved of leading the inquiring mind to the pure fountain of all truth, but such efforts as had been indicated were not within the scope of the Society.

The proceedings having been finished, the Bishop closed the meeting with his benediction.

NOTICES.

Publishers and booksellers who wish books or periodicals reviewed in our next Literary Supplement will be pleased to forward them to us with as little delay as possible, as it will probably appear about the beginning of March.

New subscribers can be furnished from the commencement of the year.

All who wish to avail of the cash terms of Witness for 1851, should remit forthwith.

Gentlemen who act as Agents in remitting for several parties at once need not pay postage.

List of Monies received for Witness, on account of parties residing out of Montreal.

Oakland, H B, 22s 6d; Rev. W H, 12s 6d; Moira, H O, 10s; Niagara Corp'l R G, RCR, 22s 6d; St Andrews, J M 10s; Vankleekhill, F M L 12s 6d; Guelph, J M L 10s; St Eustache, E M 10s; Quebec, Miss E T, 10s; DeRamsey, Mrs R 10s; Kenyon, D C 10s; Stanstead, Rev J B 10s; Lanark, J S 5s; Beckwith, A S, 10s, D R, 10s, J S, 10s; Lewes, England, W B, 10s; Toronto, Rev Dr B, 20s; Amherstburgh, J D, 10s; Osgoode, A R, 10s, A C, 10s; Elora, J R, 10s; Sorel, W L, 10s. Per F E Grafton—£8 10s 0d—Particulars to be given hereafter. Per Angus McDonald—Quebec, J W H, 10s, M D, 10s, J J, 10s, T T, 10s, A R, 10s; Portneuf, R S, 10s, Mrs S, 10s. Per John McDermid—Owen Sound, J M D, 10s, D A, 10s. Per I Cockshut—Brantford, I C, 10s, K C, 10s, J C R, 10s, S W, 10s, J M T, 10s, J K, 10s, M F, 10s, J K, 10s; England, J H, 10s. Per John R Lambly—Leeds, F C, 12s 6d, G B, 12s 6d, Mrs R, 2s 6d, W H, 10s, M C, 10s, J H, 10s, Mrs H, 12s 2d, A McK, 10s, J S, 10s, J C, 10s. Per A Gemmill—Toronto, P F, 12s 6d, H L, 21s 3d, W A W, 10s, & 2s 6d, D S, 4s 2d, Capt S, 10s. Per D Dewar—St Andrews, D D, 10s, Mrs M K, 10s, A M G, 10s. Per John Mussen—Quebec, J M, 10s, T F, 10s. Per Rev A Melville—Pembroke, A M, 10s, J H, 10s. Per Rev D McMullin—Pictou, D M M 10s, S P, 10s. Per J C Becket—Percy, D C, 10s; Kingston, Corporal J S, 10s, T C, 10s, W W, Rifles, 10s; Lancaster, D M S, 5s; Granby, J H K, 10s; Columbus, J B, 10s; Brooklin, W M, 10s; Oshawa, J M, 10s, A B, 10s, J A, 10s, Rev R H T, 10s, Mrs A, 10s, J A, 10s; St Lambert, W B, 5s; Norton Creek, J H, 10s; Vankleek Hill, J S, 12s 6d, N B, 10s; Lachute, J H 15s; Clarenceville, Rev Mr I, 10s; Bolton, W S, 2s 6d; Brome, G B, 10s; Carillon, C J F, 12s 6d; Huntingdon, J R, 15s 7d; Martintown, J K, 10s, J F, 10s, D H, 15s; Perth, Rev Mr B, 10s; Stanstead, S P, 10s; Eaton, Rev E J S, 10s; Melbourn, Dr R, 10s; Waterville, Vt, T M, 14s 4d; Lowe Mills, W W, 10s; St Johns, J A, 10s, D R, 10s, J B, 10s; St Bridge, W C, 10s; Hemmingford, J G, 10s; Rawdon, W R, 10s; Fingal, S H, 20s, J S, 10s, D S, 10s; Chateaugay, Capt H C, 10s; Beauharnois, R Y, 10s; Frost Village, Rev R A F, 5s; Dunham, Rev J A, 5s; Ormstown, A M C, 5s; Buckingham, W H D, 20s; Huntingdon, W D, 10s; Kingston, S C, 10s, J P, 10s, Lieut. Col L, 45s; Sorel, Rev Mr H, 5s; Durham, J S B, 10s; Vankleek Hill, L B, 5s; Belmil, H and S 10s; Terrebonne, R M, 10s; Morven, J S, 10s; Petite Nation, H B, 10s, A H, 5s; Plantagenet, J A, 10s; Brimpton, W S, 10s; Point a Cavignon, J L, 5s; Lachine, Mr D, 10s; Pembroke, H C, 12s 6d.

THE WITNESS.

MONTREAL, JANUARY 27, 1851.

EDITORIAL REVIEW.

No intelligence yet of the Atlantic.

The news by the Arctic is of importance. See last page.

Our readers will doubtless remember the Temperance Anniversary in the American Presbyterian Church this evening. We are happy to see that Rev. Mr. Caughey, who rendered such signal service to the Temperance Reformation, in this city, about ten years ago, is once more to address a Montreal audience on the subject.

The Tract Society to-morrow night will doubtless be a very interesting occasion. We hope it will prove instrumental in producing more zeal for the practical carrying out of the great plans and resolves announced during the past week.

The Toronto Mirror threatens the Reformers of Canada West, that if their papers and pastors do not keep quiet about Cardinal Wiseman's doings in England, the Roman Catholics of this country will desert them and join the old Tory party in preference, and to this agrees the severe remarks of the Melanges Religieux on the Globe. Canada may be on the eve of very strange times.

It is a curious coincidence that, no sooner do one or two of the liberal presses in Canada West intimate, in the briefest and most general terms, their opposition to giving up the Jesuits' Estates to the priests, than the organs of the latter, the Montreal Melanges and the Toronto Spectator, come out with the most supercilious attacks upon the journals, ministers, &c., of the reform party; and plainly hint at the willingness of the priests to throw that party overboard, and join with the high church party in preference. The priests must be hard taskmasters, indeed, if they are not satisfied with the subserviency of the Reform party and presses of Western Canada for the last three years.

We notice with much satisfaction, extended reports of the religious meetings of the past week, in the Montreal Gazette. This is a very promising Sign of the Times.

We publish another column of letters and extracts of letters received in the course of business, not because they commend the Witness—we have in former years received similar letters, which, though they encouraged us much, we never thought of publishing—but to show the depth and breadth of the Protestant feeling which pervades Canada.

We feel greatly indebted to the Rev. Mr. Burns, of Kingston, for the sketch of the Anniversary week in that city, which will be found in another column. Why have not Hamilton and London each their anniversary week as well as Montreal, Quebec, Toronto, and Kingston. Wherever such a week is held, we hope some friend will send us an account of it.

The Toronto Watchman has been greatly increased in size, with the first number of the second volume.

Receipt of several important communications is hereby acknowledged especially a full report of the proceedings and addresses at the opening of the Congregational Institute, Toronto, from the Secretary, Patrick Freeland, Esq. We shall endeavor to make room for what of it we have not already copied from the Globe. Boston Correspondence in type.

Rev. W. Scott requests us to intimate that an important Temperance meeting will take place in the village of Bedford, at 2 p.m. and 6 p.m. Feb. 6, proximo.

Intelligence has reached town of the death of the Rev. W. Proudfoot, Minister of the United Presbyterian Church, London, C. W. He occupied a distinguished place in that body, having been employed, for many years, as their Professor of Theology. His death took place on the 16th inst., by disease of the heart, terminating in dropsy.

The last mail brings intelligence of the death of Rev. Algernon Wells, who may almost be regarded as the father of the Congregational Union of England and Wales, and the main spring of the Colonial Missionary Society. In this latter capacity he took a deep interest in, and rendered eminent services to the Colonies. It is the intention of Rev. Dr Wilkes to improve the occasion presented by his death on the evening of next Lord's Day in Zion Church.—Com.

THE ANNIVERSARIES.

The hearts of the Christian people of Montreal are full on account of their Anniversary Meetings, during the past week. Full of admiration at the size of the audiences and the eloquence of the speakers—full of joy at the evident presence of the Spirit of God, with power—full of enthusiasm in the cause of Christ and his truth, so nobly advocated—full of faith in the will and power of God to prosper his own cause—full of hope and confidence in the future, on account of the soul cheering tokens of union and zeal, so clearly and publicly given—full of high aspirations and noble resolves, and saying to the managers of their societies, in the name of the Lord, Only be thou strong and of good courage, go up and possess the land.

It has been our privilege, for six years, to give some account of our anniversary meetings, and these meetings were always good, and sometimes

excellent; but never have we witnessed a season like that of the past week. The earnestness which fills men's minds about the encroachments of an anti-christian system which almost threatens, once more, to extinguish the light, gave a depth and intensity to the interest of these meetings which we never saw paralleled before; and so frequent were the allusions to this all-absorbing topic, that one might have thought, from much of the speaking, every evening devoted to the French Canadian Missionary Society. It may well, therefore, be supposed that when the evening specially set apart for that society did come, there would be a tremendous meeting, and tremendous (we cannot find any other term to express our impressions) it was. The immense place of worship was crowded to its utmost capacity of sitting or standing room, the assembly being, we suppose, the largest ever held in Montreal, or Canada, for any evangelical purpose. There were, we understand, at least three thousand three hundred in the building, and many had to go away without obtaining admission. The speaking was of the most exalted and thrilling kind, and the hearts of that vast assemblage were manifestly united as the heart of one man, in responding to the noble sentiments uttered. The parasites who fatten upon medieval superstitions may well tremble, and set their house in order when the Spirit of the Lord is producing such results. That all powerful influence is, we think, evidently coming forth in the hearts of his people; and his Word, which giveth light, shall be circulated among all the people of this land—circulated, all that dignitaries of Church can say to the contrary,—circulated in spite of the ignorant and fanatical opposition of a portion of the people themselves. Yes! Bibles will be circulated faster and farther than the whole standing army of priests can collect, and burn them,—circulated in spite of all the powers of darkness, which have ever hated the word of God, and sought to keep it from his creatures. If the Bible be not so circulated, as that every family shall have, at least, the opportunity of accepting or refusing it, we have read amiss the energy and determination which evidently animated the hearts and fired the eyes of the mighty audiences of the past week.

Several causes conspired to render these meetings deeply interesting, as well as the exciting one to which we have already alluded.

1st. The Anniversaries were this year prefaced by a prayer meeting, the hallowed influence of which was strongly felt throughout the week.

2nd. The delightful spirit of harmony and co-operation which has, for years distinguished nearly all the evangelical ministers of Montreal, was never more manifest than this year. This dwelling together of brethren in unity gives an incalculably increased power to their efforts and testimony. In so remarkable a degree does this Catholic spirit prevail amongst the various evangelical denominations of this city, that we have heard ministers from Scotland, the United States, and Canada West, say they never saw it equalled.

3rd. The arrangements were made this year with peculiar care and judgment, so that nothing out of place, or tedious occurred, and the whole was closed with a meeting partly devotional, having for its subject and object, the evangelization of the world.

It now only remains that the resolves formed at these meetings be vigorously carried out.

We regret that we are unable to lay reports of all the meetings before our readers in this sheet. They will find brief sketches of the Tract and Sabbath School Anniversaries on our third page, to be followed next week with brief reports of the remainder. But it is ever to be borne in mind that no report can convey the animation of the speakers, or the interest, often amounting to enthusiasm, of the audience.

TO LORD JOHN RUSSEL, PRIME MINISTER OF THE BRITISH EMPIRE.

MY LORD,—Having taken the liberty of calling your Lordship's attention to the grave importance of the Jesuits' Estates question, and the arguments by which the authorities of the Church of Rome in this province seek to obtain possession of those estates, it now becomes my duty to lay before you the reasons which appear to me conclusively to demonstrate that they have no title to them; and that any nominal restoration of them would be neither more nor less than a grant of so much of the public property to a church which is already endowed to a very dangerous extent.

The right of conquest, it is well known, ousts all other titles, except in so far as the conqueror limits his right by treaty stipulations. At the conquest of Canada, the French demanded many things, such as the immunity of private property, the right of exercising their religion, and the continuance of their system of jurisprudence, all of which were granted; but, they demanded one thing which was not granted, viz., the preservation of three communities, the Jesuits, Recollets, and St. Sulpicians, in their constitutions and privileges. This was refused, and most wisely and justly refused, and well would it have been for Canada, had that refusal been more sternly persisted in.

It is true, they were left in actual possession, doubtless to avoid the unpopularity which their expulsion would have occasioned; but every inducement was held out to them to sell their properties, then of merely nominal value, and take the proceeds with them to France, and if they did not do this, they were plainly given to understand by the refusal to legalize their constitutions, that no additions could be made to their bodies, and that in consequence, when the last member of each corporation died, the property would revert to the crown. This, we say, is the fair inference from a careful examination of the conditions granted upon the conquest of Canada. The dangerous bodies referred to were not to be excluded violently; they were offered every inducement—even to free passages in the British ships of war—to take themselves and the proceeds of all that belonged to them away quietly; but if they did not accept these terms, the property which they had declined to realize, should fall to the crown on the extinction of their order at no distant date. If there were any doubt that this was the intention of the British Government, which, be it observed, was in a position lawfully to dictate terms, the following extract from an act of the Imperial Parliament, passed in 1774, 14 Geo. III., which we quote from the Bishops' Pamphlet sets the matter at rest. Art. 8, "And be it further enacted that all His Majesty's Canadian subjects within the Province of Quebec, the religious orders and communities only excepted, may also hold and enjoy their property possessions, &c., &c."

It will thus be seen that the orders to which we have adverted had, in reality no more than a temporary possession or life rent of their properties, unless the government should formally and legally sanction the addition of new members to perpetuate the respective corporations. This sanction, we believe, was never given, though in the case of the Sulpicians, the prohibition to add new members was, by some not very easily unravelled convivance, dispensed with. Even in their case, however, which was decidedly the most favorable to the Church of Rome of the three, the best lawyers declared that the incumbents had no legal title to their possessions up to the time that that title was for political purposes recognized, or rather virtually created, under the auspices of Lord Sydenham. About the titles or rather total absence of titles, of any party but the crown to the properties of the Jesuits and Recollets, we believe there has never been any diversity of opinion among lawyers.

But though the Church of Rome could establish what it cannot do, that the Jesuits had, since the conquest, a permanent or absolute title to the estates called by their name, that title expired with the last member of the order. A religious community can have no heirs. When the last member of the corporation dies, the property is without owner, and becomes of necessity vested in the crown or commonwealth, a principle too well

known and universally recognized to require illustration. This was the case with respect to the Recollets whose property, upon the death of the last member of the community was sold by the Government, and is now owned by private individuals. Had the Jesuits' estates been so treated we would have heard of no Bishops' pamphlets, or political concussions to obtain them for the Church again; but having been originally given for education, the British Government preserved them for that object, and this immense prize attracts the cupidity of a Church which is proverbially greedy of property, and causes her to put forth all her energies to grasp it. If these Estates be given to that Church on the plea now put forth, the property of the Recollets, long since sold to various parties, and streets built upon it, must be restored also.

I have thus, I trust, showed that the Crown has a twofold, clear, and indisputable title to these estates, first by right of conquest, which was, at most, only burdened by treaty with a life rent, (we doubt if even as much as this is fairly involved in the terms of treaty); and second, by the right to vacant inheritances, and it now only remains to examine if there be any thing in the Bishop's plea which limits or sets aside these rights.

Respecting the right of the Crown to the Jesuits' Estates as a vacant inheritance, they put in a plea which virtually amounts to this, that the Jesuits were not the owners, but only the trustees of the property, and their becoming extinct did not affect the ownership, which reverted to the Church, or rather to the Pope, who was not extinct. Now, I submit to your Lordship that this plea is inadmissible, 1st, on account of the fraud which it involves, and 2nd, on account of its unconstitutional and monstrous consequences.

That it involves fraud is evident from the fact that all such pretensions are carefully concealed when the different fraternities, orders, and sisterhoods of the Church of Rome, are beseeching our Legislature for Charters of Incorporation, with large powers to hold property. They never say, We apply under a great variety of different names, each for a comparatively small extent of power, but all are in reality one and the same, and the corporate powers you are granting to us in detail, constitute really and truly one wholesale grant to the Pope, a foreign potentate, to own the lands of this free country. We say such a statement as this is never put forward, when endowments, grants, and charters of incorporation are being obtained, and therefore, either they are obtained fraudulently in the first place, and ought to be resumed, or the plea is now put forth fraudulently, in order to obtain the Jesuits' Estates.

The Bishop's plea is also inadmissible, on account of the unconstitutional and monstrous consequences it involves. A foreign prince would by operation of this plea, were it admitted, be enabled to own thousands of square miles of our territory, exercising seigniorial rights over them, including the first city of the United Provinces, and through this territorial influence and wealth, be enabled to control our elections, and influence our Legislation, to suit his own purposes. Nothing can certainly be more suicidal or more absurd than to admit such a principle, and I really marvel at the short-sightedness of the Bishops in putting it forth—at all events till they had secured a more entire ascendancy than they have yet attained.

The pretence put forth that the consent of the Pope is necessary to the legal secularization of church lands, does not require an answer so far as regards Protestant and free countries.

The British Parliament, composed of the Three Estates of the Realm, is, as is well known, supreme in all internal matters, and needs no sanction or help from Pope or Cæsar. The Bishops' doctrine would introduce a Fourth Estate with a vengeance, and that Fourth Estate a foreign one! But the Bishops do not even pretend that this principle applies to Protestant or free nations. It is only with respect to Roman Catholic nations, which receive the Canon law, that they aver its applicability. And as Canada is a part of the British Empire, which receives no Canon or other law, but what is enacted by its own Parliament, we may very safely pass over all that is said about the Pope's ultimate ownership, and the necessity for his consent to any alienation of church property, as totally irrelevant.

Having reviewed the facts and arguments concerning the ownership of these exceedingly important public properties, permit me, in conclusion, briefly to recapitulate the results.

1st. The Jesuits' Estates belong to the British Crown or its assigns by right of conquest, a right which was, at most, only burdened by the terms of capitulation with a life rent to the then present incumbents.

2nd. They belong to the British Crown, as a vacant succession.

3d. The Bishops' plea that the ultimate title to the estates is not vested in the Jesuits, but the Pope, and that the consent of that potentate is necessary in order to alienate them from the Church of Rome, involves consequences the most monstrous, absurd, and unconstitutional; and would, if admitted, reduce the British Empire to the position of Roman Catholic countries during the middle ages. This unpatriotic and unconstitutional principle, I am satisfied your Lordship will never admit; but, I am not equally satisfied that it may not, in order to attain some immediate object in party politics, be admitted for you by the three branches of the Legislature of this Province, and for this reason I have taken the liberty of addressing these letters to your Lordship, in the hope that you may use the means to avert such a calamitous contingency, at all events till the sense of the Canadian people may be had upon it at a general election.

In the foregoing I have taken the most favorable view for the Church of Rome, which the treaty stipulations at the conquest of Canada admit of. I will yet add one brief letter, embodying these stipulations, and showing that they may be more rigidly interpreted.

I have the honor to be

Your Lordship's most obedient servant,

THE EDITOR OF THE "MONTREAL WITNESS."

ANNIVERSARY SEASON IN KINGSTON.

To the Editor of the Montreal Witness.

DEAR SIR,—Some time ago we resolved on following in your footsteps, by devoting an entire week to the anniversaries of our different Religious Institutions. We were encouraged to do so by the success with which this plan has been attended in London, New York, and your own good city. Last week was the one selected for the purpose, and the result has proved that our expectations have not been falsified; but, on the contrary, more than realized. The thing was new amongst us; but it took well. Every evening our noble City Hall was crowded with eager and enthusiastic audience. Each successive meeting witnessed an increase of interest, and a fresh infusion of life.

The platform was occupied by the representatives of all the principal Protestant denominations, who felt that, without the slightest compromise of their distinctive principles, they could co-operate in the advocacy of objects reflecting the image, and affecting the interests, of our common christianity.

Several ministerial brethren, from a distance, were present, and took part in the proceedings. Nor was it the least pleasing feature that we were favored with the presence and manly pleading of four belonging to the profession, and imbued with the spirit of Cornelius, who were not ashamed to own themselves good soldiers of the Captain of Salvation. The unanimity evinced was delightful. Indeed, were it for nothing more than the opportunity thereby furnished, of showing that Protestant christians can keep the unity of the spirit in the bond of peace, (a fine set off against the vaunted unity of Papacy,) we would have much reason to bless God for such meetings.

As the "Bible—and the Bible alone," forms the foundation on which all our societies rest, the first place in the list was appropriately assigned to it. The Anniversary of our auxiliaries to the "British and Foreign," came off on Monday the 13th.

Captain Stace, R. A., occupied the chair. The report was read by the Rev. R. F. Burns. This society has existed in our city for upwards of 20 years, but had become twice dead, and was well nigh plucked up by the roots. In May, 1849, it was revived afresh, and the symptoms of vitality it has exhibited since then, augur favorably for its continuance. The sales during the past year have exceeded those of the preceding, in the proportion of more than a third. Depots have been planted at four of the surrounding villages, and as our brethren in Toronto have intimated their willingness to give up to us the section of their field, stretching as far west as Belleville, we have the prospect, presently, of lengthening our cords. The Female Association has proved a most efficient handmaid. The city has been divided into districts, and through the medium of a well equipped staff of collectors, the priceless pearl has been purchased by many, into whose hands it might never, otherwise, have come. The society has lost, during the year, two of its warmest supporters—the one by removal to England—the other by removal from earth. We are thus reminded of the duty of "ceasing from man," and doing good while we have opportunity.

A fraternal letter has been dispatched to your Society, as well as to the Upper Canada one, expressive of Christian regard, and soliciting an interchange of Christian offices. We trust ere another anniversary season comes round, to be privileged with the presence of a delegation from both; and I think I may take it upon me to say, for ourselves, that we will not be loathe to respond. If a "reciprocity" measure of itinerancy were carried into effect, it would tend much to increase the interest of our meetings—to make us realize more fully and forcibly that we are yokefellows in a common work; and generally to diminish those evils which, in a widely extended land like ours, isolation almost necessarily produces.

The City Mission engaged our attention on the evening of Tuesday, the 14th. Lieut.-Col. Lawrence, R.B., presided. The Rev. Alex. Lorrimer, (Baptist,) read the Report. This important institution was established amongst us in Dec., 1849. Already has it been instrumental in accomplishing much good, particularly amongst our outfield population. The Report bears ample testimony to the urgent necessity for the Mission, and the fidelity and zeal of the agent we employ. It discloses an amount of moral putrefaction festering beneath the surface of our community, of which, previously, we had formed no idea. A city may appear like a whited sepulchre, if you look at it superficially and on the outside. It requires you just to remove the cover, and stooping down, to look into the sepulchre, in order to discover the noisome rotteness and the dead men's bones. This, our City Mission, has been in some measure instrumental in accomplishing; and while the stone has been rolled away, and light been made to stream in amid the abodes of darkness and death, we have reason to hope that at least one or two Lazaruses have come forth and are now sitting at the feet of Jesus, clothed and in their right mind. The Mission devotes six hours each day to the work of visitation. He has paid upwards of 3000 visits, and distributed a large quantity of tracts. He keeps a narrative of these in his journal, extracts from which are regularly read at the monthly meetings of our Committee. Weekly prayer meetings have been established in destitute parts of the city. These have been attended by an average number of upwards of 200, and are superintended by Christian friends specially appointed by the Committee, who are empowered to co-operate with our agent. Several have been induced to abandon habits of intemperance, and to frequent the house of God. The visits paid have, with some exceptions, been well received; and the influence exerted has been decidedly salutary. We are beginning to feel more and more that it is only by conforming to the primitive model of ceasing not "daily, and from house to house," to teach and preach Jesus Christ, that we can compel moral outcasts to come in.

The anniversary of our "Fract Society," was held on Wednesday evening, the 15th. The night was exceedingly unfavorable, but it did not in the slightest affect our attendance. The Hall was filled, and the interest on the increase, rather than on the decline. Captain Hault, R. A., another of our esteemed military friends, occupied the chair. By the way, although ours was, in the best sense, a "peace congress," the frontispiece assumed rather a warlike aspect. Each meeting had at its head, one of the officers of Her Majesty's army. The Report was submitted by our efficient Home Secretary, the Rev. R. V. Rogers, (Episcopalian.) There has been rather a lack of incident during the year; but the machinery keeps working, and there is certainly no falling off. For three years back, a periodical distribution of tracts has been carried on with tolerable regularity. Nearly 40 are engaged in this work of faith. Each of the city wards is superintended by a member of Committee, who receives quarterly reports from the distributors within his bounds, and transmits them to the General Board. Besides, the vessels in our port, the hospital, the jail, and the house of industry, have not been overlooked. An agent also stands daily in the market-place to distribute amongst the farmers, and on the occasion of a recent execution, tracts were scattered broadcast amongst the crowds that had flocked to witness a fellow-creature exchange the scaffold for eternity. Thus has bread been cast upon the waters, that may be borne on their bosom to distant settlements, and found after many days.

The evening of Thursday, the 16th, was devoted to the Anniversary of our "Sabbath Reformation Society." The Report, which was read by Rev. R. F. Burns, Corresponding Secretary, detailed the circumstances connected with the formation of the Society, and the objects it contemplates. It arose generally from a desire, on the part of Christians here, to secure a better observance of the Lord's day, and a conviction that this cannot effectually be attained by combined action; but, particularly, from the unparalleled excitement on the subject, of which the old country was then the scene, and the expected change in our Provincial Postal arrangements. It is confined to the use of moral means, and these are principally—the pulpit—the platform—the press,—the delivery of lectures—the distribution of tracts—the framing and forwarding of memorials—the correspondence with sister societies, and aiming at the establishment of a grand Provincial one are the objects we have in view.

Several circulars have been drawn up and sent to every part of the Province, recommending action on different points connected with the grand general subject. Five thousand tracts (the donation of a kind and considerable friend) have been circulated. Correspondence has been entered into with the sister society at Brantford, and with influential parties in various central localities. It is of the very first consequence that the agitation so successfully commenced last season, should not be allowed to drop. The Report of the Parliamentary Committee, to whom our memorials on the Post Office were committed, gives no uncertain sound. We ought not to rest on our oars till it is inserted on the Statute Book. What is Montreal about? You need not be told that Popery practically annihilates the Sabbath; and surely the glaring desecration of which you are the witnesses at the hands of the adherents of the Papacy, as well as others, in your priest ridden land, is sufficient to carry home to you, with irresistible force the consideration, that it is now high time to awake out of sleep.

The Anniversaries of our own local societies, were appropriately terminated, by a grand meeting on Friday, the 17th, of the friends of your noble Institution, the "French Canadian Missionary Society." The thermometer, which had been gradually rising nearly reached, by this time, fever heat. Rev. Mr. Black, your indefatigable general secretary, who had taken part in the proceedings of the meetings the night before, gave a simple and satisfactory account of the rise and progress of the society—its position and its prospects. Thereafter appropriate resolutions were moved and seconded by ministers and members of four or five religious denominations, upwards of five pounds was collected on the spot, and subscription papers were handed to several parties, with a view to its being supplemented permanently. It is but just to remark, that much more would be done in a general way to supply your exchequer; but two of our denominations have missions to the French Canadien of their own, and others, too, have already made special collections for yours. You would have rejoiced to have seen the interest manifested at the meeting, in the objects and operations of the society. The recent aggression of His Holiness, and the prominence given in the Fatherland to the Popery question, made it more than usually exciting; and when the large assembly separated, it seemed to be the general opinion that the last was indeed "the great day of the Feast."

Altogether it was a jubilee week, and most earnestly do we trust that the influence may be apparent during the current year, in the communication of fresh prayerfulness and energy to the operations of all our societies. With this view we have a special meeting for devotional exercises on Friday.

Your Anniversaries will be going on at present. May the Master of assemblies preside, and may you have much reason, like us, to "sing of mercy."

Very truly yours,

R. F. B.

Kingston, January 22, 1851.

EXTRACTS FROM OUR CORRESPONDENCE.

To the Editor of the Montreal Witness.

Toronto, Jan 18, 1851.

DEAR SIR,—I cannot allow another year to pass without publicly thanking you for your very able and disinterested services in the cause of Protestantism. Present circumstances in this colony and in the mother-country demonstrate the importance and necessity of such services as yours, and it is melancholy to think that they are by no means appreciated nor acknowledged as they ought to be. One reward, however, you have, and that is to you more gratifying than praise. You have succeeded in rousing up somewhat the Protestant spirit of the Upper Province, and in several instances the press on both sides of politics has done its duty manfully. It is to me matter of regret that the Church of which I am a member has not yet stood forward in the shape of a public advocacy of the great cause by means of the periodical press. But our monthly organ, the "Record" has been all along doing something, and encouraged by me and other friends, it will do still more. Our students, also, are this winter eagerly engaged in studying the Popish controversy. Such works as "Edgar's Variations of Popery," Bp. Hopkins on the Confessional, and Dr. Alexander's "Anglo-Catholicism unscriptural," have been brought before them, and fully analysed. Our theological seminary, under the able superintendence of my learned and excellent friend, Dr. Willis, will continue to be a truly Protestant Institution; and the students, from their connexion with the "French Canadian Mission," cannot fail to interest themselves deeply in every thing that concerns the progress of truth and the pulling down of anti-Christian error.

I am, dear Sir, yours, &c.,

ROBERT BURNS.

[If the denomination of which the respected writer of the foregoing is a leading minister, does not publish a newspaper to contend against popery, its members contribute largely by their subscriptions to sustain the Montreal Witness in the very centre of that anti-Christian system, whilst their own very excellent organ, the Ecclesiastical and Missionary Record has done most valuable service to the public in this behalf; and were it enlarged to something like the magazine form—a species of literature, of which Canada stands greatly in need—could do much more.—Ed. Wit.]

Extract of a letter from a minister in the Eastern Townships.

Enclosed is my subscription for the Witness for the year. I very much regret that the Witness has not a wider circulation throughout this part of the country. The apathy of the community to the encroachments of popery, and the intrigues of its emissaries is truly lamentable.

We have a number of young ladies in these parts who study French, and who go to the popish establishment at St. Hyacinthe to get perfected. The consequence is that they are thrown into the hands of the nuns, who use every art to seduce them to their faith. A young lady of Stanstead Plain has been drawn over, to the great distress of her parents, and yet I hear of others going, nothing daunted.

Cannot such be received in the French Canadian Mission Establishment? Would it not be well to publish terms on this subject? I should like to be possessed of information, that I might endeavor to guide our people in these parts. I am much pleased with your uncompromising stand against popish objects in this country and elsewhere.

[Arrangements are, we believe, in progress at Pointe aux Trembles to meet the want indicated above. When complete, we will gladly give them publicity.—Ed. Wit.]

Extract of a letter from a minister in the Prince Edward District.

I am highly pleased with the stand you take against Popery, and on that account, as well as many others, would be glad to see your subscription list, twice or thrice its present number, and shall do my best endeavor to send you other names.

Extract of a letter from a Minister of the Wellington District.

I place a great value upon your contemporary press, as enabling me to form some idea of the present state of Europe, and to understand something of the important questions agitating the world at present. And to my mind, the most important influence agitating the world is popery. The Apocalypse induces me to regard the state of Europe as in the main influencing and influenced by Rome, as if the struggle now going on were her convulsive efforts to retain her grasp over mankind; and, on the other hand, of men to escape from a thralldom so oppressive. And, as I see the plot thickening, I cannot but conclude that the end is near and the downfall of the Man of Sin at hand. From the little mention made in Revelation of Infidelity and Mohammedanism, I conclude they are of far minor importance, and not qualified, like popery, to resist the light of the truth. Septicism is too cold and unsubstantial ever to be embraced by the mass of men. But popery, from its suitability to the carnal mind, and its influence on the imagination, and its adaptation to lust the conscience, is evidently the master device of the devil, and his most effectual agent against the truth of the Gospel; but, like all his devices, it must fail. So you and all who take an interest in the establishment of Christ's kingdom, must encounter the struggle with confidence, as knowing the victory to be sure and not far distant. Wishing your paper every success, and that I only could promote its influence in any way, I am &c.

Extract of a letter from the Newcastle District.

As your valuable journal has given general satisfaction wherever it has been read with attention, I have been able to send you 11 subscribers to the Montreal Witness.

Extract of a letter from the Eastern District.

It is encouraging to see the Witness coming out so strong against the "Man of Sin."

Extract of a letter from a Minister of the London District.

I have read your truly valuable paper with deep interest during the past year. It has been to me a welcome weekly visitor, and also to my family and friends who read it. I have marked with deep interest the movements of Popery in Europe and America;—the slavery question in the United States;—and the interesting reports of missionary societies, travel, and discoveries, as well as the entertaining and instructive articles given on the sixth and seventh pages of the Witness. Long may you continue thus manfully and candidly to bear witness for the truth—against error in every form. Your paper, I have no hesitation in saying, is evidently the most useful and valuable family paper in Canada; indeed, I consider it in some respects, for Canada at least, more valuable than any United States weekly publication,—than even the New York Evangelist, Observer, or any other similar periodical. It gives us more information on Britain and Europe, and the leading events of Canada, especially in relation to the arrogant claims, wily movements, and insidious designs of Popery in this land of freedom. The time of the end draweth nigh, therefore believers should pray more fervently for the fulfilment of the Divine promises, and study more carefully the history of the church as given prophetically in Revelation, and historically in the works written on that subject, and thus prepare themselves to act their part in the coming conflict between light and darkness—between the followers of the beast and the followers of the Lamb. And may God, of his infinite mercy, preserve our beloved Canada, and its people, from the foul mark of the beast, and from the Babylonian war. May we, as a people, hearken to the voice of God speaking in the Word, "Come out of her my people, lest ye be partakers of her plagues."

Extract of a letter from Guelph.

It is with thankfulness to God that I inform you as an old subscriber, your True Witness is better than ever, and it only wants to be read by others to be appreciated, and I am thankful to say that the little trouble that I have taken to make its circulation larger has not been altogether in vain, for I have five new subscribers, and the five old ones still continue on.—Now, Sir, I am an old man with very little influence, and have sent you five new subscribers, what may I expect to see from your many young and influential friends that take an interest in your valuable paper, why, Sir, I expect to see its circulation equal to any other paper in the province; and may you be directed by that wisdom which comes from above, in your arduous undertaking, is the prayer of your ever well-wisher.

(We heartily thank the writer of the above for his good wishes and very reasonable aid.—Ed. Wit.)

Mothers' Department.

[FOR THE MONTREAL WITNESS.]

BREWERY OR DISTILLERY MILK.

COUNTRY VS. CITY MILK.—In the suit against the proprietor of the Irving House, N. Y., for a balance of \$200 on milk, (the article furnished being distillery cow's milk instead of country) the jury found a verdict for the defendant. The evidence showed that for pastry, three quarts of this kind of milk were not worth as much as one quart of country milk. Mr. Howard had paid the milk-man \$1,500.—*American Paper.*

The injury to milk above pointed out results from the cow's feeding upon the fermented swill and grains of the brewery or distillery; and yet strange as it may appear, we have physicians among us who gravely recommend to mothers to reduce the milk on which their babes are fed, as nearly as may be to the same unwholesome character, by the use of fermented liquors. And there are, we are sorry to add, mothers who unhappily follow their recommendations.

This prescription of fermented liquors to nurses, to which physicians, otherwise sensible, cling, is something like the old way of treating fevers, equally tenaciously adhered to by the equally sensible physicians of a former age. This method was to cover the patient with warm blankets, keep the room very hot, allowing no breath of fresh air, and give him nothing but hot drinks. Like Dives, the poor wretch might cry for a single drop of water, to cool his tongue, but, it was sternly refused by the sages in question. Yet, we fear the injury done to the human race by that mode of treating fevers was nothing to compare with the injury inflicted by the prescription of malt liquors for mothers which is just about equal to prescribing distillery milk for infants.

With regard to the treatment of febrile diseases, the faculty of the present age may say with the mock doctor, "*nous avons changé tout cela*;" and the next generation of doctors will, we sincerely hope, be able to say the same thing with regard to the prescription of malt liquors for nurses. Indeed, a moment's reflection on the following considerations will show any one the absurdity of this system.

1st. All the lower animals suckle their young without the aid of fermented liquors, and where they do have what is equivalent, as in the case of the cows referred to, the milk is greatly deteriorated.

2nd. Savage and semi-civilized nations, generally speaking, have no such use of intoxicating drinks, yet their children have, upon the whole, been more healthy, and grown up to be finer specimens of strength and agility, than the children reared by the aid of stimulants; when ever intoxicating drinks have been introduced among these tribes or nations, the race has invariably deteriorated and in many instances become extinct. The children of the whole Hindoo and Mahomedan races, are reared without the use of intoxicating drinks by the mothers and all accounts agree that whatever they may be deficient in, it is not physical vigor or sound constitutions.

3rd. The mother's of the back woods of Canada have, generally speaking, no opportunity or means to procure porter, ale, or wine, yet we doubt if there be a healthier race in the world, than our young Backwoodsmen.

4th. Consistent Teetotalers, of whom no small proportion is found among the mothers of this continent, use no intoxicating drinks, and need none to perform admirably all the functions for which the Creator intended them.

These simple facts will, we think, demonstrate that there cannot be a greater or more gratuitous piece of absurdity than the notion so carefully kept up in some quarters that intoxicating drinks are necessary for nurses.

We have written thus strongly, because, besides the injury inflicted upon children through the deterioration of their nutriment by this system, many, many a mother has, through it, acquired the taste and appetite for intoxicating drinks. Families have been desolated, children neglected, character lost, and the drunkard's death and the drunkard's doom incurred, in consequence of merely following the prescriptions of physicians in this respect. And they who continue so to prescribe, can produce no other effect upon the minds of reflecting persons than a general distrust of their prudence and sagacity.

A MOTHER'S PRAYER.—Forty years ago, on the mountains of Western Massachusetts, a mother with eight children, five of them under the age of fourteen, was left to trust in the widow's God and the Father of the fatherless. She called them around her regularly, and led them in family worship; and often at the dead of night, her low voice was calling on her heavenly Father to have mercy upon them. Before the youngest had reached the age of twenty-one, all except one son had hope in Christ. That son, early in life, left the family to learn a trade; but on becoming of age, he found himself amid the outpouring of the Spirit; the sound of his mother's voice at midnight, when he slept in the chamber with her, reached his heart. He, too, found peace in Christ, and has long been a pillar to the church, and superintendent of the Sabbath School in a new settlement. The mother still lives in peace and quiet, waiting till her change comes; her children are supposed to be all yet living, handing down her influence to the third generation, and willing to aid their mother; but she has a competence of this world's goods. Such is the history of a praying widow and her children for forty years.

THOUGHTS FOR THOSE WHO HAVE TO STAY AT HOME.—Thy servants are now praying in the Church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to church, there to sit down at table with the rest of thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts. Eldad and Medad, though staying still in the camp, no doubt on just cause, yet prophesied as well as the other elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutiful child lost his legacy for being absent at the making of his father's will, if at the same time he were employed about his father's business. I fear too many at church have their bodies there, and minds at home. Behold, in exchange, my body here, and heart there. Though I cannot pray with them, I pray for them. Yea, this comforts me, I am with thy congregation because I would be with it.—*Fuller*

None are so difficult to deal with as your half-witted people, who know just enough to excite their pride, but not so much as to cure their ignorance.

When we are alone, we have our thoughts to watch; in our families, our tempers; and in society, our tongues.

Selections.

THE NEW YORK SUN.—The success of this paper is one of the finest illustrations of the value of a free press, and is a striking example of the true principle of political economy, that cheapness of production is the best protection. The paper was commenced seventeen years ago, as a small sheet of local news, sold for one cent. It was then printed on a hand press, about 1,500 copies daily. It has gradually enlarged its circulation and dimensions, until its daily issues are 50 or 60,000, and its columns are as long as the columns on the first page of the *Independent*. The proprietors have just set up one of Hoe's double machines, the single one not answering their purpose. This machine is able to print 20,000 copies an hour, and is by far the largest, fastest, and completest printing press in the world. It has 6,000 bolts and screws, 1,200 wheels, 202 wooden rollers, 400 pulleys, and 400 tape guides. The general tone of the *Sun* is good, its views of public affairs judicious and correct, and its news ample.—*New York Independent.*

SPONTANEOUS COMBUSTION OF COTTON.—A correspondent of the *Journal of Commerce*, states that the loss by fire originating in cotton stores in New York and Brooklyn, during the last thirteen months, has been estimated at a million and a quarter of dollars. Hence there is a disposition among Insurance Companies to increase the rate on cotton risks. Experienced underwriters entertain the opinion that the fire arises spontaneously in cotton stores, and strong circumstantial evidence can be produced in support of their opinion.

MAMMOTH CAVE IN INDIANA.—A great Mammoth cave has been discovered seven miles north of Leavenworth, Indiana. A party of men at first discovered a cavern or room, large enough for a man to enter, and determined to explore it. The *New Albany Ledger* says: They found that this room opened into others, and these into still others, and that apparently there was no termination to the cave. They followed the main passage some four or five miles, according to their best calculations, when they were admonished by their lights that they must return. On their way back they visited some of the rooms which they passed, in which were found large beds of epsom salts in nearly a pure state. We are also informed that the cave contains fine specimens of saltpetre, plaster of paris, alabaster, &c., of which the party procured many fine specimens.

MUSICAL FISH.—In Ceylon, there may be heard at night, upon the shores of certain lakes, loud musical sounds, like those of an accordion or eolian harp, and pitched in different keys, proceeding from the bottom of the water. These sounds, it is said by a late traveller, are emitted by a species of shell-fish, which inhabit these lakes in great numbers. A snail, abundant in Corfu, if irritated by a touch with a piece of straw, will emit a distinctly audible sound, in a querulous tone.

SHIP CANAL BETWEEN THE MEDITERRANEAN AND THE RED SEA.—Mr. Robert Stephenson is on his way to Suez, to examine the route of a ship canal between the Mediterranean and the Red Sea. This survey is said to form part of a conjoint survey directed by England, France and Austria, the former being represented by Mr. Stephenson, France, by M. Paulin Talabot, and Austria by M. Negrelli. These latter have completed their labors; and on the completion of Mr. Stephenson's survey, the route will be determined on the conjoined evidence of the three reports. It is hoped the three powers will contribute the funds; if not, the works will be conceded by the Pasha to a joint stock company. Before the Academy of Sciences, the survey of M. Bourdaloue, made in 1847, has been laid; it was under the direction of Mehemet Ali Pasha, and embraces the country between the Nile and the Red Sea, the levels being most carefully taken. The results differ very much from those of the French Commission of 1799.—*Architect.*

IMPORTANCE OF A SINGLE VOTE.—One single vote sent Oliver Cromwell to the Long Parliament, Charles Stuart to the Scaffold, and revolutionized England. Four votes in the City of New York, made Thomas Jefferson President of the United States. One vote gave us the Tariff of 1842, and one vote made the tariff of 1876. One vote gave us Texas, made war with Mexico, slew thousands of our People and purchased California—turned thither the tide of emigration, and will change the destiny of the world.—*Day Book.*

RELIGIOUS PAPERS.—The *Boston Watchman* states, that "the Rev. Dr. Malcolm, in a sermon which he preached on the last Sabbath of 1849, said to his people, that to have their religious denominational paper in every family in the congregation is a Christian duty. Having dwelt on the influence of such a paper in promoting piety, intelligence, and benevolence, he expressed a readiness, if necessary, to become responsible for the money required to place it in every family in his flock,—an example in one of the most energetic men in the Church, who well understands how to benefit the people, that all pastors may imitate."

PHILOPŒNA.—This word is derived from the Greek language, and signifies "friendship's forfeit." The game is thus played:—A lady or gentleman either having an almond with two kernels, give one kernel to the party played with, when both kernels are severally eaten by the parties. Whichever of these two persons, at their next meeting, salutes each other with "Good morning, (or evening as the time may be) Philopœna," wins a forfeit from the other. The kind of forfeit, is at the discretion and of course will be in accordance with the taste of the loser. Philopœna is a Greek and Latin compound and literally signifies "I love the penalty."

OUR SIZE.—"Tiny" as our sheet is, it contains as much reading matter as some of our contemporaries, with a broader face. It is not our intention to make our "last page" a sort of slop-pail for all sorts of trash which nobody is ever expected to read. We shall endeavor to fill our little sheet with the choicest gems, culled from the world of literature, wit, and science, at our command; and if we meet with sufficient encouragement, at the end of the year, we will enlarge our dimensions.—*Lanark (U. C.) Herald.*

SPONTANEOUS HEATING OF IRON.—Cast iron when brought into the air after it had been many years under salt water, has become red hot. In 1836 some cannon balls were raised from the *Mary Rose*, which sunk in a naval engagement near the Isle of Wight in July, 1545, nearly three hundred years before. The balls all became hot on exposure to the air and fell to pieces. The cast iron gratings, after being long immersed in the porter vats of the large breweries of London, grow hot when the porter is drawn off from a similar cause.

Agriculture and Horticulture.

AGRICULTURAL TREATISE.

PRESENTED BY HIS EXCELLENCY TO THE FRENCH CANADIANS.

Translated from the French.—Continued.

ROOT CROPS.

I have explained more at length the mode of cultivating carrots, because the same plan may be followed in raising nearly all root crops which may be grown to advantage in this country, such as parsnips, beets of all kinds, and turnips.

Parsnips can grow in a hard soil, even approaching to clay; they may be left in the ground all winter, without injury; in that case they are found none the worse in the spring, and form a very useful food when it is most needed. All cattle readily eat parsnips and cows fed on them, give very rich milk.

The common Beet, and Mangel Wurtzel, are of the same value, both for crops and for feeding milch cows; but I do not think them very good for fattening stock.

Turnips grow well when they escape the fly, but this cannot be depended upon; and since the Potato rot began, the same may be said of that root, the culture of which is well known.

BEANS AND PEASE.—If the soil is too heavy for growing root crops, beans, and even pease may be substituted for crop No. 1. but they must be sown in drills, and the ground prepared as for root crops, in the manner above described.

PLOUGHING.—If it is thought advisable to summer fallow, that is to plough without sowing, which happens only in cases where the ground is so heavy that it cannot be pulverised by any other means, the manure should not be applied the preceding fall, but the land should be ploughed and drained with as much care as when done for sowing. It should not be touched before the month of June, when it must be ploughed, and harrowed so as to level it, and destroy the weeds. The ridges must be straight, equal in breadth, and sloping in such a direction as to favor drainage. About the middle of July it must be again ploughed, and sown with a large quantity of buckwheat. At the end of September it is to be ploughed once more, after spreading the manure. The buckwheat, in this case, is turned in with the other manure, of which it greatly increases the quantity. The ground thus prepared, should, on the ensuing spring, be sown with wheat, mixed with timothy and clover. A bushel of timothy will be enough for five acres, and four or five pounds of clover seed for each acre.

By carefully following the above system, you will have increased the fertility of the soil, fourfold, and perhaps more.

Now, I have done all I could for the field A. I have cleaned and manured it as well as was in my power, and after taking off the root crop, and a wheat or barley crop the next year, I will let the ground rest until all the other fields have been improved in the same manner, and according to the system above explained. When this has been accomplished, that is to say, in the space of six years, the worst will be over, and the battle may be considered won. The fields will then be in a state of cleanliness and bearing, and their value will of course be much increased; the farm of 70 to 80 acres, that heretofore only supported three or four miserable cows, and a not much greater number of sickly sheep, will, in less than ten years, produce abundant food for ten or twelve cows, and other stock in the same proportion.

One advantage of this system of rotation is, that the pastures on which the cattle feed in summer, are in due proportion to the quantity of roots and hay required to keep them in winter, and the straw the grain crops produce will suffice for litter for the cattle. I would here remark that no farmers, except those living in the immediate vicinity of towns, where manure may be easily procured, should ever sell a single load of their hay, straw or roots, the whole of which must be consumed on the farm, so as to produce sufficient manure to keep up the fertility of the soil.

But if the farmer sells neither hay, straw, or roots, what will he sell? I answer, one third of the farm being sown with grain, under this system, it will always be in his power to sell the greater part of it. Half of the farm being in hay and pasture, will allow him to raise a large quantity of butter, cheese, meat and wool, which he may sell, after taking as much as is needed to support his family.

It may be said, that six years is a very long time to wait for the amelioration of the whole farm, but I will answer, that I do not know any other way of doing it in a shorter time from its own resources, and it is worthy of remark that the farm gets gradually better, and that every year. The produce is greater, even for the first year, under this system than by the present mode of cultivation, and as the farm improves, year after year, it produces more and more, and consequently pays the farmer far better; besides the increased value of the farm, when all is improved by the system of rotation.

Some may object that two years of pasture for the same field is too long a rest for the land; but it must be borne in mind that the ground does not remain unproductive during its time of rest. This not only contributes to renew the fertility of the soil, (and nobody can deny that it is the only means employed by the Canadian *habitant*;) but is also the easiest way the farmer has of supplying the first wants of life, and these articles, which can most readily find a sale in our markets, such as beef, pork, mutton, butter, cheese, wool, and other produce already named.

MANURES.—Manure is of the highest importance to the farmer, and he must do all in his power to increase its quantity. The system proposed here is calculated to increase the manure as the land gets improved. As I said before, the farmer should sell none of his hay or straw, because they form one of the principal component parts of manure; and of course, it is far worse to sell the manure itself. The manure managed in this way will each year be sufficient for the Root crop field. (No. 1.)

After the crop of oats, (No. 6.) the land is not yet exhausted, and might produce another crop of grain, but it is better to preserve its fertility than be obliged to restore it again.

In this short tract it is impossible for me to notice the hundredth part of the means we have of increasing the quantity of manures in Lower Canada; I will only point to the rich layers of vegetable matter in our swamps, and the abundance of limestone found nearly everywhere: the weeds themselves, that pest of the fields, may be converted into good manure.

DRAINING.—Though the draining of farms be a desirable improvement, it is so costly, that I will say no more on that subject than what all Canadian farmers know already, that is to drain the land in such a way that the water may not rest on it, and make it unproductive.

(To be continued)

THE MISCELLANY.

DIVINE INFLUENCE.

Translated from the German by the late Mrs. Frances S. Osgood:

I am but the withering flower—
The heavenly dew art thou,
That comes on soundless, silver wings,
I know not whence nor how.

I only know it comes to bless—
Its lovely smile I see—
I feel its kisses soft and light—
'Tis life—'tis life for me!

I am but the diamond dew,
And thou the joyous ray
That brings a heaven of beauty there
Within its heart to play.

I am but the gloomy cloud,
And thou the rainbow fair,
That wreaths with holy bloom its breast,
And lingers smiling there.

I am but the Memnon rude,
And thou the morning bright,
That changes all the dreaming stone
To melody and light.

SENTIMENTS OF THE MODERN JEWS.

It is very generally supposed that the Jews at the present day regard Jesus Christ as an impostor. This is a mistake. Dr. Raphael, a distinguished Jewish Rabbi in Birmingham, England, says:

"While I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are, indeed, for the most part, the precepts of Moses, and the Prophets. You have heard me style him 'the Great Teacher of Nazareth'; for that designation I and the Jews take to be his due."

"I did not term Jesus of Nazareth an impostor, (says M. M. Noth, the American Jew.) I had never considered him such. The impostor generally aims at temporal power, attempts to subvert the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism: his was a quiet, subdued, retiring faith; he mingled with the poor, he communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one: in his political denunciations he was pointed and severe; in his religion calm and subdued. These are not the characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150,000,000 believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy, cannot be a false one."

Here is proof that the state of Jewish mind has undergone a very important revolution, within the present generation. This, taken in connection with other providential changes affecting that nation, is full of interest. The wall of partition between Jews and Christians has very essentially dilapidated. Now the Jews hold about the same ground in relation to Jesus Christ, that the Unitarians do, and they are about as accessible to evangelical truth as Unitarians are, and in the same sense that Unitarians are Christians, the Jews are Christians. And if the Unitarian theory were correct and Christian, the conversion of the Jews should be regarded, not as an event yet future, but as already accomplished—not, however, by bringing the Jews over to christianity, but by carrying christianity over to Judaism.—*Puritan Recorder.*

AN OLD MERCHANT'S HINTS.

1. John Howe, of Boston, was an industrious, prudent, upright lumber dealer, who accumulated a handsome property, and bequeathed a competency and a good character to his children. He was scrupulously honest, and once remarked that if there was no moral obligation to be so, he thought the surest way to acquire a fortune was to be perfectly upright.

2. The reputation of being a fair dealer is worth a snug fortune to a merchant, and it is a fortune that accumulates faster than money at compound interest.

3. That bargain is said to be a good one in which both parties are benefited. It is for the interest therefore of the seller that the buyer should make a profit out of his goods as well as himself.

4. The golden rule is the best rule—none in any arithmetic better, both for buyer and seller. There are other rules, some tin, some brass, some copper, some dross; but the golden rule is the best rule to live and die by.

5. J. A. who amassed a fortune behind his counter, and who afterwards purchased a country seat, set up his carriage, and went about doing nothing, was heard to say, "The happiest part of my life was when I kept shop and was receiving the sixpences." Poor man! his fortune made him miserable. He found out too late that there is more pleasure in acquisition than in possession. Another thing gives more real pleasure than either of the above; that is helping the unfortunate, assisting the meritorious, supplying the wants of the famishing. "It is more blessed to give than to receive."

6. The young merchant who limits his anticipations to a comfortable living, and an increase of a few hundred dollars per annum, will probably be richer and far happier at the end of ten or twenty years than a merchant who strives to gain more.—"The race is not to the swift."

7. Many men are anticipating happiness as the result of labor, acquisition, and good fortune. Such happiness is an ignis fatuus. Real happiness is to be found daily in the prosecution of business, or not at all! Happiness does not consist in the abundance of things that a man possesses, but in his estimate of them, in their right use, contentment, &c.

8. Be liberal towards clerks, apprentices, &c. Let them see that their labors are appreciated, that justice is done to them, that confidence is reposed in them, that they have enough to pay their necessary expenses without stint, that there is a good prospect ahead. This will make them cheerful, active, industrious, and faithful.

9. "Competition is the life of business," that is, honorable competition; but if a rival slanders his competitor, us s art to

allure away customers, and is guilty of unfair measures, such competition is the injury of business, and ultimately of the wrong doer himself.—*American Paper.*

FLAX versus COTTON.

We had a striking illustration of the connection of the arts, with moral and spiritual interests of men, in the vast effects of the invention of the cotton-gin upon the slave interest in this country. That invention of a cheap process of cleaning the cotton staple from its seed, made the culture of cotton, before neglected, the great business of the South. It was this that made slave labor so valuable, and created such an impulse to multiply and extend the slave system. But now, if we may credit recent reports from England, a similar invention in the arts is about to annihilate this value of slave labor, and perhaps, open the door to emancipation. This invention is for the preparation of flax, by separating the fiber from the stalk without steeping it, and producing it in a state in which it can be spun, and woven by cotton machinery. This process is said to secure the softness of cotton with the durability of linen. And it is further said, that the cost of the material is less. The present price of cotton. Experiments have been made, which have put the matter beyond a question.

This, it realized, will produce great changes in the business of the world. It will give new value to the bags of Ireland, and probably arrest the course of emigration from that country. It will destroy the dependence of England on our southern States, for the raw material for her manufactures. It will depress the value of the labor of "sinews bought and sold." It will bring the free labor of the North, into more effectual competition with the slave labor of the South. This subject has already attracted the attention of the South. The *Richmond Whig* thus speaks of its bearings on Southern interests:—

"If it should turn out, upon further trial, that flax prepared in a particular way, can be substituted for cotton, so as to enable Great Britain to dispense with our Southern staple, a mighty effect will be produced upon the value of property in the Southern States. The price of lands and slave property will at once be diminished, and business arrangements entered into upon the present value of that species of property, will, after they have matured, produce a crash that will be felt over the entire country. A lesson would thus be read upon the mutability of human affairs. The political considerations resulting from the change would be most important. A considerable diminution in the wealth and power of the Southern States would of itself have a marked effect upon their political relations with the other States—the importance of their friendship as well as the dread of their enmity would thereby be decreased."—*Puritan Recorder.*

INDIANS OF THE NORTH WEST.

Indian affairs continue in undiminished importance. Minnesota has three tribes, the Dacotahs, Winnebagoes, and Chippewas. The feeble remnant of the Stockbridge tribe will also soon be removed into that territory, from Wisconsin. The Dacotahs dwell along the St. Peter's River. The valley through which this river runs is said to be the garden of the North West. That river is navigable to a point two hundred miles from its confluence with the Mississippi. Treaties will be made with the Indians, that the whole country may be thrown open to settlers. The Sioux are a warlike and troublesome people, and it is known that for centuries an hereditary enmity has existed between them and the Chippewas. Fourteen of the latter were murdered in cold blood by the Sioux, last April. The friends of the murdered, meditated revenge. Gov. Ramsey assembled the hostile tribes in what Milton would call a grand synod, at Fort Snelling. Seventy or more representatives appeared from each side, and their deliberations are said to have been characterized by a decorum and propriety worthy of imitation by more civilized assemblages. A satisfactory arrangement was made, and since that time there has been no breach of the treaty of 1843 by either party. Ardent spirits is the destructive foe of the Sioux, and they live almost without law. Property is held in common, and individual right slenderly respected. Hence no motive for acquisition. The Winnebagoes, a stern, vindictive race, many of whose chiefs I have seen here, always disliked their removal from Wisconsin, and threatened to return, but the strong arm of the government confines them to Minnesota. The Chippewas number about 8000, within the limits of the United States, of whom 4,500 are in Minnesota, and the remainder in Michigan or Wisconsin, soon to be removed. These are of the Algonquin stock. They call themselves *Ojibwayy*, plural of *Ojibway*, which means "puckered up." They say they were once familiar with the ocean, lived on a large river, then on a great lake, then on an island in Lake Superior, to which they came about 240 years ago, driven from the East by the Iroquois or Six Nations. Pushed westward, they encountered the Sioux and Foxes, who were desperate against them, and hemmed them in upon the island of La Pointe, where they lived on fishing and agriculture. Supplied by the French traders with fire-arms, they became more formidable. The Chippewas finally gained possession of the head waters of the Mississippi, and pushed their conquests all along from Lake Superior to that river, and south from Red River of the north to Lake Michigan. Those near Lake Superior are the most civilized. The wild and warlike further West, rejoice in the eagle plume, denoting the death of an enemy in battle. This is the highest distinction to which they can attain. Oh that the benevolence of American Christians, which has sought them in their distant homes, might successfully teach them that the believer's crown transcends in lustre all such carnal distinctions.

Gov. Ramsey recommends to the government a system of manual labor schools, as well adapted to their present condition. Alas! how many of these wanderers of the forest must perish, before the light of life and salvation will dawn in upon their souls. Governments cannot do the work of the Gospel of Christ for their undying souls. But the most savage Indians of all, are the New Mexicans. There is a delicate and a great work to be done among them.—*Am. Paper.*

BEFRIEND THE YOUNG.—If we would create a well-spring of happiness in our own breasts—if we would write our names on the hearts of a future generation—if we would bestow that which may be a blessing forever, let us be devoted friends of the young.

LITTLE BOY'S FAITH.—A little boy who had been lost in some of the dense forests of the West, and was out all night, gave the following account of his conduct at the approach of darkness: "It grew dark, and I kneeled down and asked God to take care of little Johnny, and then went to sleep."

IVORY TRADE.—Few persons have an idea of the value or extent of the importations of ivory into Southampton, principally from Alexandria. The demand has greatly increased during the last few years; and although the supply has been considerably augmented, it is not equal to the demand. The tusks and pieces (nearly 3000 in all) brought here by the *Ripon* on her last voyage were on Thursday last sold by public auction in London, and readily realised from 18s to 25s per pound, the whole producing £25,000. It appears that large quantities of tusks which have been from time to time shed by wild elephants are found buried in the deserts of Arabia—these are brought up principally on account of the Pasha of Egypt, and then transmitted to England for sale.—*English Paper.*

TRY.—No man knows what he can do till he is fully resolved to do what he can. When men have thought themselves obligated to set themselves about any business in good earnest, they have done that which their indolence made them suppose impossible. There are several abilities unknown to the possessor, which lie hid in the mind, for want of an occasion to bring them forth.

SABBATH ANECDOTES.

A gentleman in England, who was in the habit, for more than twenty years, of daily visiting convicts, states that, almost universally, when brought to a sense of their condition, they lamented their neglect of the Sabbath, and pointed to their violation of it as the principal cause of their ruin. That prepared them for, and led them on, step by step, to the commission of other crimes, and finally to the commission of that which brought them to the prison, and often to the gallows. He has letters almost innumerable, he says, from others, proving the same thing, and that they considered the violation of the Sabbath the great cause of their ruin. He has attended three hundred and fifty at the place of execution, when they were put to death for their crimes. And nine out of ten who were brought to a sense of their condition attributed the greater part of their departure from God to their neglect of the Sabbath.—*Sabbath Manual.*

PRIVATE THOUGHTS.

It is a blessed prayer, "O God, thou knowest that I am in trouble, that I want thee, and desire nothing but thee, and must be for ever miserable without thee."

O! when shall I sit down to the rich feast of inward tranquillity, from a settled state of meekness, lowliness, faithfulness to God, and dependence on every thing but him.

I begin to have an intimate sense of God's presence, and to transact with him as near me. Blessed be God for it. May he continue and increase it.

Perhaps what I do see and acknowledge of myself, is not the worst by far.

The evil which scripture lays to the charge of mankind, I feel in myself, and see plainly in others. I see farther that it is the root and essence of misery, and that without a real vital change it is impossible I should ever be happy; and yet, notwithstanding this self-conviction, notwithstanding that scripture tells me that the consequence of an unregenerate nature will be eternal separation from God, I do not perceive that it comes with full weight upon my mind.

I have nothing to do, in my present circumstances, with any man, sect, or opinion. I am sick of a dangerous distemper, and must not stand reading books on the nature of diseases, but look out immediately for a cure, especially as I know of an infallible physician.

Do I bring myself to the touchstone of truth, or make myself the touchstone?

Oh! if the world knew, or I myself knew, what God knows of me, how should I then appear?

It is cause enough for humility to know that we are not humble.—*Adam.*

SCRIPTURE ILLUSTRATION.

"The wine is red."—Psalm lxxv. 8.

This verse has not been well understood even by Harmer, who has done much to elucidate it. If he had made as much use of Sir John Chardin's published Travels as he did of his manuscript notes, he would more nearly have guessed its meaning. The word rendered "red" is not usual in Hebrew. It is *chamar*, and every one seeks its root in the Arabic. In that language it has the meanings of "to be red," and also "to mix, agitate, reverse." Our translators have chosen the former sense, supposing the reference to be to the colour of the wine. But as applied to wine by the Arabians, the latter sense is usually if not always intended; and then it is not applied to the quality of the wine, to denote its being turbid or mixed with dregs, as some suppose, but to its effects upon the drinker, confounding, bewildering, intoxicating. So Chardin, with his usual accuracy, observes that the vessels in which the Persians keep their wine are called by them *khomr*, an Arabic word for wine, and which comes from a verb that signifies "to mix," because the wine *mizes* and confounds the understanding. ('*Voyages*,' tome iv. p. 72, edit. 1811.)—*Pictorial Bible.*

DAILY BREAD.

JANUARY 27.

"God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him: for if, when we were enemies, we were reconciled to God by the death of his son; much more being reconciled, we shall be saved by his life." Rom. v. 8, 9, 10.

Here we have much more reason to cry out than Moses, (Deut. xxxiii. 3.) "The Lord loved the People:" but here I must beseech thee too, O Lord, that this infinite gift of thy Son may appear to me greater and greater every day; and that thy love, shining out in his redemption may go on so to increase in my soul, as to disperse all clouds of darkness, unbelief, and hard thoughts of thy goodness. Whenever this slanderous spirit tries to lift up his head, grant that my faith and love may be quickened and strengthened in such a manner, as heartily to praise thy great love, in spite of all his suggestions; and this is the chief desire which I offer unto thee in all my prayers night and day. The want of faith and love, I am sensible, is still my greatest want; my soul is like a large empty vessel; but I pray thee to fill it speedily, notwithstanding any opposition that may be made by my unrenewed part.

Come guilty souls, and flee away,
Like doves to Jew's wounds:
This is the welcome gospel-day,
Wherein free grace abounds.

God loved the world, and gave his Son
To drink the cup of wrath;
And Jesus says he'll cast out none
That come to him by faith.

MONTREAL MARKETS.

January 25, 1851.

In Flour and Grain there is little doing, and no change in prices from our last quotations. Butter—4d for seconds, and 5d for thirds. Dressed Hogs are in demand at 25s per 100 lbs. for heavy weights, and 22s 6d for light. For Bank Stocks, we quote the following from the Broker's Circular:—Montreal Bank remains at 7 1/2 per cent premium. City Bank has changed hands at 27 per cent discount. Commercial Bank is in demand at par.—Mon. Gazette.

ASHES.

POTS.—Active demand; declined during the week from 31s. 3d. to 30s., at which price a few small bills were purchased; during to day, they have been firm at 30s. 4d. to 30s. 6c.

PEARLS.—Early in the week, 29s. 6d. was freely offered, and having been met with, buyers are rather shy; sales yesterday, 16 barrels at 29s. 1d; 28s. 6d. is offered to-day.

JOHN G. DINNING.

LIVERPOOL MARKETS.—11TH JANUARY, 1851.

Cotton dull and drooping. Flour and Grain Trade extremely languid; the transactions going forward being only for immediate wants; Western Canal flour, 20s to 21s 6d; Philadelphia and Baltimore, 23s.

Corn receded 6d, and in active demand; White 32s; Yellow, 30s to 31s; Mixed 29s to 30s.

Provisions—More business doing, especially in Beef; good qualities of new command very full rates; the high rates for Pork checked business, but the advance is likely to be sustained; moderate demand for new Bacon, and really fine, commands extreme rates; old Hams, move slowly—no new in market; no Shoulders in market. Demand for Lard more extensive, but holders have established an advance of 6d. Fine Cheese moves gradually at full prices. Tallow barely sustained.

Formal notice has been given that the Bank of England will not further advance the rate of interest. The effect has been with the payment of dividends to make the money market much easier. The last report gives the amount of bullion in the bank, at a trifle less than £14,100,000.

English Securities have been well sustained, with an increased demand for American Stocks. Exchanges having improved, more paper was offering than for some time past. United States bullion was in less request, and could scarcely be disposed of. Late dates from the Continent show an advance in the quotations for exchange. Gold coin also further advanced. Consols opened on Wednesday at 96 1/2 and closed on Friday at 96 1/2.

NEWS BY THE ARCTIC.

NEW YORK, Jan. 25.

The Arctic at Halifax brings Liverpool dates to the 11th—she has 35 passengers. The America reached Liverpool on the 7th.

FRANCE.—Great excitement had prevailed at Paris during the week in consequence of the resignation en masse of the ministry. This was caused first, by the open hostility of the President towards Changarnier, who, in defiance of the earnest protestation of the ministry, was granted permission on the instant, and by a declared majority, to justify his conduct before the Assembly. Both the right and left warmly applauded the General, when the ministry abruptly withdrew, and with equal abruptness resigned in a body. The President experienced great difficulty in the formation of a new Cabinet, M. Barrot having refused office. A decree signed by the Ministers of the Interior and of War is published, revoking the decree by which the National Guard and the troops of the 1st division were united under one command. The effect of this decree is to abolish the post heretofore held by General Changarnier. General Perrot takes command of the National Guard. The troops of the 1st division are to be commanded by General D'Hilliers. He enters upon his duty by general orders to the Army of Paris, in which he explains the object of his mission, and states that he will maintain the discipline which his predecessor had established. He also states that he will uphold the authority established by the Assembly and give his energetic support to the execution of the laws. A postscript to the despatch, under date of 7 o'clock, says, that a motion had been made in the Assembly that the members should return to their Bureaux, until the preparation of resolutions expressive of the sense of the Legislature in regard to recent events,—which motion was carried against the active opposition of the Ministry by a vote of 350 to 253. Great confusion is stated to have prevailed in the Assembly after the declaration of the vote. In regard to the German question, though there are many probable and improbable rumours, nothing is actually known,—the purpose of the conferences at Dresden being scrupulously secret, which, it is judged, is not a favorable augury. The tone of triumph which pervades the bearing of Prince Schwartzberg, and the growing hostilities of the Chambers at Berlin, on the 3rd instant, are also named as evidences of the unsatisfactory state of the negotiation.

At the latest dates (7th inst.), Prince Schwartzberg's mission to Vienna, is stated to have failed of its intended object. The Emperor of Austria and the King of Prussia have agreed to meet at Dresden about the middle of this month. From England there is nothing of interest.

WASHINGTON CORRESPONDENCE OF THE N. Y. EVANGELIST. Washington, Monday, Jan. 13th, 1851. Neither the brevity of the present season, nor the unfruitfulness of the last, will, it is to be feared, be sufficient to create a spirit of industry and energy. As yet nothing has been accomplished, and with the absorption of the larger share of the time and thought of the members, in schemes for President-making, it is hardly probable that much will be done. It would be very easy to depict the evil consequences of such inattention; but por-traiture and cure are quite different things.

THE CALIFORNIA TITLES.

The only subject before the Senate that has elicited any interest, is the debate on Mr. Gwin's bill for settling California titles, and Mr. Benton's amendment thereto. At one time, the interest in it became too noisy for comfort, but it subsided, and the two combatants in chief have had each his opportunity. On Wednesday, Mr. Gwin read a clear and well-arranged speech in defense of his bill against Mr. Benton's objections, and turned the tables with some force against the Missouri Senator. Mr. Benton replied through the day and the day following, with multitudinous quotations and statistics. There the matter stands at present. It involves a subject of very great importance, but there is danger that these long-winded speeches will destroy what little interest there is in it now.

INTERNAL IMPROVEMENTS.

A proposition was introduced by Mr. Shields, authorizing a gift of 50,000 acres of the public lands to Wisconsin, for internal improvements. It was stoutly opposed by some of the Southern Senators, and was far from being palatable to many others from the older States. Mr. Dawson unmeasurably deprecated these wholesale grants of lands to new States, without any corresponding benefit to old States. The public lands were purchased by the money of all the States, and the

old States are entitled to equal benefits with the new States. There were railroads, lunatics, and poor in the old States, but nothing was granted for them; but they, when in new States, were amply provided for by these grants of land.

"Take care," said Mr. Foote, with his one idea of Union uppermost, "don't allude to sectional difficulties. To be sure, this is an issue not between North and South, but between Old and New, and has nothing to do with Slavery; but beware of sundering the bonds of the Union!"

Mr. Dawson resumed, with a smile in sympathy with that on every other Senator's face, but soon gave way to Mr. Hale, who, though from one of the old States, was very glad to accede to the proposition, for this good reason, if for no other, that if Congress did not give away the public lands now, they never would have a chance to; for the new Congress would take them without asking leave of the old States. Mr. Cass, and all the new State Senators, went for the bill, and it passed.

MILITARY BOUNTY LANDS.

Akin to this, an attempt was made to bring up a joint resolution from the House, authorizing the assignment of Military Land Warrants, so as to throw the lands of the poor soldier in the market; but as Mr. Walker's bill to cede the public lands to the several States, was the order of the day, that was insisted on, and Mr. Felch occupied the remainder of the session in an elaborate statistical speech in opposition to the measure, showing the value of the public lands as a source of revenue.

THE FUGITIVE SLAVE LAW.

All that has been said on this subject in the Senate was by Mr. Cooper, of Pa. who presented three petitions from Pennsylvania, asking the immediate repeal of the Fugitive Slave Law. After apologizing for presenting such petitions, Mr. Cooper went into some pretty round assertions as to the universal sentiment of Pennsylvania, which may and may not be true. He believed the great body of the people of Pennsylvania are satisfied with the settlement of the subject of Slavery made at the last session, and do not desire that it should be disturbed. They desire the acts of the last session to continue—they desire to stand by them and carry them out in good faith. The petition was referred to the Judiciary Committee. Mr. Cooper also presented a number of petitions against the extension of the area of slavery, which were honored by being laid on the table.

In the House, some important measures have been up, but nothing done. One of these relates to

AUGMENTATION OF SILVER COIN.

In view of the rapid departure of silver coin, it was proposed to authorize the emission of a variety of coin, with diminished weight or increased alloy, so as to prevent exportation. The subject engages not a little of the attention of the business members.

THE FUGITIVE LAW.

To make assurance doubly sure, Mr. McLanahan moved to suspend the rules to introduce a resolution that they would not repeal or alter, pray for it who might, the Fugitive Law; and shame to say, the gratuitous and uncalled-for act of worship to slavery, was eagerly assented to by a majority. It required a two-thirds vote, so McLanahan's service only served to bring out the devotees. The vote was years 123, nays 84.

CHEAP POSTAGE.

Mr. Potter's bill is now out of the Committee of the Whole, and is to go through a few days' ordeal of five minute speeches. What its fate is to be is doubtful. The two cent proposition it is evident will go by the board. The three and five cent scheme is in danger, but may succeed. As for franking privilege, it is to be given up by no manner of means. There have been some good speeches on the right side, but it is useless to go back to them at this stage of their affair.

PUBLIC LANDS IN THE HOUSE.

Analogous to Mr. Walker's proposal in the Senate, Mr. Bennett introduced a bill granting to the State of New-York, for School and Railroad purposes, a just and equal proportion of Public Lands, with that granted to Illinois up to this time, in proportion to New-York representation in Congress. This will test the truth of the old remark about sauce for the goose being good for the gander. The Western members have large views of public policy, when voting lands to Western States; they will, no doubt, be equally liberal when some of the old owners come in for a share.

THE BRITISH AND THE NICARAGUA TREATY.

It is said that dispatches have been received from Mr. Lawrence, stating that orders had been given by the British Government to its officers at San Juan, to cease collecting duties at San Juan, in the name of the Mosquito Chief, or by any other authority, and respect the rights of persons trading with the Central American States through that port. This is regarded as an indication that the Clayton treaty will henceforth be recognized and respected by the British Government, rumors to the contrary notwithstanding.

THE LONG CASE.

The case of Long in your city excited great interest here. It is said that he passed through this hospitable city, the capital of the "greatest and freest Republic upon earth," with chains upon his wrists. A beautiful comment upon our free institutions, the pride of our countrymen, and the hope of the world.

ADVERTISEMENTS.

ANNIVERSARY SOIREE.

THE MONTREAL ASSOCIATION for the DISTRIBUTION OF RELIGIOUS TRACTS will hold a SOIREE in connection with the Anniversary of the Association, in the Basement of ZION CHURCH, on TUESDAY (to-morrow) EVENING, 28th JANUARY, at half-past SIX o'clock.

Tickets, 1s 3d each, may be obtained from Wm. Lyman & Co., St. Paul Street; A. Savage & Co., Notre Dame Street; J. C. Becket, Great St. James Street; and at the Depository, St. Joseph Street.

A large attendance of the Friends of this "Home Effort" is requested.

J. ADAMS MATHEWSON, Secretary.

CATALOGUE SALE OF FRUIT TREES AND FLOWERING SHRUBS.

ABOUT the latter end of APRIL next, will be offered by Auction in this city, a very choice assortment of APPLE, PEAR, PLUM and CHERRY TREES, GOOSEBERRIES, CURRANTS, RASPBERRIES and STRAWBERRIES; all of the best named sorts; besides a variety of ROSES and ORNAMENTAL TREES and SHRUBS.

Particulars and time of sale will be announced hereafter.

JOHN DOUGALL, Agent for Rosebank Nursery. Montreal, Dec. 6, 1850.



THE Subscriber begs to intimate, that the following REGULAR TRADERS LOAD FOR MONTREAL this Spring, and Sail First Ships:—

FROM GLASGOW: CAMBRIA, ERROMANGA, AMERICA, (New Ship.) MARY, CALIFORNIA, FROM LIVERPOOL: NIAGARA.

These Vessels are First Class, and commanded by experienced Masters; their punctuality, quickness of passages, and the good order in which they have delivered their Cargoes, are well known.

JAMES R. ORR.

January 14, 1851.

CHRISTMAS AND NEW YEAR'S PRESENTS.

THE Undersigned would respectfully call the attention of the Religious Public, to the STOCK of BOOKS in the UNION DEPOSITORY St. Joseph Street, consisting of BIBLES in great variety of sizes and bindings, from 1s. in value to £3 15s.:— BOOK OF COMMON PRAYER, CHURCH SERVICE.

The BIBLE AND BOOK OF COMMON PRAYER, in one volume, and in cases, two volumes. An excellent assortment of the well known and justly esteemed Publications of the RELIGIOUS TRACT SOCIETY, London; and of the AMERICAN TRACT SOCIETY.

—ALSO— The usual Stock of the CANADA SUNDAY SCHOOL UNION consisting of its valuable Sunday School LIBRARIES, and a large assortment of BOOKS suitable for Rewards for Sunday Schools.

—LIKEWISE— An extensive assortment of RELIGIOUS and INSTRUCTIVE MISCELLANEOUS BOOKS composed of:— ANNUALS in elegant bindings and beautifully illustrated; POETRY, BIOGRAPHY, ESSAYS, THEOLOGY, HISTORY, & SCIENCE.

A great variety of JUVENILE WORKS, fit both to amuse and instruct the rising generation.

The Prices of the whole are LOW and only ONE PRICE.

JAMES MILNE.

Montreal, 19th Dec., 1850.

THE SUBSCRIBER makes Advances on Produce for sale in MONTREAL; and also on Produce shipped to his friends in BRITAIN, by the ST. LAWRENCE or UNITED STATES.

JAMES R. ORR.

January 14, 1851.

FOR JELLIES, BLANC MANGES, CUSTARDS, &c., &c.

ESSENCES of Orange, Lemon, Ratapa, Cloves, Cinnamon, Rose, Vanilla, &c., &c. Cox's Sparkling Gelatine. Finest Russian Isinglass. Dunn's Soluble Chocolate.

ALFRED SAVAGE & Co.

Jan. 6, 1851. Notre Dame-street, Montreal.

BIRD SEEDS.

CANARY SEED. Hemp do Rape do Millet do, &c., &c.

A. SAVAGE & Co.

Jan. 6, 1851. Chemists, &c., Notre Dame-street.

TO GROCERS.

THE Subscribers having erected suitable MILLS, are prepared to GRIND any quantity of GINGER, RICE, PEPPERS, CINNAMON and SPICES generally, on the shortest notice, and at the lowest rates.

ALFRED SAVAGE & Co.

Jan. 6, 1851.

Next the Court House.

GROCERIES! GROCERIES!! GROCERIES!!

FOR Sale by the Subscriber:

TEAS.—Old Hyson, Young Hyson, Twankay, Hyson Twankay, Gunpowder, Oolong Souchong, Ningyong Souchong, Souchong Pouchong, in Chests, half chests and Cattie.

COFFEE.—Various qualities. Green, Roasted, Ground, Chocolate, Cocoa Broma, &c.

SUGARS.—London and American, Refined Loaf, Powdered, Crushed and Muscovado.

FRUITS.—Fresh Raisins, Currants, Figs, Oranges, Lemons, &c.

SPICES.—A general Assortment.

—ALSO— Pickles, Sauces, Mustard, Salad Oil, Sperm, Belmon Sperm, Wax, Wick and Tallow Candles, Soda Biscuit Boston Crackers, &c.

OILS.—Olive, Sperm, Lard, Pale Seal.

—ALSO— Buckwheat, Flour, Indian Meal, and American Beans, &c.

—LIKEWISE— 15 Barrels Prize Cheese, Wholesale and Retail.

ADDY & CHILDS,

156 Notre Dame Street, and 52 St. Lawrence Street. Montreal, Dec. 16, 1850.

WESLEYAN BOOK DEPOT,

Great St. James Street.

PICKUP has added to his Stock, a general Assortment of OFFICE, SCHOOL, and FANCY STATIONERY, which he will dispose of, on exceedingly moderate terms.

Also, on consignment, two cases of best ENGLISH PERFUMERY and BRUSHES, one case of very fine WAX DOLLS, and a variety of other articles. Also, a large assortment of BOOKS, Suitable for Christmas Presents, which will be sold cheap for cash.

THOMAS C. ORR, COMMISSION MERCHANT, INSURANCE BROKER, General Agent, GLASGOW.

JAMES CREIGHTON, MERCHANT TAILOR, No. 158, Notre Dame Street, Montreal. HAS constantly on hand a General Assortment of West of England CLOTHS, CASSIMERES, VESTINGS, &c. June 10.

JAMES R. ORR, COMMISSION MERCHANT, GENERAL AGENT, MONTREAL.

ROSE BANK NURSERIES.

THE SUBSCRIBER has upwards of 200,000 young FRUIT TREES in various stages of forwardness comprising all the best varieties of APPLES, PEARS, PLUMS, CHERRIES, PEACHES, NECTARINES, APRICOTS and QUINCES; a portion of the four first kinds, being on Dwarf Stocks. He has taken great pains in propagating, so as to be able to warrant what he sells as true to their names, and in healthy thrifty condition. He is also particular to have them taken up and packed very carefully, so that they may be sent, with perfect safety, to any distance; and he is happy to learn, from many quarters, that the parcels he has already sent to various parts of Upper and Lower Canada, and the United States, have turned out well.

He also propagates, extensively, for sale, the newest and best kinds of GRAPE VINES, GOOSEBERRIES, RASPBERRIES, STRAWBERRIES and CURRANTS;

TOGETHER WITH

A general assortment of ORNAMENTAL TREES and FLOWERING SHRUBS, comprising a rich variety of named ROSES and TREE PEONIES.

—ALSO—

A very extensive assortment of BULBOUS ROOTS, comprising about 150 choice named kinds of TULIPS, and a fine variety of HYACINTHS, besides LILIES, NARCISSUS, JONQUILS, IRISES, &c., &c.; together with a general assortment of HERBACEOUS PLANTS.

The whole will be disposed of at very moderate prices for CASH.

Orders, accompanied by remittances, will meet the most prompt and careful attention, and any of the kinds above mentioned, except the Bulbous Roots, can be forwarded, in Spring, to any part of Canada. Orders may either be sent to the Subscriber, or to JOHN DOUGALL, Witness Office, Montreal, Agent for the Nurseries.

JAMES DOUGALL,

Windsor, Canada West.

N.B.—Orders for Spring Supplies should be forwarded by 1st April at latest. Dec. 6, 1850.

BRITISH AMERICA FIRE, LIFE, AND INLAND-MARINE ASSURANCE COMPANY

Incorporated, 1833.—Capital, £100,000.

The Branch House of Business of this Corporation is No. 10, St. Francois Xavier Street,

(2 Doors South of Notre Dame Street, Montreal.)

WILLIAM STEWARD, MANAGER.

W STEWARD is authorised to INSURE PROPERTY of every description in TOWN or COUNTRY, against Accidents by FIRE; also, Steamboats, Sailing Vessels and their Freights or Cargoes, or from Whitehall, the Upper Lakes, and the lower Ports. Liberal Adjustment and Prompt Settlement of all Claims guaranteed by a large paid-up Capital, invested at interest, in the Province, and by a numerous body of the most influential men in Canada who are interested as Stockholders and Directors. June 21.

NEW BOARDING HOUSE.

(Corner of Hospital and St. John-streets.)

MISS M. GILBERT,

WOULD inform her Friends and the Public, that she has leased the above-named Premises, with a view to the accommodation of Gentlemen desirous of securing permanent or transient board, with or without lodging. The House has been recently repaired and painted throughout, and the rooms will be found, on inspection, airy and pleasant, while the centrality of the situation (being within a minute's walk of the "Place d'Armes,") leaves nothing to wish for on the score of convenience.

Gentlemen visiting the City, who dislike the bustle of a Hotel, will find this a house, in every respect, to their mind. It will be conducted on strictly Temperance principles.

Reference is kindly permitted to Messrs. W. Lyman & Co.; Hooker and Holton; J. B. Smith & Co.; and O. S. Wood, Esq., Telegraph Office. Montreal, October 6, 1850.

TERMS OF MONTREAL WITNESS for 1851:—Two DOLLARS PER ANNUM to subscribers, who pay at the time of ordering the paper, or remit at the commencement of their subscription year, provided that amount be sent direct to the office without deduction of agency or commission, and if by mail, post paid; but the price will be Two DOLLARS AND A HALF to all who neglect to comply with these terms.

Local agents who remit to the extent of twenty dollars in the course of a year, will be entitled to a copy gratis.

Advertisements, not inconsistent with the character of the paper, will be inserted on the usual terms. All communications to be addressed, post-paid, to JOHN DOUGALL, Proprietor, MONTREAL WITNESS.

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