

MONTREAL WITNESS,

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THE NEWS.

CANADA.

VISITORS.—A continued throng of American visitors, exceeding in numbers the average of past years, has imparted a lively appearance to our principal streets for some weeks; and there is one point connected with this "travel," which should be highly encouraging to steamboats, railroads, and hotel-keepers. In looking over the registers we see that a great proportion are from that cradle of empire, the magnificent West,—from Ohio, Indiana, Michigan, Illinois, Wisconsin and Missouri.—*Montreal Gazette.*

We learn that the regular traders Cambria, Captain Harrison, and America, Capt. Guthrie, have arrived at Glasgow. Those vessels are of the line of traders consigned to Mr. James R. Orr, of this place.—*Transcript.*

MELANCHOLY ACCIDENT.—It was with extreme regret that we learned yesterday that Captain Stewart, of the Anna, in endeavoring to reach his vessel on Saturday night, mistook in the dark the path to where she lay, and stepped over the quay and was drowned. He and a young man (we believe a son of the owner) were rather late out, and on their return, the night being exceedingly dark, and rendered more so by the vivid flashes of lightning that took place at short intervals, passed the wharf and proceeded in a wrong direction. Capt. S. went in advance, and when he thought he was making for his own vessel, he fell over the quay. Immediately his companion became aware of his fate, he gave the alarm, but no assistance being at hand, life was extinct before the body was recovered. Captain Stewart was a native of Sutherlandshire, though he has sailed from Sunderland for many years, was of quiet, steady, and regular habits. He leaves behind him a widow and two children; one of the latter was born since he left home on his present voyage.—*Gazette.*

FIRE ENGINES.—Canada has beat the world in Fire Engines. At a trial of those exhibited in the Crystal Palace, the one from Montreal proved superior to all others.—*Exchange paper.*

A Railroad is to be forthwith constructed from Calcutta to Delhi, traversing India from east to west, and intended ultimately to reach Lahore, the capital of the Punjab. It will cross the "Sone" river at a place where it is three miles wide, by a bridge consisting of 80 suspension bridges of 200 feet span each, and is to cost £1,000,000 sterling. There is an interesting account of the route, &c., of this gigantic undertaking in the supplement to the London Illustrated News of June 17.—*Gazette.*

CARDINAL WISEMAN.—A report is generally current that the main author and instrument of the Pope's insidious designs has suddenly left England. The story goes thus:—A Committee of the House of Commons, now sitting on the Law of Mortmain, had requested the attendance of his Eminence to answer a few questions relative to the amount of property at the disposal of the Cardinal, in trust for the purposes of the Church. Dr. Wiseman sent his Solicitor, as a dummy, to explain, and the man of law demurred to certain awkward queries suggested. The Committee found it necessary to summon the Cardinal. The Speaker's authoritative mandate issued. The principles of passive obedience inculcated by the Popish Church, its Ministers do not much relish when applied to their own practices. So the Cardinal, finding the Committee of the House of Commons somewhat ugly customers to deal with, has, it is said, fairly "sloped." I am informed, I don't know with what truth, that his Eminence has gone to Burges on a "temporary mission." It is very likely that if the Cardinal does not come quietly before the Committee, we shall before long see him at the Bar of the House, and the portals of Newgate will encircle him in their folds, as it has done many a better man for resisting the Speaker's warrant. Of course you are aware of the last appeal of the Pope to raise a subscription for building a new Roman Church here, "to be influenced by the Romish spirit." It is suggested that it should be raised in Smithfield, on account of its historical associations; and Dr. Cumming offers £10, by way of reciprocity, to build a Protestant Church in Rome.—*London Cor. Montreal Courier.*

CLERICAL CORPORATIONS.—There are two private bills introduced by Mr. Badgley, one to provide for the management of the temporalities of the Church of England, and the other to reincorporate the Church Society. These bills are creating considerable sensation. It is thought by many that some of the provisions contained in them are very objectionable. The Church temporalities bill, places all the property of the Church at the sole disposal of the Bishop, as well such property as has been acquired by private subscription for local churches as that given to the whole church as a body. The feature of these bills in which the public are more particularly entitled to interest themselves, is the conferring upon the Bishops of Quebec and Montreal the power to hold real property to an unlimited extent, thus indirectly repealing the laws of mortmain. The bills will probably be amended so as to limit the amount of real property held by these respective bishops to that which produces an annual revenue of five thousand pounds. This is the amount which the R. C. Bishops of Montreal, Bytown, and the Archbishop of Quebec are severally allowed to hold by Act 12th Victoria, Chapter 136. The Act, 8th Victoria, Cap. 82, empowers the R. C. Bishops of Toronto and Kingston to hold property to an unlimited extent in every part of the Province. It is but right that every church should be allowed to manage its internal affairs in accordance with its own church polity. As no objections are urged by the laymen of the Church of England to the bills referred to, it is taken for granted that they are acceptable to them. If by the bills the influence of the laymen is restricted, or they are deprived of any privileges heretofore enjoyed by them; it devolves upon them to complain. There is no occasion for others to exert themselves to secure them, privileges which they do not consider privileges. It is a work of supererogation. Where the rights of the public are affected, we should be jealous of the concentration of power in ecclesiastical bodies of whatever name they may be.—*Toronto Correspondence Sherbrooke Gazette.*

ANOTHER ECCLESIASTICAL CORPORATION BILL.—We regret to observe that the Wesleyan Methodist Church has applied to Parliament for an act incorporating their five Missionary schemes, under the title of "the Connexional Society of the Wesleyan Methodist Church." They ask power to hold property to an unlimited extent, and that the control of the Society shall be vested in Conference. This bill does not possess all the odious features of that of the Montreal Bishop, for it leaves the Church to regulate its own matters; but it is sufficiently objectionable. It appears to us that all sought under its provisions is already given to the Wesleyan Church under the general Religious Society act. The unrestricted power of holding property is its most objectionable feature, and a want of certainty in the mode of electing members of the corporation. The accumulation of these acts is, really, becoming an alarming evil. We agree with the *Journal & Express*:—"We know not whether the great body of the Methodists are cognizant of this movement and approve of it, but we are of opinion that these incorporations of religious bodies are not in the true apostolic spirit, and most assuredly should not be sought for by those who rely upon the voluntary principle."—*Globe.*

TAKE CARE OF YOUR MATCHES.—The frequent occurrence of fires within the last few days has induced me to trouble you with what I cannot but regard as a reasonable cause of the disastrous conflagrations which have visited this and many large cities of this continent. A few days before the fire in Victoria street, I bought a few bunches of what are called Congreve Matches and placed them on a shelf in my kitchen, one of which accidentally falling to the floor instantly ignited. Fortunately, being in the day time and some one present, it was put out; otherwise of course a fire must have been the consequence. Now when we reflect on the large quantities of these useful articles distributed among the various shops, and placed on the shelves an obstacle in the way of cats and mice,—which sometimes choose these places for their nocturnal gambols,—with no other covering than the paper in which they are enveloped, and so very liable to be thrown down, I think it not unreasonable to attribute to their accidental combustion many a fire which in the exercise of Christian charity we often impute to incendiaries. The Congreves I refer to ignite more easily than any I have ever used (perhaps the heat of the weather may cause them to light more readily now than at any other season.) I would therefore suggest that those who sell and those who buy should be obliged to keep them in a tin box tightly covered.—*Correspondent Toronto Globe.*

CLERGY RESERVES.—A public discussion on the Clergy Reserve question took place in the Town Hall, Simcoe, on the 17th and 18th inst. J. W. Powell, Esq., Port Dover, in the chair. The disputants in favor of the endowments were—Revs. F. Evans, Rector, Woodhouse; B. Cronyn, Rector, London; W. Bettridge, Rector, Woodstock; G. Bell, Presbyterian, Simcoe. The disputants against endowments were—Revs. Dr. Burns, Mr. Pyper, Mr. Ross, Mr. Richardson, of Toronto; Mr. Gundry, Simcoe; Mr. Winterbotham, Mr. Landon, of Woodstock; Mr. Duncan, Vittoria; Mr. Ryerson, Simcoe; Mr. Gilmore, Peterborough; Mr. Ormston, Clarke. We understand the discussion was conducted with good temper; and that a short-hand report of the speeches has been taken, which will be published in pamphlet form.—*British Colonist.*

SOBERITY ESSENTIAL.—It is a great pity that sober men cannot be found in Canada to represent the people. We trust that at the next elections this matter will be considered, and that among the other qualifications insisted upon, the electors will require that their candidate be a sober man. The ridiculous speeches frequently uttered, and the disgusting exhibitions nightly witnessed in our Legislative chamber, would be put an end to, much to the advantage of the public business, and much to our credit as a people.—*North American.*

REJECTION OF A MEMORIAL.—The Baptists of the Province recently met in Convention, and united in a memorial to Parliament, against State interference with religion, and more particularly against the inequality and injustice which such interference has created and ordinarily creates. The friends of religious freedom will be astonished to learn that the memorial was rejected on the ground of its not having a sufficiency of the oil of courtesy in it! We shall give particulars in our next.—*Examiner.*

GREAT FLOOD.—We learn that the river Thames at London, C. W., was swollen to such extent by the heavy rain on Tuesday night, that considerable damage has been caused by it. A friend writing from the spot, on Wednesday morning, says: "The river rose to such a height during the night, that there was no time for any precautionary measures being taken, and while I write it is still rising. This morning several bridges have been carried away, among others Blackfriars Bridge. That strong bridge one would imagine would have resisted all the floods in creation. A foot bridge has also gone, and Westminster Bridge is in hourly expectation of making tracks. Houses are overflowed, and fences gone. That large farm house on the flats at Roger Smith's mill has been carried away bodily along with several cattle. Fields are overflowed and a great deal of damage is done to the crops thereon. I am afraid the worst is not over. It is fearful to see the river."—*Hamilton Spectator.*

SIGNS OF THE TIMES.—The Canadian Orangeman is gradually becoming aware that in Canada he has a different and far more dangerous foe to contend with than Romanism—namely, the wildest democracy, both in religion and politics. To this, Romanism are equally hostile.—*Tor. Pat. of 21st inst.*

SPIRITED AND TIMELY.—The grand feature of the "new combination" is the "first condition" of its union, as the following French "declaration" positively shows: "The French element, the first condition of whose alliance will be a condition essential to its existence, will unite with that element which will be its best guarantee for such an existence."—*Taché's Speech.* Here the French element is predominant, and Protestant Upper Canada must submit to be rode over rough shod, showing the Union of the Upper and Lower Provinces to be a total failure, an absurdity, and its continuance must prove derogatory to the interests of this section of the country. Constant turmoil and bitter feeling and discussion will ensue. The only mode of curing the evil, is by a union of Protestants of all parties. We cannot support any "alliance" with the French as set forth in their "declaration"—We feel bound by every principle of justice and liberty, to use every legitimate means to prevent its being carried out, and shall do so. We have no disposition to "join ourselves to the man of sin." (What does the Patriot say to this?—Ed. Wrt.) Upper Canadians should be prepared to go en masse against the "alliance." We invite them to study the matter and then to act conscientiously. Speak out at the coming contest. If that occasion passes unimproved, you are doomed to French dictation until the chains are again broken. It is easier to keep them off, than to break them after they have been riveted on. What can be more foolish than to allow them to do so?—*Belleville Intelligencer, Orange Paper.*

MURDER.—CONFESION AND ARREST.—On Wednesday evening a private of the 1st Royal Regiment, now in garrison here, about to return to England appeared at the Police Office and voluntarily confessed to having murdered a young woman, about eight years ago, at Norwich, England. The man's name, we understood, is Thompson, a native of Dumfriesshire, Scotland. The victim of this felony was, it seems, a young woman with whom he had been on terms of intimacy, and the crime was perpetrated in the evening, in a lonely place, by drowning her in a Canal. The crime had so preyed upon the offender's mind that he at length determined to give himself up to justice, and allow the law to take its course. He was committed, we understand, and will probably be sent to the scene of the offence to await his trial. We have learned that this man has for a good while exhibited symptoms of deep dejection and sadness. Such are the effects of guilt, and such the results, occasionally, of its uncontrollable gnawings.—*Acadian Recorder.*

UNITED STATES.

SUPPRESSION OF GAMBLING.—We may congratulate the friends of public order and morality, on the passage of a stringent law by the late Legislature, for the suppression of gambling. The bill passed nearly as originally reported, and is deemed by eminent legal gentlemen to be well adapted to its excellent purpose. It owes its triumph to the persevering efforts of Mr. J. H. Green, who has stood by it through good report and evil, for years, and finally succeeded in bringing under the ban of statutory denunciation, this most insidious and ruining vice. Let there now be executive fidelity in giving it fair play, and we shall see some abatement of the terrible nuisance. The principal provisions of the law are embodied in the 2nd section, as follows:—If any person, for gambling purposes, shall keep or exhibit any gambling table, establishment, device or apparatus, or if any person or persons shall be guilty of dealing "faro" or banking for others to deal "faro," or acting as "look-out" or game-keeper for the game of "faro" or any other banking game, whether money or property is dependent on the result, or if any person shall sell or vend lottery policies, purporting to be governed by the drawing of any public or private lottery, or if any person shall endorse a book or any other document for the purpose of enabling others to sell or vend lottery policies, he shall be taken and held as a common gambler, and upon conviction thereof, shall be sentenced to not less than ten days hard labor in the penitentiary, or not more than two years hard labor in the State prison, and be fined in any sum not more than one thousand dollars, to be paid into the county treasury where such conviction shall take place, for the use of the common schools therein, to be divided among the school districts in that county, in the same manner as the school money of the State is divided among said districts, and in default thereof shall remain imprisoned until such fine be remitted or paid.—*N. Y. Evangelist.*

TEMPERANCE CONVENTION.—It will be seen by a notice of the American Temperance Union, that an ecumenical Temperance Convention is called to meet at Saratoga Springs, on the 20th of next month. The great subject for consideration will be Temperance Legislation; and there is every thing in the times and in the posture of the cause to render a discussion on that subject interesting and useful, and several States have just demonstrated the practicability of thorough going laws; and it is evident that public opinion is fast concentrating for similar attempts in many other States. A Convention well attended, and judiciously conducted—holding long enough to think the matter through, and to have the fire burn, would quicken these tendencies of the popular mind intensely. It seems to us that it is precisely the right time for a great gathering—and Saratoga, with its wholesome associations of cold water and salubrity, is just the place for it. There should be an effort made to secure a comprehensive and influential delegation. All the members of the great Temperance family are invited—a regular ancestral call to the scattered descendants. The working few in every locality should see to it in time to get up a meeting and secure a representation. Much of the moral effect of the Convention will depend upon the presence of King numbers. Talent, and worth and venerable experience will be there; but virtue lies in the mass. We hope to meet Demos there in all his majesty.—*Id.*

SEVERE TIME IN PORTAGEVILLE.—The Irish laborers on the railroad bridge at Portageville, Alleghany county, on the Genesee Valley railroad, lately struck for better wages and quit work, and on their employers getting other hands, attacked and drove the new comers off the ground. The sheriffs of Wyoming and Livingston were called upon, and on the mob appearing in great numbers on Monday, the officers attempted to disperse them, but were immediately attacked.—They defended themselves with fire-arms, and in the struggle four or five of the Irish were seriously wounded. The officers and few citizens who aided them were not much injured. About a dozen of the ringleaders were arrested, and were immediately started under guard, for Genesee and Warsaw, and in anticipation of serious difficulty during the night, the company of Capt. Hamilton, of Genesee, were sent for by Sheriff Doty. It is said the laborers have struck on the whole line of the railroad, in which case protracted difficulties are to be apprehended.—*Albany Atlas.*

A PENITENT LAWYER.—Samuel S. Martin, Esq. of Chicago, Illinois, was Attorney for Crawford E. Smith, of Missouri, in the arrest of Moses Johnson, as a fugitive slave. He has lately published a card in the Chicago papers, expressing his "regret and mortification" for the course he pursued. He says that the business was repugnant to his feelings, and that he has "dearly paid for doing what his better judgment and his conscience told him he should not do. The sleepless nights and agony of his wife and children may tell that better than words."

THE MAINE LIQUOR LAW.—A gentleman of this city informs us that on a visit to Bangor, a few weeks since, he observed upon the back of the bill of fare, at the Bangor House, where he stopped, a list of liquors, with prices carefully set down.—On a more recent visit to the same house, upon taking up the bill of fare at dinner, instead of the list of liquors, he found printed upon the back of the bill the new liquor law of the State, in full.—*Boston Commonwealth.*

THE HIGHER LAW.—The Vermont Chronicle refers to the recent resolutions on the "Higher Law," adopted by the General Associations of Connecticut and Massachusetts, and thinks the harmonious passage of such resolutions, by "such conservative bodies," an event quite worthy of attention by the politicians; and it says truly that they "teach no new doctrines, but those which lie at the basis of Protestantism." The Chronicle supposes that they "express the deliberate views of the great body of Congregational clergymen in New England." Some take "exceptions to the last clause in those resolves, which seemed to make each of the twenty-three millions of consciences in this country the standard of ultimate appeal as to what is right or wrong," but such cases we apprehend are very few and it would be interesting to see to whom such would commit the keeping of their consciences.

CONVERSION OF A BREWER.—Father Mathew has converted an eminent brewer of Cincinnati to temperance principles. He has closed his establishment, discharged his hands, and will neither drink himself nor brew any more beer for others to guzzle.

INDEPENDENT.—A Judge of Probate in Minnesota territory, to whom a United States soldier at Fort Snelling recently made application for a discharge, on the ground that he could not find suitable quarters at the fort for his wife, granted the discharge, and held that if the government enlist a husband, it must provide suitable accommodations for the wife; also that every enlisted soldier may have a wife provided for.

FLAX IN MINNESOTA.—The soil of the Territory of Minnesota is said to be admirably adapted to the culture of flax. Some enterprising capitalists at the East have invested \$30,000 in a flax and cordage manufacturing establishment at St. Paul's.

OHIO CROPS.—The hog drovers of Ohio are now sending entire trains of cars loaded with fat hogs to the New-York market. They are conveyed from Cincinnati to Cleveland by railroad, thence by steamers to Dunkirk, and thence by the Erie Railroad to New-York.

RIGHT.—The New York Tribune strongly urges the election of postmasters by the people, for the purpose of lessening Executive patronage. This is a plank taken from the Buffalo platform of 1845, and commends itself to general favor.

The terrible mortality among children in this city, 321 deaths last week, is ascribed in a great measure to the use of distillery milk. Horrible!—*N. Y. Independent.*

BRITISH MAIL STEAMERS.—A Liverpool correspondent of the New York Herald, states that a new arrangement has been entered into with the British and North American Mail Packet Company to continue their weekly trips of their packets through the year, (not excepting as hitherto the four winter months) leaving Liverpool every Saturday, and New York and Boston on each alternate Wednesday. He states in addition that it is reported that the same line of steamers will run twice a week during the summer and autumn months, beginning with next spring, sailing from Liverpool on Thursdays and Saturdays, and from New York or Boston on Mondays and Wednesdays.—*Detroit Tribune.*

PROFITABLE RAILROAD STOCK.—The Utica and Schenectady Railroad Company have probably done the most profitable business of any railroad corporation in the world. This road, seventy eight miles in length, was constructed and put in operation for a million and a half of dollars. The total receipts in about fourteen years have been \$6,856,046. Expenditures for the same period, \$2,637,842. Excess of earnings over current expenses during that time, \$1,218,294—reimbursing the whole cost of the road, and yielding a clear net profit of \$2,718,204, or over eighteen and a half per cent, per annum besides.—*Detroit Tribune.*

BIRTHS.

Montreal—15th inst, Mrs Charles Sutherland, of a son. 17th inst, Mrs William Palmer, of a son. 18th inst, Mrs J M Bonacina, of a daughter. 19th inst, Mrs Alexander Bryson, of a daughter. 21st inst, Mrs F W Henshaw, of a son. 22nd inst, [at Mile End], Mrs Lamont, of a son. Delaware—16th inst, the wife of Henry F Ellis, Esq, of a daughter. Hamilton—10th inst, Mrs Wm Myles, of a daughter. 11th inst Mrs Duncan M'Nab, of a son. Indiana, Grand River—16th inst, Mrs John H Rogers, of a daughter. Quebec—17th inst, the wife of W Bell, Esq, MD, Staff Surgeon, of a daughter.

MARRIAGES.

Montreal—15th inst, by Rev William Taylor, DD, Mr Edward Hathary, of Toronto, to Miss Elizabeth Reid. 21st inst, by Rev Dr Bethune, Mr Edmund Heath, of Clarendon, C E, to Frances, youngest daughter of the late Mr S Hondlow, 24th inst, by Rev William Rintoul, AM, Mr William Sinton, of North Georgetown, to Miss Betsy Elliot, of the same township. Chateauguay—10th inst, by Rev Jas Anderson, DD, Mr James Gray, blacksmith, of Montreal, to Catherine, second daughter of Peter Reid, Esq, farmer, Jamestown, Chateauguay. London, CW—By Rev W M'Cluer, Mr Robt Raw, merchant, Middleton Mills, to Miss Mary Ann Raynard, recently of Montreal. Toronto—By Rev J G O M'Kenzie, Edmond A Meredith, Esq, Assistant Secretary East, to Anne Frances, a daughter of Wm B Jarvis, Esq, Sheriff of the County of York.

DEATHS.

Montreal—19th inst, Ann, wife of Mr John Atkinson. 20th inst, Eliza, wife of the Rev John Lewis, Minister of St Thomas Church. 21st inst, Edward Hoiford, infant son of Mr Edward Vennor. Lionel Vincent Michael, infant son of Mr Wm Palmer, Commissariat Department. The second son [aged 5 years] of Mr William Riley, Mile End, from the effects of a kick received from one of his father's horses on the day previous. 22nd inst, the infant son of Mr John Lamont, of Mile End. 27th inst, Elizabeth Jane, infant daughter of Mr J Hutchison. Chatham, CE—16th inst, of measles, Finlay, eldest son of F M'Gibbo, Esq, aged 26 years. Christiesville—22nd inst, by Rev Mr Armstrong, Major Edward Foy, late of the 71st Regt Highland Light Infantry, to Miss Jessy Chesmer, step-daughter of the Hon Robert Jones. Drowned, at New Glasgow, on the 19th inst, Alexander Thomson, son of Mrs M'Mahon, of Montreal, aged 10 years. Galt—9th inst, Mr Jno J Hearie, Clerk of the Galt Division Court, aged 36 years. Jersey—23rd ult, Georgiana Augusta, widow of Lieut-Col M Fraser, and daughter of the late Right Hon Sir Charles and Lady Mary Bagenal, aged 33 years. Longueuil—22nd inst, Mary Dale, wife of Mr Joseph Williams, aged 45 years. Newton, Glengarry, CW—11th inst, Mr James C M'Kenzie, aged 20 years, only surviving son of Mr John M'Kenzie, Teacher, Lancaster. Quebec—15th inst, Charles Frederick, infant son of Chas Wurtelo, Esq. 19th inst, Mary Ann Scott, aged 26 years, wife of Mr Francis Waters. 20th inst, Philippa Leaycraft, aged 36 years, wife of J W Leaycraft, Esq. Toronto—11th inst, Joseph Courtney, aged 36 years.

CONTEMPORARY PRESS.

FRANCE.

(From Foreign Correspondence of Evangelical Christendom.)

THE FRENCH SOLDIERS IN ROME.

—, France, June, 1851.

The news which arrive from the pontifical city are not very pleasant to French ears. When Pius IX. and the cardinals, in their exile at Gaeta, needed our military forces, they exalted in emphatic terms, the fidelity, generosity, and piety of France,—the eldest daughter of the church. On the pressing solicitations of these holy personages, our soldiers went into Italy, shed bravely their blood in the cause of the Pope, and brought back Pius IX., in triumph, within the walls of the Vatican.

So far it was very well. The pontiff expressed his gratitude to the French regiments, distributed to them medals and chaplets, and especially lavished on them his blessing. But now we have the reverse of the picture. Our soldiers,—children of the eighteenth century, and the revolution of 1789,—are not so superstitious or bigoted as the Italian peasants. They have acquired the habit of thinking for themselves, and saying what they think. They involuntarily aid the anti-papist propaganda; and I presume that more than one Frenchman has plainly manifested the disgust with which the despotic measures of the prelates or the ignoble practices of the monks inspire him.

This circumstance has naturally displeased the prime minister, Antonelli, and the Jesuits. What have the reverend fathers done? According to their traditional usage, not daring to avow publicly their secret feelings, they have intrigued, plotted, and manœuvred in underhand ways, against the French garrison. They have insinuated, in the confessional and elsewhere, that the French are impious, atheists, enemies of God and men, and that it would be a work very agreeable to the Virgin Mary, as well as all the saints in the calendar, to replace them by Neapolitan or Austrian troops. These base provocations have produced their effect. Many of our soldiers have been traitorously attacked, stabbed with the knife or poignard, and assassinated in the streets of Rome; so that military patrols can no longer go out, unless accompanied by police agents who explore the way. There are even pontifical soldiers who have drawn their sabres against us, and General Gemeau has been forced to demand the removal of the troops of the Pope. Why is all this? Evidently to induce our Government to recall the French garrison from Rome.

You see how the Jesuits and the priests remember the services that have been rendered them. France is well paid, indeed, for its expedition into Italy! It has expended on this admirable enterprise more than fifty millions of francs; it has exposed and given the life of a great number of its sons; no sacrifice has been spared to accomplish its object; and now our army is recompensed by calumnies and assassinations.

A document edited by some Roman patriots, and which is secretly circulated in the papal city, is intitled, *The Romans to the Soldiers of the French Republic at Rome*. "The priests," say the authors of this liberal address, "seek, by their dark manœuvres, to occasion a fresh effusion of blood, and to create, if possible, an eternal abyss between us. By the aid of their agents, they excite quarrels, foment discord, provoke hostile acts, with the design of rendering us odious to each other, and of making it impossible for us ever to be united as brethren. But no; let us guard well against giving this triumph to the priests; let us guard well against offering to our common enemies the spectacle of our rivalry! . . . Generous French, truth will end in triumph; the hour of our deliverance will sound, and it is not far distant. Then you will feel that our cause is the same, and our most mortal adversary the priest!"

This article shows how much the democrats of Rome hate the clergy by whom they are so cruelly oppressed. Let us wait the issue, in the hope that the friends of liberty will not give themselves up to brutal violences, which would dishonor their cause. The Italian nation seems to be ripening more and more for its spiritual emancipation, and it will obtain it.

Let us pass on to another subject, which presents a remarkable contrast to the preceding. France has also made

AN EXPEDITION INTO ENGLAND,

but a peaceful and joyous one. Thousands of our citizens have been contemplating with enthusiasm your *Fair of the World*, and yet thousands more will follow them, in the course of the summer. Well! among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me, this is not a slight thing. Our countrymen generally know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions, imagine that the reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets, and their journals, that Protestants have no religious belief, the papist clergy have persuaded the majority of the French that it is so. You may frequently hear among us men, very enlightened on other matters, ask with a serious tone, "Have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters, in which their correspondents render loud homage to the religion of the English. These travellers have seen with astonishment, mingled with admiration, that the Christians of Great Britain collect annually in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the globe, to carry the Gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, &c., &c. They have contemplated with equal surprise the manner in which the Lord's day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well!) by his devotion to popery, *M. Danjou*. He has addressed to the *Messenger du Midi*, a clerical journal, a letter which contains the following passages:—"That which strikes, first of all, the observer in London, is the religious aspect of things and men. One must be blind not to perceive, at a single glance, that religion exerts its influence on every one and everywhere. This influence shines forth in the actions of life, in the acts, in the customs, and even in profane amusements and pleasures. . . . Indeed, everywhere in London I notice that the religious sentiment exists in all its energy. This austere, religious, Christian sentiment, forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its prosperity." Truly, a Protestant could not speak better, and the Roman ecclesiastics, who read the *Messenger du Midi*, must experience no very pleasant impression on finding in their favorite journal so energetic a denial of their calumnies against the reformation.

M. Blanqui, member of the Academy of Moral and Political Science, has taken advantage of his stay in England to visit, with our celebrated economist, *M. Michel Chevalier*, your agricultural districts. They have been entertained by Mr. W.—, who farms about 3000 acres. "What serious and strict habits!" writes *M. Blanqui*. "We have been greatly surprised, at the hour of repast, to see all the male and female domestics come carrying a white wooden form, which is placed before the arm chairs of the master and his family. Mr. W.— has opened the Bible and read some chapters; knelt down, and his servants with him. After prayer, the domestics have taken away the form, and the master has commenced his repast. Every one here respects his fellow,—the master his servants, the servants their master. There is no familiarity nor hauteur. They say

little to each other, but they do much." Assuredly, *M. Blanqui* would have visited most of the farms of our own country without seeing domestic worship, as in the house of the good Mr. W.—. Rome has forbidden the reading of the Bible by the laity, and concentrates in the duties of the priest all religious life. How, then, should the Romanists have the same piety as the Protestants?

It would be easy to give analogous declarations from our Paris journals. Their correspondents pay just homage to the English family, to that home, which is one of the distinctive traits of your national character. They confess, that woman occupies a better and higher place in England than in France. The French woman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the English woman is more respected, and her post is more valuable. Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.

Thus, your universal Exhibition will not serve only the interests of industry. It will, in addition, under the blessing of Heaven, contribute to dissipate many prejudices, and to destroy inveterate errors respecting the Reformed religion; and we Protestants in France shall reap the fruits of these good impressions.

You know that *M. Louis Bonaparte* has recently opened the railroad from Paris to Lyons, in his capacity of President of the Republic. I shall not enter into the details of this purely civic *fete*, but I must call your attention to the

SPEECH OF THE BISHOP OF DIJON

on this occasion.

The reverend prelate passed a pompous eulogium on the piety of the President. "Oh, how well have you understood," said he, "the religious sentiment, so honorable to man; you, Prince, who this very morning have prostrated, before God, the supreme magistracy, to which the suffrages of six millions of Frenchmen have raised you; you, who this morning, on your knees before the holy altars have paid to God that just tribute of homage which He demands from his creature. . . . Persist, Prince, in these Christian sentiments, and be more and more assured that God will shed over your counsels the spirit of wisdom." &c., &c.

The bishop of Dijon has thus decreed to *M. Louis Bonaparte* the brevet of a good Roman Catholic! He has congratulated him on his Christian sentiments! I know not whether the hearers would listen to this speech with a serious air; but it is certain that the prelate uttered one of the greatest lies that have ever been spoken. What! *M. Louis Bonaparte* a pious man, a Christian! who in his private life commits shameful irregularities, and who violates, with effrontery, the laws of public decency, and that even in his official journeyings? But I restrain my pen. Those of your readers who are acquainted with our internal affairs, are not ignorant of the scandalous conduct of *M. Louis Bonaparte*. And this is the man who receives a public attestation of Christian faith from a priest!

It is true that the President of the Republic regularly attends mass during his excursions; that is a part of his official ceremony. It is further true, that *M. Louis Bonaparte* has made generous concessions to the clerical party; that he has given it a leading place in the national education; and that he has, on all occasions, spoken fair words to the bishops. But the prelate of Dijon ought, at least, from a principle of shame, to have abstained from transforming into a disciple of Christ, one who respects so little the most holy laws of the Gospel.

SOME CURIOUS CONTROVERSIES BETWEEN ROMANIST THEOLOGIANS

who write in the *Univers* and the *Gazette de France*, have recently taken place. I do not think that the most inventive imagination could possibly have conceived such subjects of quarrel among sensible men in our age.

An act issued from the Roman Chancery, some months since, formally declared, on the part of the Pope, that *St. Hilaire de Poitiers* is recognised as a doctor of the church. This decree has occasioned extreme surprise. Remember, that *Hilaire de Poitiers* died A.D. 367; that he has received the title of saint; that he is quoted with respect, as a doctor, in the writings of Jerome and Augustin; that he even figured in the litanies of the Breviary. Why, then, does Pius IX. decree to him, in 1851, at the end of nearly 1,500 years, the title of doctor of the church? Was it not a wretched mockery? Many of the Gallican priests have been offended by this presumption of the pontifical chair; for to decree that *St. Hilaire* is a doctor to-day, is to affirm indirectly that he was not one yesterday. But the Jesuits who write in the *Univers* have maintained vehemently the rights of the papacy in this matter. Hence has arisen a very severe and cutting controversy, which has not yet terminated. Fine subject of contention, among the great religious and social questions which agitate France!

The other controversy is also an anachronism, but of a very different kind. One *Melchior Dulac*, editor of the *Univers*, has expounded this thesis,—that the Pope may determine temporal matters in some cases, and that he has the right to deprive a prince of his crown, and to release his subjects from their oaths of fidelity, on account of heresy! *M. Delacoutine*, an abbé, who writes some articles in the *Gazette de France*, has replied to *M. Dulac* that his thesis is false, dangerous, and offensive; and that, when the illustrious English minister, *William Pitt*, consulted the Roman Catholic Universities of Louvain, Douay, Salamanca, &c., on the occasion of the Emancipation Bill, the professors of theology gave him most satisfactory answers. But *M. Dulac* does not think himself conquered; he has replied, that if the papacy may suspend, from motives of prudence, the exercise of its rights over the crowns of the earth, it has never renounced them. Thus, according to the ultramontane theory, kings may be dethroned if they should become heretics! It is a doctrine which Cardinal Wiseman would never propound in his pamphlets—he is too prudent to raise this question; but if the Papists were stronger, the theory would re-appear with the power! Be well warned!

DEBATE ON THE GRANT TO MAYNOOTH.

(From the Edinburgh Witness.)

Were any one to offer a premium for the discovery of some great and notable inconsistency,—were it wished to devise a course whereby the nation should most completely realize the preposterous though not uncommon position of the man who pulls down with the one hand what he builds up with the other,—we do not think that a happier device could be hit upon than the Maynooth affair. Of all the anomalies with which the history of Governments abounds, there is, perhaps, no greater anomaly than this. Were Government to affect a lively desire for the construction and use of machinery, and yet forbid the manufacture of iron,—were it to extend in a conspicuous manner its patronage to agriculture, and yet interdict the process of ploughing,—were it to profess unwonted zeal for the extension of commerce, and yet declare illegal the art of shipbuilding,—were it to interest itself in the promotion of letters and science, and yet prohibit the erection of schools and the printing of books,—or, to come nearer the point, were it to burn witches, and yet found and endow colleges for the teaching of witchcraft,—it would act undoubtedly a most contradictory and incomprehensible part, but a part not a whit more contradictory and incomprehensible than when it takes measures to repel the Pope, and at the same time erects in the heart of Ireland a manufactory of Popery. If the thing is good, why repel it in the person of the Pope? and if it is evil, why create and encourage it in the schools of Maynooth? If an act of Parliament must be framed to keep out the one, why should a college be endowed to keep alive the other? If the Papal aggression be a real invasion on the independence and liberty of the country, which it behoves us to resist, why contribute so liberally of our money to build barracks for the enemy's troops, and to buy arms and forage for them? Surely, if we did not send them out of the country, we ought at least to leave them to shift for themselves. The one evil of having our rights and liberties invaded is bad enough; but to be taxed in order to support that invasion is a serious aggravation of the original affliction. There are mysteries in political science, no doubt, as there are in all matters confined to a class that

this is beyond the usual measure of such mysteries, and might almost take its place beside the many marvels of that system which the College of Maynooth has been erected to teach.

This matter, as our readers would observe, was discussed in the House of Commons on Monday night. The result, though not what could have been wished, is nevertheless encouraging, inasmuch as it indicates a growing sense, on the part of Members, of the singular inconsistency and folly of the Maynooth grant. The measure was carried by a majority so small, that the vote may almost be said to have been an equal division of the House. But for the fact that the proposal came from the Government, it can scarce be doubted that it would have been lost. Not one man of eminence in Parliament opened his mouth in defence of the grant; its advocacy was left in the hands of those who but seldom take part in the debate, and whose eloquence and ingenuity did not enable them to give plausibility to an inherently weak and indefensible cause. But whichever way the vote had gone, it could not have decided the question. The point at issue was not the grant to Maynooth properly, but a small supplement of some twelve hundred and thirty pounds, for the repair of the old college: a building which, so far as was explained in the debate, might be left to its fate, without subjecting the country to any greater loss than simply that it would have one ruinous tenement less. We greatly prefer that the whole question of Maynooth should be taken up and discussed upon its own merits. That Parliament should come at once to what public opinion will compel it to come to very soon, the question is, whether it is sound in policy and expedient for public liberty to continue the grant to this institution? If the policy of the "Ecclesiastical Titles Bill" be right, is it possible that the Maynooth policy can be other than wrong? It appears to us that the two policies embody principles utterly at variance, and that for the same men to pursue both courses argues a most extraordinary confusion of ideas. The policy of the Ecclesiastical Titles Bill is manifestly founded on the principle that the priests of Rome are a dangerous class, seeking, under a religious mask, to seize upon political power,—that they are the abettors of a foreign prince, with whose domination their own interests are bound up,—and that, therefore, their proceedings cannot be too jealously watched, or their arrogance too firmly checked.—But the policy of the Maynooth grant undeniably imports that these same men are a public good; that the more of them, and the more thoroughly they are trained in priestcraft, the more firmly will British rule be established in Ireland,—and, in short, that they are so necessary and useful a class, that it is right to spend annually thirty thousand pounds of the public money in educating them. It is impossible that both these propositions can be true,—just as impossible as that it can be true that the same men can be seditious and loyal, dangerous and useful, the subjects of Rome and the subjects of Britain, at the same time; and, therefore, the Ecclesiastical Titles Bill ought to be abandoned, or the grant to Maynooth discontinued.

We have no difficulty in making our choice betwixt these two, and the people of this Protestant country will have no difficulty either in making their choice betwixt them. Though one great statesman took the initiative in the grant to Maynooth, and another great statesman attempted to put the seal of permanency upon it,—for what Mr. Pitt introduced as an annual grant, Sir Robert Peel transferred to the Consolidated Fund, and made chargeable as a part of the regular expenditure of the country,—yet the measure was an un-British one. It was in flat contradiction of the principle which achieved the Revolution,—in flat contradiction of the principle which since that era had guided the policy of Britain; it was, in fact, a retrogression to the slavish and ultramontane policy which governed the country when Britain was ruled by the twin powers of the Stuarts and the Vatican. Since the Maynooth College was endowed, experience has demonstrated the fallacy of every one of the reasons urged in its behalf. If it is to be longer maintained, it must be so on other grounds than those on which it was originally erected. Its former defences have all crumbled into ruins, and its friends, unless they would see it swept away, must construct new ones. It was urged, first of all, that if the Irish priesthood were educated at home, they would escape those anti-national feelings and prejudices which they were apt to contract while undergoing their training abroad. We would thus, it was believed, have a body of men more deeply attached to the Constitution of their native country, and pursuing a national and patriotic policy. In the second place, it was said that if we were to have priests at all, it is better to have a highly educated rather than an unlettered priesthood; and that, could we only get gentlemen and scholars, their influence with the people would be all on the side of civilization and order.—Accordingly, Maynooth was founded and endowed from the exchequer of a Protestant people, that the aspirants to the Roman priesthood might be saved a journey to France, and that, being educated and civilized themselves, they might begin to educate and civilize their countrymen. These were wretched sophisms. They were affirmed at the time to be so by men who understood Popery sufficiently well to foresee the consequences; and now time has lent its sanction to the truth of their warnings. Not only have the anticipated results not been realized, but the very opposite of these results has been wrought out. The Irish priesthood, instead of being more national, are less national, and to a man are now animated by a spirit of deep and bitter hostility to Britain; and the people, so far from standing higher in intelligence and comfort, are now sunk to a lower depth of ignorance and barbarism. This decadence dates from the erection of Maynooth. Fifty years under an institution which was to give Ireland an enlightened and national clergy, and a civilized and peaceful people, have sufficed to reduce that country to the last stage of anti-national antipathy and exasperation,—of social and moral ruin. Who has not been stunned by the loud and fearful curses which have come rolling across the channel, fulminated from the Altars of the priesthood, mingled with the wrathful howls of a priest-ridden and maddened people? These are your Maynooth scholars and gentlemen! These are the flocks tended and fed by the pious and lettered priests of Maynooth! Better far we had flung our gold into the channel, than sent it across the seas, to be a curse in the first place to Ireland, and a curse in the second place to ourselves, by the demoralizing dogmas and the anti-national sentiments it has been employed to propagate. But why do we ascribe these results to Maynooth? Would not Ireland have been in as miserable a plight though the College of Maynooth had been yet to be built? We say No; its condition has been greatly deteriorated by that institution. A short explanation will make this point sufficiently clear. Previous to the erection of Maynooth, the Irish priests were educated in France. In no country in Europe were more liberal opinions entertained on the subject of the supremacy; and it was impossible to be educated in that country, and not to catch a very considerable portion of the liberal, the national, and the patriotic spirit of the defenders of the "Gallican liberties." The priests educated in France were a superior race to the present priesthood of Ireland. They were less the subjects of the Pope, and very much more the subjects of Britain. But no sooner was Maynooth erected than the high ultramontane theology began to be taught in it. It is a thoroughly Italian school; and from the day it was set up, a change for the worse began to be visible upon the clergy and laity, and now there is not a country on the face of the earth where the Pope has more devoted and abject slaves than in Ireland. It could not be but that Maynooth should work this sad transformation upon the national character. The text-books employed in that institution all teach the highest existing theories of the infallibility and supremacy,—the superiority of the ecclesiastical power,—the complete subordination of the secular,—the immunity of the clergy from the civil tribunals,—the atrocities of the canon law,—the blasphemies of the Pope's dispensing power,—the infernal logic of Escobar, and the disloyal and anti-national doctrines of Hildebrand; in short, doctrines are daily taught there which would deluge both islands with blood were there not a strong army in the country. "And it is to endow an institution which has covered Ireland with anti-national and demoralizing doctrines, which is sowing the same malignant principles broad east in our colonies, and which threatens to issue in the descent upon Britain of an avalanche of Irish savagery, that Government devotes the hard-earned money of the people.

But how have these fine Maynooth gentlemen done their part as educators of the people? Their friends in Parliament took the liberty of promising great things from them in this capacity. But alas! those who so promised reckoned without their host, and grievously mistook the men in whose behalf they pledged themselves so deeply. The Romish priest will not and dare not educate. His dominion is founded on ignorance, and the grosser that ignorance, the more firmly rooted is his power. Are we to expect that the priest is to raze the foundations of his own influence? Have these priests labored to educate the people? Have they seconded the efforts of the Government to introduce the blessings of knowledge into Ireland? On the contrary, has not Government encountered the combined opposition of that very priesthood which it has fed and reared, in its benevolent attempts to extend a system of national education to the Irish? And, as regards the Queen's Colleges, no sooner had the Government erected them than the priests of Maynooth virtually closed them, by forbidding every Roman Catholic parent, under peril of his salvation, to permit his son to cross their threshold. It was a singular hallucination into which the Government fell, that the better a priest the better a citizen. An exactly opposite conclusion would have been much nearer the truth. An invasion by men trained in all the modes and equipped with all the appliances of modern warfare, would be a very different thing indeed from an invasion by painted barbarians with their rude weapons. The College of Maynooth has affected a like change in the Pope's invading troops. We have exchanged the French-bred priest, ill read in Dens, with low notions of the supremacy, and proportionally high notions of the British Crown, for a race of crafty, insidious, intriguing, thorough-trained priests of the ultramontane school, who recognise but one power in the world,—the ecclesiastical supremacy,—and ignore all authority inconsistent with it. Such is the priesthood which Maynooth has given us. Ireland, convulsed with plots, and barbarized by profound ignorance, is their handicraft. Peace cannot dwell in Ireland while Maynooth stands; but we trust a new Parliament will deal in a summary way with this nest of abominations.

CHRISTIAN MISSIONS.

CLOSING PARAGRAPHS OF REPORT OF FREE CHURCH FOREIGN MISSION COMMITTEE,

(Recently Presented to the General Assembly of that Church.)

And now, in drawing this report to a close, there are several things of general importance to the cause of foreign missions on which they cannot but dilate. They might refer to certain regulations which it is proposed to adopt for the future guidance of the mission, but which need not now be specially referred to, as the committee wish to learn the mind of the missionaries on the subject. Or it might be mentioned that, during the past year, an arrangement has been made between the American Board of Missions and this committee for an exchange of missionary publications, that we may thereby provoke each other to love and to good works. But, passing from these and similar subjects, the committee, in conclusion, would refer, first, to the present promising state of India, and, second, to the need of increased exertions in the cause.

As to the first of these, it may perhaps be sufficient to remark, that the recent repeal by the Indian Government of the law which subjected the property of a convict to confiscation, is itself symptomatic of a progress for which some even of those most interested in the welfare of India were scarcely yet prepared. It is well known that, till a recent period, no sooner did a Hindu embrace Christianity than he became an outcast from his family, like a degraded alien. All that belonged to him forthwith ceased to be his,—his property passed to another,—his kindred became his bitterest enemies, his very children were withdrawn at once from his care, and from the love of him. So completely has Satan twined his fetters round the Hindu mind and heart, that what led to the hope of salvation beyond the grave necessarily entailed woe and wretchedness and bitter persecution here. Truth, and righteousness, however, have at length so far prevailed. Toleration is at length so far guaranteed to the converted Hindu; he can become a Christian without becoming a beggar—a homeless, friendless man. The Governor-General, in the way appointed for such proceedings, has passed a law which we hope will secure for ever the privileges which inherently belong to man, but which have for many years been denied to the Hindu.

It is right, however, that the Church should know that this new arrangement is not to be left undisturbed. The friends and abettors of the old superstitions have resolved to appeal to the Imperial Government in Britain, and adopted strenuous measures to secure the removal of the decree which they dislike. An agent, it is said, is employed to advocate a cause so hopeless and so unprincipled as this opposition to liberty of conscience, and that both before the British Parliament, and the Court of Directors. The complaints which are brought against the measure are such as to indicate at once their own resolution, and the unspeakable advantages resulting from the new law to the cause of Christianity.

They say, "If this pernicious law continue in force, it would be impossible to describe the misfortunes which would befall our country and the Hindu population. Those persons who, far from embracing Christianity, cannot now even speak favorably of it for fear of losing their patrimony, will then easily, fearlessly, and with smiling faces, go to church to be baptised, i. e., to be initiated in Christian doctrine. In this age, religious awe or shame has been well-nigh eradicated from the popular mind. No motive of a spiritual nature, such as religious awe or fear of the future world, can restrain the renoucement of our religion. Under these circumstances, if there were no consideration of temporal profit or loss in the way as a restraint, then the fire of Christianity would by this time be kindled in every house, and without doubt reduce to ashes the Hindu religion and the temporal welfare of the Hindus. We now hear of two or four boys being annually converted to Christianity. Persons will henceforth begin to be converted every month and every week, and eventually every day. The religious rites, ceremonies, customs, manners, &c., of the Hindus will be at once abolished, and the Christian religion be speedily prevalent. There will be no happiness in any one's family. In whatever aspect you view the destructive law which has been lately promulgated, you will see that the preservation of the Hindu religion is impossible. To reflect on our calamity thus brought about would drive us mad." "The missionaries have never failed to oppose us; they have labored, and are laboring, to eradicate our religion by fraud, force, or policy, and to make the Christian religion predominant over all others. Under the influence of their spell children have fled from their mother's bosom—parents have been bereft of sons, brothers of brothers, wives of husbands. The four corners of the world are filled with lamentations, because of the outrages of missionaries in all places, all towns, all villages. How many hundreds of Hindus, wounded by their cruel darts, are spending their time in continual sorrow! But even such outrages could be borne, for there was no great alarm in the mind."

While we hail this measure then, not indeed because it will convert Hindus, but because it removes some mighty obstacles out of the way of their conversion, and while the committee would thank God and take courage for such a token of progress, they at the same time suggest that the General Assembly should memorialise all who are likely to be appealed to against the new law, in order to prevent any rescinding or modification of it. A petition to Government, they think, should be adopted, or, if need be, a memorial to the Court of Directors, that the opposition offered may be frustrated, and that a boon so great and important may be perpetuated to the oppressed and degraded millions of India. While, on the one hand, we guard against supposing that this measure will make men believers, or that aught but the blessing of the Spirit can either make men believers or keep them so, it is nevertheless our duty to do all that we can to perpetuate what every

philanthropist must rejoice over as a new relief to groaning and degraded thousands.

Other things, however, besides that now referred to, betoken the progress of truth in Hindustan. While Europe and America are in a ferment, India appears to have caught a portion of the spirit; and she is beginning to awaken from her long and dreary sleep of many generations. Like the snows of her own Himalayas, her habits appear to have been unchangeably fixed for ever; but at length there are manifold symptoms of change everywhere over the vast peninsula. Perhaps it would not be too much to say that it is the religion of Christ that has promoted this result, at least it has mightily tended to advance it; and the best friends of India become more and more convinced that only in proportion as truth is spread will India become great as it should be among the nations. If Guizot has said that he "sees no hope for France except by undermining the foundations of society, and commencing anew on a Christian basis," the sentiment is even more emphatically true concerning India. In its social and political relations it is alike ill-conditioned—the only medicating power is that which Christianity ministers. Under its power, caste, vedantism, female ignorance, priestly ascendancy, and all that tends mentally to degrade and enslave, are slowly disappearing. The abolition of Sutte was one mighty step. The recent enactment of the Supreme Legislature in India is another; and under the power of such assaults the hoary superstitions of that land must at length come down. To be free,—to become a Christian, "without any forfeiture of rights or property," or being affected as "any right of inheritance by reason of renouncing, or being excluded from the communion of any religion, or being deprived of any caste"—is an advantage in the direction of what is right, which few of the present generation expected to see taken. Nor have we had long to wait for an illustration of the effects of that law. A case has already been decided in the Indian courts of law which settles the operation of the law in question; and the subjects of our Sovereign in India may now adopt the truth without becoming paupers, or sinking to the level of pariahs and outcasts.

But are British Christians fully alive to the importance of the favorable opportunity that has come for spreading the truth? Is it true that we, as a Church, are addressing ourselves to this work in a spirit of faith and expectation adequate to the grandeur of the interests which are at stake? Who will venture to say that we are? That our missionary spirit has in some degree revived,—that our contributions are larger,—and that our general interest in evangelical objects is deepened,—that we were wrong and ungrateful to the Father of Lights to deny. But that all conceded, the question still remains, are we doing for India or Africa what might be done?—and we apprehend that the best friends of the cause will be the first to confess that much remains still undone. It is true, that during the last fifty years, 2000 missionaries have been sent forth by all the Protestant Missionary Societies to the heathen. Upwards of 7000 native assistants have been employed. About 4000 churches have been organized, containing perhaps 250,000 members. Perhaps 3000 missionary schools are planted, containing about 250,000 children,—and all this gives hopeful token of coming blessings for heathendom. When to this we add, that since the commencement of the present century, the circulation of the Scriptures has increased from four millions of copies to 30,000,000, and that the Word of God can now be read in their native language by about 600,000,000 of the inhabitants of our globe, it becomes more and more apparent that the great means for reclaiming the world are, in the good providence of God, more and more urgently brought to bear upon the minds and consciences of men. If the believing members of the Churches of Christ amount to 250,000 souls, who will compute the hallowing and transforming influence of their example on the heathen around them? Withal, however, there is need for larger and still larger appliances, before the Redeemer's last charge can be obeyed. We must see some of the spirit of Lord Chief Justice Hale,—of Dr. Hammond and Dr. Annesley,—of Baxter,—of Doddridge, and others, who devoted a tenth of their incomes to the service of God. Or, better still, we must see more of the spirit of Archbishop Tillotson or Dr. Watts, each of whom devoted a fifth, of Mrs. Bury, who gave a fourth, or of Mrs. Rowe, and the Hon. Robert Boyle, who gave a half. Or to view the matter in another light, we need more of the spirit of the Moravians. They began their missionary labors in 1731, when they were a small community of suffering exiles, amounting to only some 600 souls; and yet within ten years such was their ardor in this great cause, that they had sent missionaries to St. Thomas, to St. Croix, to Greenland, to Surinam, to the Rio de Berbice, to several Indian tribes in North America, to the negroes in South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to Ceylon. Their present number, it is said, amounts to about 10,000 souls, 230 of whom are missionaries, having under their care upwards of 50,000 converts. It has been computed that, had the other Churches done their duty to the heathen as the Moravians have done, then, instead of having on an average one missionary to every 400,000 heathen, we should have had one missionary to every 1800. In other words, the whole range of the heathen world would have been under Christian training.

And why should the Moravians be solitary and single in this respect? Can faith (if we have faith) not do in us what it did in them? Can love to Christ (if we have love to Christ) not lead to similar results? Can the love of souls not sway us, as it swayed the Moravians, who actually devoted a fiftieth part of their entire community to the work of winning souls? Had we but a larger portion of the Redeemer's spirit, we should find both men and means more largely at our disposal; and the committee fondly hope that, by the deliverance of this Assembly, many throughout the land will be so stirred up as to give God no rest by prayer in Presbyteries,—prayer in the pulpit,—prayer in our homes,—and prayer where none sees us but the Hearer of prayer, till He shall make Jerusalem a praise in all the earth.

The committee, then, anxiously trust that the venerable Assembly will solemnly put before the people of our Church the sacred duty of upholding this great cause. We hold that the Church's own prosperity is bound up with the right discharge of this duty. Let it be neglected, and the Church, we know, becomes a weak and a withered thing;—let it be attended to, and the blessing of the Spirit of Life is vouchsafed. Let the whole extent of the duty be contemplated. Let no attempt be made to strike a compromise between the spirit of missions and the spirit of Mammon. On the contrary, let the silver and the gold be consecrated to Him to whom it belongs, and the blessing of them that are ready to perish will come upon us.

There is one object which the committee have reserved till the close of their report, because they would leave it distinctly and outstanding before the Church. It was adverted to in last year's report, and must enter largely into our estimate of the work given to us to do. We refer to the number of catechists, preachers, and eventually ordained ministers, from among the converts, all of whom must, for a time at least, be supported mainly by the Church at home. Of these there are about twenty-five at the different stations in India; and the committee would repeat, that our very success, under the blessing of God, now shuts us up to the necessity of contemplating a provision for these most interesting youths. The committee do not attempt to describe the gifts and graces, at least of some of them. In the Rev. D. Nauraji and the Rev. P. Rajahgopal, we have seen what the native converts are; and since the Lord has, in mercy, given such men in answer to our prayers, and as the fruit of our labors, it is for the Free Church of Scotland to say what efforts shall be made to maintain these converts, till Churches be gathered in, and funds supplied by them for the support of pastors, even as the pastors of this Church are supported.

THE MISSION OF THE SYNOD OF CANADA TO THE COLORED POPULATION OF C. W.

The Synod, as such, has no connection with the Elgin Association. During the past year the attendance at church has been steady and

on the increase, varying from 100 to 150, according to the state of the roads. The audience hear the word with attention, and for some months past, especially in the Bible-class, there appears a spirit of earnest inquiry among some of its members, which, we trust, is a token for good, and hope it will end with the blessing of God's Spirit in bringing the inquirers to a saving knowledge of the truth. One of the persons thus awakened has been coming to the Mission Station weekly, during the past two months, for spiritual instruction. The day school in connection with the Mission has been in operation twelve months, under the charge at present of Mr. John Murray, a Student of Knox's College, Toronto. We opened at first with sixteen scholars; these have gradually increased until they now reach to fifty-six. A number of these, however, are white. In January last, the Trustees of the district school could not procure a qualified teacher. They asked permission to send their children to ours, which was immediately granted. Since that time there has been none but ours in operation in the district. This sudden increase of scholars has called for enlarged accommodation; the house which we formerly occupied had answered the two fold purpose of a church and school house. During the winter we put up another of hewed logs, 26 feet square; it was finished in May and the school opened in it in June. This building together with the seating and finishing of our church, increased considerably our liabilities. But these have, in a great measure, been met by the contributions of friends in the United States. The Sabbath School has also increased in numbers during the last year; the attendance varies from between thirty and forty according to the state of the roads. We felt for some time the want of a Sabbath School Library and suitable books for the scholars attending the day school to read. This want has, in a great measure, been supplied through the efforts of Dr. Willis, who raised ten pounds in Glasgow, which has been laid out in forming the nucleus of a Library for the day school. Several donations of books have been received from friends of the Mission for the same purpose. We would still gladly receive contributions, and donations of books both for the day school and congregational libraries. In the day school we hope shortly to form a class of African youths, with the view of preparing them for a collegiate course. We have a number of promising talents. With the Divine blessing attending the religious training of these youths a powerful agency for good will be raised up for Africa

WM. KING.

Contributions or donations of books for the Mission, may be left with James Gibb, Esq., Quebec, John Redpath, Esq., Montreal, Rev. R. F. Burns, Kingston, John Burns, Esq., Toronto, D. McLellan, Esq., Hamilton, John Fraser, Esq., London, or the Rev. W. King, Chatham, C.W.

A FACT FOR THE FRIENDS OF MISSIONS.—The half century that has recently closed will long stand honorably distinguished in the annals of Christianity as the period when the spirit of Missionary enterprise and zeal awoke in the heart of the Church, after it had slumbered for ages. Nearly all the great societies that have for their object the diffusion of religious truth among the nations, date their origin or their full development since 1800. We have before us a return of the amount of money raised during the half century, by the following Institutions:—The British and Foreign Bible Society, the Society for the Propagation of the Gospel in Foreign Parts, the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, the Church Mission Society, the Society for Promoting Christianity among the Jews, the Home Missionary Society, the Colonial Missionary Society, the Irish Evangelical Society, the Moravian Missions, the City of London Missions. This is a noble array, embodying and representing, in a beautiful and affecting form, the highest forms of Christian benevolence and activity, as existing in the Evangelical communities of this country. And how much has been contributed by the spontaneous zeal of British Christians, through the medium of these Institutions, from 1800 to 1850? Why, no less a sum than fourteen millions and a half (£14,500,000). A noble monument, surely, of the faith, energy, and devotedness of the British Churches! May we not dwell with complacency and thankfulness on the idea so of large an amount of wealth having been expended on Institutions, whose sole object is to bless, and benefit, and save mankind? There is, however, another side of the picture, which we must present to the reader, and which ought to, and doubtless will, be viewed with far different feelings by British Christians. On referring to "Porter's Progress of the Nation," and other authorities, we find that during the same period, that is, the half century from 1800 to 1850. England has expended on war upwards of twelve hundred millions of pounds (£1,237,143,931.) that is, in destroying, or in educating and training men to destroy by fire and sword, life and property and human souls. The estimates for this year for our military establishments amount to £15,555,171, that is to say, the English people will have to pay in this one year of 1851, for teaching men to "learn war," upwards of a million more than has been spent during the entire half century in distributing the book of God, and sending the Gospel to the heathen. Such being the case, we hope the friends of Missions will not look lightly on the efforts of the friends of peace.—*Herald of Peace.*

RAROTONGA, SOUTH SEAS.—Rev. Wm. Gill, of the mission at Rarotonga, gives an account of a missionary expedition from thence to a group of Islands, distant some three days' sail. After the labor of fifteen months, the missionaries report, that the entire population have cast away their idols, and welcomed Christian institutions. "Four months after landing, the chiefs and principal people on the Island agreed to destroy all the 'Maraes' (temples), and to burn all their idols. On that day their ancient places of idol-worship were demolished, and all their idols committed to the flames: another demonstration of Divine power communicated through feeble instrumentality.—'Not by might, nor by power, but by my Spirit, saith the Lord.' "It appears that there are about 1,200 inhabitants on this island, governed by two chiefs of equal authority. After the burning of the idols, each chief desired to have a teacher to reside in his district. To this proposition the teachers wisely agreed, and after some little time were assisted by the people in erecting a 'House of God' at each of the stations. Toward the end of last year these buildings were finished, and the people of the two settlements united alternately in the opening services. Since the erection of the chapels, the Sabbath-day is generally observed as a day of rest, instruction and devotion. Daily schools both for adults and for children are established, and the people manifest great desire for instruction.

TONGA.—The Wesleyan missionaries in the Friendly Islands district have availed themselves of the opportunity afforded by the return of the "John Wesley" to England, to send home a copy of the *New Testament in the language of the Tonga*, accompanied by an application to the committee, to endeavor to obtain the assistance of the British and Foreign Bible Society in printing a large revised edition. The translation has occupied the careful and prayerful attention of the missionaries for twenty years. Some parts have been in print since 1833, and have passed through several editions; having undergone revision by those who had a competent knowledge of the language.—Four thousand copies of the present edition were printed in 1849, at the Society's press on the mission, which have all been sold, and are in the hands of the people. Acutely painful are the feelings of the missionaries when the natives come to purchase the New Testament, and cannot be supplied with a single copy. The number of people for whose benefit the proposed new edition is designed is at present about 26,000, of whom no fewer than 6,000 are already qualified to read the word of God, if presented to them in their native language.—*London Watchman.*

ROMAN CATHOLICS DO NOT GIVE THE BIBLE TO THE HEATHEN.—It is three hundred years since Rome entered on the work of missions—within this period she has made converts among people speaking sixty or seventy different languages, but not a single instance is known of her having translated the Scriptures into the language of the people where she has her missions.

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

Vankleek Hill, J. H., 6s 3d; Quebec, Lady C., 10s; Wilmot, D. M. L., 10s; Hamburg, J. H., 10s; Kirkliston, Scotland, Rev. J. B., 5s; Niagara, Sergt. W., 5s; Perth, T. M., 10s; Port Hope, J. M., 6s 3d.
 Per G. Bisset—Goderich, H. H., 5s 7d.
 Per T. Dallas—Orillia, A. McE., 5s; Rev. J. G., 5s; Ipswich, W. P. W., 5s.
 Per J. Allen—Perth, J. McE., 12s 6d.
 Per Rev. H. Denny—Esquimaux, J. B., 10s; J. J., 10s; Acton, R. A., 10s.
 Per J. C. Beckett—Dawn Mills, G. M. W., 5s; Danville, J. P. S., 22s 6d; Henryville, R. E., 5s; Ormstown, A. McE., 10s; Lochaber, J. McQ., 5s; Lennoxville, L. F., 12s 6d; Petite Nation, A. H., 5s; Kingston, T. H., 10s; R. McE., 10s; St. John's, Rev. C. F. H., 10s; Portland, S. S. S., 5s; Martintown, H. C., 12s 6d; P. C., 12s 6d; West Williamsburgh, W. N., 10s; Chambly, Rev. J. D., 10s; Clarence, J. McC., 10s; Norton Creek, W. W., 10s; L'Original, J. W., 5s; New Glasgow, R. B., 5s; Onabruick, J. A. B., 10s; Stanbridge, J. C., 5s; Abbotsford, O. S., 10s; North Georgetown, J. R., 5s; R. K., 10s; Caledonia Springs, P. S., 5s; Vankleek Hill, A. L., 10s; C. M., 5s; Belleville, J. G. C., 5s; Rawdon, Rev. Mr. R., 10s; Beauharnois, Rev. T. H., 5s 9d; St. Jerome, R. L., 10s; Pakenham, Rev. A. M., 10s; Dickinson's Landing, R. A., 5s; Winchester, J. K., 5s; Hamilton, J. W., 5s; St. Martin, D. C., 5s; Spencerville, G. W., 10s; Rawdon, C. E., D. P., 10s; Port Hope, Miss B. B., 10s; Ekfrid, A. C., 5s; Yamachiche, A. C., 10s; Alexandria, J. McP., 5s; Cornwall, A. E., 10s; Christville, Miss B., 10s; Quebec, Mr. L., 10s, Mr. G., 10s, Mr. C., 10s; Lower Ireland, Mr. L., 10s.

THE WITNESS.

MONTREAL, JULY 28, 1851.

NOTICES.

— We have received several complaints that the address of Wesleyan Ministers is not changed when they change their circuits. But, in the first place, it is very difficult to compare a long list of subscribers with a long list of ministers—each list having to be looked all through for each name, and in the second the new address given is only the name of the Circuit, which is often not identical with that of the Post Office to which the minister wishes his paper sent. If there were a list of post office addresses published in this form, viz: Rev. A. B., from C. p. o. to D. p. o., or if each minister would write, stating his former and present post office address, the alterations could, in either case be made at once.

— Mr. Grafton is still journeying on behalf of the *Witness*, in Canada West, and we take the liberty of bespeaking for him a good reception wherever he goes.

— All who are in arrear are earnestly requested to remit, without waiting for a call from any collecting agent.

EDITORIAL REVIEW.

— "The Bishop of Durham has subscribed £15 towards an Independent Chapel in Newcastle-upon-Tyne"—*Exchange paper*.

Supposing the above to be true, we think the next best thing, at least the most consistent, would be for this Bishop to vacate his See, renounce his Orders and become an Independent preacher in his pet Independent Conventicle at Newcastle-upon-Tyne. No wonder that the Oxford Divines turn with heavy hearts from a communion which is desecrated and polluted by the gross inconsistencies of her very Bishops, and look to a Church which, whatever may be our opinions of her doctrinal errors, is at least consistent in her profession, and true at all times to herself.—*Montreal Courier*.

Would it not be wiser in view of the common danger to endeavor to draw real Protestants more closely together, than attempt to raise the walls of separation still higher? or do we err in supposing that there is anything that can with propriety be called protesting against Popery about the writer of the above paragraph?

— **INSURANCE COMPANIES.**—By the law, every Life Insurance Company transacting business in New York, must deposit with the Comptroller, on or before the 1st day of August, 1851, Stocks or Bonds and Mortgages to the amount of \$500,000, and a similar amount on or before the 1st day of February next. These stocks and bonds are to be held by the Comptroller as security for policy holders in such companies. The same law also requires that every New York agency of Life Insurance companies of other States, shall furnish to the Comptroller quarterly, a full and complete statement of the affairs of the company. If not complied with a penalty of \$500 will be enforced. Every agent of such foreign companies must procure a certificate of license, for that object, from the Comptroller.—*Am. Paper*.

The above conditions are very reasonable and sensible, and we are surprised that similar securities for the solvency of companies trading in Canada have not been required. As matters now stand, any flash company may overrun the country puffing itself into notice on account of its low rates, and getting multitudes to pay in their premiums, whose security for the amount of their policies, in case of fire or death would be of the minimum kind. Nay, well informed people might be perfectly aware of the flash character of some concern trading in Canada, but located at a distance, and yet not feel called upon to expose it at the risk of a prosecution. We do not mean to indicate in these remarks any particular Company or Companies, but only to illustrate the desirableness of requiring every Insurance Company to deposit a certain amount of securities with the Canadian government to answer judgments of Court if rendered against the Company.

— We are urged from various quarters to suggest some movement for bringing back Marshal S. Bidewell, as the only leader under whom the people would be likely to rally unitedly against the new combination of Bishops, East and West; which, according to general opinion, is to rule Canada for four years to come and parcel out its property among different Churches. We do not see, however, that we are called to adopt this course; because, even supposing it to be the only remedy against papal domination (and who, except the Omniscient can say this?) there are plenty of other papers in whose columns an agitation of this kind would be more appropriate. Besides, Mr. Bidewell is an Upper Canadian, it is chiefly Upper Canada that his return would influence, and if Upper Canada wants him, she can say so in some way not to be misunderstood. It is only fair, however, to add that we have already recorded our opinion of Mr. Bidewell's rare purity and honesty as a politician, as well as of his great abilities and experience.

— We learn from a gentleman direct from Toronto, that the meeting of the Anti-Clergy-Reserve Association, on the 23d inst., which was a large, respectable, and enthusiastic one, was not allowed to pass over quietly.—Every precaution had been taken that the law required to define it as a meeting of the Association, at which none but members had any right to take a part; but the opposite party called a meeting in the open air, behind the St. Lawrence Hall, at the same hour, and after hearing inflammatory speeches, a great number of them endeavored to break into the Anti-Clergy-Reserve meeting. These forcible intruders were, however, disappointed in their purpose by the shutting of the doors, and the efforts of the Mayor and constables, and they then commenced breaking the windows of the Hall with stones, and maltreating those who left it. The police were found in this emergency to be of no avail, and the military had to be called out—but they only cleared a portion of the street in front of the door, leaving the Anti-Clergy-Reserve men, as they went out, to be abused as soon as they got beyond the military circle. In this riot several persons were injured, among whom, we regret to learn, was the excellent Mayor of the city; and the ministers and other leading men of the Anti-Clergy-Reserve Association had to remain in the Hall till past midnight, ere they could reach home with safety. These violent proceedings are, probably, worth a dozen of votes in the next Parliament, against the Clergy Reserves, from the rural constituencies. We do not see that Toronto can say much about Montreal riots after this.

— We have to thank W. L. Mackenzie, James Hall, Ed. Malloch, and B. Holmes, Esqrs., M.P.'s., for Parliamentary documents.

— There is a very remarkable article in a recent number of the *Toronto Globe*, entitled the "Crisis," which broadly states what all well informed men knew here years ago, viz: that the French Canadian portion of the ministry have used the Canada West portion and the great reform party generally as tools to pass measures, which they, the French Canadians desired, and then left the western men in the lurch when like service was to be returned. The Acts desired by the French Canadians were the Rebellion Losses measure, and Ecclesiastical Charters of Incorporation and grants, all of which, however distasteful to Western reformers, were passed by their aid. The acts desired by Upper Canada reformers in return were: Secularization of the Clergy Reserves; abolition of the Rectories, and throwing open the Upper Canada University, the last of which, only has been touched,—whilst the others are, it is now understood, to be opposed by the French Canadians. Western politicians of all shades will surely remember this lesson. There is only one portion of the French Canadians that is at all available in the cause of reform and progress, and that is not the priest's party now in power. That party, though it contains many able and honorable men, will necessarily be under the influence of the priests, whose creature it is.

— It gives us much pleasure to see that Mr. Price's bill, setting apart lands for the Indians of Lower Canada, vests them in the Commissioner for Indian Lands, and not in those "corporations sole," the Bishops of the Church of Rome.

— A new journal, to be entitled the *Bulwark*, and edited by Dr. Cunningham, is announced in Edinburgh, as a defence against the encroachments of Romanism. Several of the most distinguished ministers of various denominations, are to be regular contributors to its pages. The price is to be only 2d per number; and we hope it will find a considerable circulation in Canada.

— Land Script is not to be received in payment after the 10th August next. Holders should therefore use it immediately.

— The calendar announces an eclipse of the sun, partially visible at Montreal, to commence to-morrow morning at 39 minutes past seven, to reach its greatest shade at 35 minutes past eight, and to terminate at 29 minutes past nine.

— We are requested to state that the Committee of the Perseverance Tent of Rechabites have made arrangements with the Upper Canada Mail Company, by which they will have the splendid new Royal Mail Steamer, *Highlander*, commanded by Capt. Stearns, for a Temperance Pleasure Trip, on Tuesday the 5th of August, (nothing unforeseen occurring.) It is intended to leave about 10 o'clock, A. M., and proceed to the beautiful and pleasant village of Lavatric, situated about thirty miles down the river, returning in the evening about 8 o'clock. Further particulars in a forthcoming advertisement.

— The following is deserving of special attention in Canada:—

MADRID, JUNE 23. — There is good reason for believing that the Catalan deputies, who are 30 in number, at an interview with the President of the Council of Ministers, have endeavored to impress on his Excellency the danger which there was of a revolution in those provinces being the immediate consequence of the promulgation of the fatal Concordat, because the Catalans to a man were determined to prevent the return to the times of priestly preponderance, or to consent to the clergy holding property as a body. The restoration of the convents of monks and friars was another of the things which the deputies in question told the Minister might, and most undoubtedly would, produce most awful consequences. I am assured that the result of the conference has not been such as might have been wished. Here, then, we have "La Fraternidad Catalana" on the one hand, and the "Concordat" on the other, threatening to disturb the tranquillity of Spain when least expected.—*Spanish Cor. London Times*.

— The Treasurer of the Ladies' F. C. M. Society, acknowledges a donation of \$25 to its funds, from G. H. Herrick, Esq., New York.—*Com.*

— The Halifax *Christian Messenger* of July 4 contains the able inaugural address of Dr. Cramp, recently of this city, now President of Acadia College.

— We trust no enlightened member of Parliament, whether Protestant or Roman Catholic, will quit his post to the last; for we have no doubt, were the opportunity to occur of a house suitable for their purpose, the Jesuits would at once have a charter of incorporation driven through with extensive powers, and, not unlikely, a grant of the lapsed Jesuits' Estates added to it. This must be closely watched, for were the Provincial Parliament to pass such a bill, it would put the British Government into the greatest difficulties to refuse to sanction it. The battle is to be fought here, not in Britain.

— At the discussion respecting the Clergy Reserves lately held at Simcoe, the denominations represented on the one side were Church of England and Church of Scotland; on the other, the Wesleyan Methodist, Free Presbyterians, Congregational, Baptist, Episcopal Methodist, and United Presbyterian Churches.

— Rev. J. Black left Montreal this morning for St. Paul's, Minnesota, en route for the Red River, as a missionary of the Presbyterian Synod of Canada to that settlement.

— **CALLS AND ORDINATIONS.**—On Tuesday the 15th inst., a very cordial and harmonious call was given by the Presbyterian Congregation of English River to Rev. Wm. Troup, Preacher of the Gospel—Rev. Wm. Rintoul, A. M., of this city, preaching and presiding on the occasion. On the 22d inst., the Presbytery of Montreal, in connection with the Presbyterian Church of Canada, met in this city, to consider this call, and other matters, when arrangements were made for the ordination of Mr. Troup, on Thursday the 7th of August. On the evening of the 23d, Mr. Rintoul preached in Coté street Church, when the Presbytery presided at the giving of a call to Rev. Donald Fraser, A. M. The call is a most harmonious one, and the ordination of Mr. Fraser to this important charge is to take place on the evening of Friday the 8th August.—*Com.*

THE ECCLESIASTICAL TITLES BILL.

The *True Witness*, one of the organs of the Jesuit or Ultramontane party among the Roman Catholics, a party which we are sorry to see has obtained the entire ascendancy in Ireland, and which is struggling hard to attain the same position here, discourses as follows concerning the passage of the above-named bill through the House of Commons; and we give his words, both as deserving attention in themselves, and as a contrast to what we have to offer on the same topic:

"We publish to-day, the Penal law, as it has finally passed through the House of Commons. It will be seen, that owing to the adoption of the amendments, proposed by Sir F. Thesiger, the Bill has assumed a perfectly new appearance. These amendments extend the penalties, 'to putting in use, any Bulls or Rescripts, Letters Apostolic, or any other document whatsoever, from Rome;' they also authorize private individuals, with the consent of the Attorney General, to prosecute. In spite of the opposition of Lord John Russell, these amendments were carried by large majorities. A still more violently Protestant amendment, proposed by Mr. Miles, on the consideration of the report, and again, by Mr. Freshfield, upon the third reading, the purport of which was, to render all parties convicted under this Act, liable to transportation, or banishment, from the United Kingdom, fell to the ground. We are almost inclined to regret this; for the worse the provisions of the Bill, the better; and the more ultra-Protestant the spirit of its details, the more strenuous will be the opposition offered by the Catholics of Ireland to their enforcement. Another amendment, by Mr. Grattan, to the effect that the title of the Bill should be altered, and that it should go forth to the world for what it is really intended to be—'an Act to prevent the free exercise of the Catholic religion'—though approved of by Sir J. Graham, was not pressed to a division. The result of the debate on the 4th inst., was, that the Bill of Pains and Penalties against the Bishops,

Clergy, and Laity, of Christ's Church, passed its third reading in the House of Commons, by a majority of 223—the numbers being, 263 to 40.

As it is not likely that the Bill will encounter much opposition, or undergo any considerable modification in the Upper House, we may safely conclude, that we have now before us the fully developed measure of iniquity, which the middle classes of England, in the wanton exercise of their power, have thought fit to inflict upon the Church of God, and the Catholics of the United Kingdom. We may now look upon the Bill as a *fait accompli*; the fruits of the victory won after many a hard fought field in 1829, have been lost in '51; there remains, however, to the Catholics of Great Britain and Ireland, the great example set them by the men, to whose gallant exertions Emancipation, then conceded, but now retracted, was due. The same tactics to which that victory was owing, will ensure victory again. Ireland is enfeebled, it is true.—Long years of persecution have made fearful havoc amongst her sons; but the memory of the great man—the Liberator of his countrymen—has not, and can never perish. It is, therefore, a good idea to fix upon the 6th of August, the birth-day of Daniel O'Connell, as the day for the aggregate meeting of the Catholics of Ireland, to concert measures for the defence of their religious liberties, so grievously outraged. Not only will it be the most appropriate tribute, that a grateful people can pay to the memory of their illustrious leader, but it will be the best guarantee to the Protestants of England, that the spirit which animated the great Liberator during his life, still, after his death, continues to animate his gallant countrymen; that the same invincible determination, to submit to no encroachments upon the rights of the Church, still exists in Ireland; and that the shout of agitation shall once again be heard, from one end of the land to the other. Agitation and Obstruction, such are the politics of the people of Ireland, until the Penal laws shall be finally erased from the Statute Book. Agitation to procure their repeal, and Obstruction, to render impossible their enforcement, constitute now, the first political duties of every Catholic of the British Empire, wherever he may be, and in whatsoever station of life he may be placed.—*True Witness*.

In reading the above, we are forcibly reminded of the very different tone assumed by the *True Witness* and other Roman Catholic papers, when the Bill referred to was first introduced into Parliament. Then, the prognostications were most confident that no Ministry could carry it. And there was a perfect chorus of triumph when it was thought that it had politically annihilated Lord John Russell. How incorrect the estimate formed by these journals, and, we may add, by the Pope and his advisers, of the Protestant feeling of Britain!

That the Ecclesiastical Titles Bill is in any proper sense of the word a persecuting measure, we utterly deny. No man will by it be in the slightest degree hindered from attending to all the observances, public and private, of his religion, nor from ministering the same to others, and making as many converts as he can—a very different state of things from what exists at Rome respecting Protestants. But, even were it deserving of the character which its unscrupulous denouncers give it, they whose whole system from first to last is essentially a persecuting system wherever it has the power, should be the last to complain of being paid in a little of their own coin.—We would not, however, be understood as advocating persecution in any degree, even by way of retaliation, for we should return good for evil; but this bill, as we have said, is not a persecuting bill. It really does no more than assert that no laws, proclamations, or, in other words, bulls, briefs, or rescripts, emanating from a foreign power, shall be of force in Britain, and that the party who shall authoritatively promulgate such shall be guilty of an offence against the law, punishable by a fine of £100. Now, the whole argument as to whether this is persecution or not, lies in the question whether a foreign prince has a right to promulgate authoritative briefs, rescripts, or letters in a country unwilling to receive them? and that question, it appears to us, is easily answered. It would be equally objectionable in kind, though not in degree, for Scotch presbyterians to receive all their ecclesiastical laws, and hold all their ecclesiastical property subject to a General Assembly in Geneva; or for the English Methodists to yield implicit obedience to a French Conference.

Respecting the stringency of the bill in its final form, Roman Catholics have themselves to blame. Every outrageous act of the Pope, and his outrages were continued to the last; every outrageous article of the *Tablet*, the organ of Cardinal Wiseman, and it grew worse and worse all the time; and every outrageous manœuvre of the "Irish Brigade," or "Pope's own," in Parliament, by which nearly a whole session was wasted, have only tended to make the matter worse for themselves: and now every outrageous word or act of "defence associations" will only produce the same effect. The moment the bill becomes law, the whole strength of the British Empire is pledged to its execution, and to the condign punishment of all who resist it; and experience might teach our excitable friends, that that strength was never exerted in vain. They have the right of Britons to petition and remonstrate against this or any other law; to shew its absurdity or injustice, if it be absurd or unjust, and to send as many men as they can, pledged to overthrow it, into Parliament; but they have not the right of "obstruction to render impossible its enforcement," and that they will find out, if they attempt any such suicidal policy as that recommended by our violent contemporary.

The *True Witness* makes out the bill to be a virtual repeal of the Roman Catholic Emancipation Act, and in this only servilely copies the absurd declamation of Roman Catholic journals and orators on the other side of the water, the most able of whom would be sadly puzzled to draw a feasible parallel between this bill and the penal statutes formerly in force. The only reply to such rhodomontade is to out-Herod it, which the *London Punch* does so admirably, that we seldom read an article about this bill in a Roman Catholic paper, but we almost imagine we are perusing one of his satirical gasconnades against it.

It is not, however, as restraining the power of Pope or Bishop, that we chiefly prize this bill, for though it will do something in that way, the only real defence against such power is the enlightenment of the people, but as a strong and dignified protest of the people of Britain, through their constitutional mouthpiece, against popery itself; and thus we look upon an exceedingly important and valuable. The time is fast drawing near, we believe, when all who are in alliance with the spiritual Babylon shall fall with her, and all who in any way aid or comfort her, shall suffer in their measure; and in that day, the value of a protest, such as the British people have now put upon record, will be found of no small account.

FARMING IN LOWER CANADA.

A few days ago we visited the farm of Mr. William Bos, near St. Laurent—the very sensible but very unassuming author of the tract on agriculture recently presented by his Excellency the Governor General to the French habitants of Lower Canada—and felt much interest in witnessing the practical results of the system therein set forth. Our readers will remember, from a synopsis of that treatise which appeared in the *Witness*, that Mr. B. divides his arable land into six equal fields, and that his rotation is: 1. Root or drilled crops well manured; 2. Wheat or barley; 3. Hay; 4 and 5. Pasture; and 6. Oats or pease; thus going over all his fields in six years, and then beginning anew where he started at first, under, however, greatly improved circumstances.

On the field which was devoted to the first crop of the rotation, we found the following assortment, sowed in drills and kept well labored and clean:—**SPRING WHEAT**—10 kinds, viz., Red Hedgerow, Les, Jerusalem, Webster, Red Black Sea, Siberian, Exhibition Prize Wheat, Essex Spring Wheat from England, and Oregon Wheat.

PEASE—5 kinds, viz., Early Auvergn, Early Double Blossom, Scimitar, Woodford's Green Marrow, Early Sword Pea.

BEANS—5 kinds, viz., Thick Fleshed Windsor, Horse Bean, Drab Kidney Bean Dwarf.

TURNIPS—6 kinds, viz., Skirving's Purple top, Swedish, Yellow Aberdeen, White Globe, Six Weeks' Turnip, Early Yellow Malta.

These last were sown from 12th June to 10th July in peaty earth, and were all free from fly. Mr. Boa has tried the above assortment of varieties of each kind of crop by way of experiment, to ascertain what will suit, L. C. best; and we hope, in due time, to give the result. There were, also, on this field, but in much larger quantities, potatoes, mangel wurtzel, and carrots.

The second field of the rotation had a fine crop of wheat and barley; the third a very heavy crop of timothy and clover; and the sixth, a good crop of oats and peas; the fourth and fifth in pasture, were well stocked with very fine cattle and sheep.

Being desirous of ascertaining what was sold off a farm conducted in this way, in order to see what Lower Canada might produce, we learned from Mr. Boa that the farm supplied, over and above nearly all the food, and a considerable part of the clothing, of a large family, upon an average the following produce, for sale viz.,

Table with 3 columns: Item, Price, Total. Items include 1000 lbs. Butter, 1500 Pork, 1500 Beef, 200 bush. Wheat, 200 Other grains, Potatoes, sheep, wool, fowls, eggs, &c., and a low estimate.

This, be it observed, is from a farm of 65 arpents, and shows a return of nearly £3 an acre over and above the food and clothing supplied to the family. Now, we put the question to those who have more time to make statistical calculations than we have, What would be the produce of Lower Canada were all the farms cultivated in the same way? or even what would be the produce of the District of Montreal alone? Were this simple and unexpensive system to become general, we doubt not the country would produce ten times as much as it now does, and the people become affluent and prosperous in proportion.

THE WESLEYAN INCORPORATION BILL.

We have examined the bill to incorporate the Benevolent Societies of the Wesleyan Methodist Church in Canada, and find it an exceedingly unguarded and dangerous instrument.

In the first place, it creates a corporation, consisting, so far as we can perceive, (the clause not being very clear,)—1st, of the whole conference, exclusively composed of persons legally entitled to administer baptism, or, in other words, ministers; 2d, of such other persons as are members of the association, but whose names are not given; and 3d, of such as may be hereafter elected by the said corporation; thus making the corporation a perfectly close and self-elected one.

In the second place, it enables this corporation to receive and hold property without limit as to the manner of gift or bequest, or the extent of the property given; thus repealing the law of mortmain, and setting up a most dangerous power, which would prove even more dangerous as a precedent.

In the third place, this corporation is to have authority to sell or lease any or all the property received for the objects contemplated by the association, and this, so far as we can see, by four persons, or a bare majority of six members, which number is to constitute a lawful meeting of the corporation.

It will thus be seen that the popular voice of the body is to have no more control over this corporation than Roman Catholics have over their Bishops, and the property accumulated under it may reach any amount. Already, we believe, the American Methodist Book Concern has accumulated a capital of nearly three quarters of a million of dollars, a dangerous amount for the peace and purity of that church. It is, however, as a pretext for any possible amount of grants of power to Romanism that we chiefly fear the passage of this bill, and we earnestly entreat Methodists, and particularly ministers, to look at it in this light.

The policy of the Church of Rome is obvious; it is to encourage and help every denomination to all they ask, and the more extravagant their demands the better, and then, when the majority are thus shut up from opposing grants to Romanism in return, to push through a bill for the Jesuits' Estates. Now we are extremely sorry to see that in their eagerness to obtain supposed advantages for themselves, from a parliament which is peculiarly ready to grant whatever churches or clergy ask, several denominations are running headlong into the snare thus spread for them. And it is to warn them against this all but inevitable consequences of their demands that we take the liberty of again and again recurring to this painful subject, and appearing to oppose denominations whose best interests we earnestly desire, and would do all in our power to promote.

That we are not singular in our views of this Bill, will be apparent from the following report of a meeting of Wesleyan Methodists in Hamilton, C.W. (From the Hamilton Spectator.)

At a public meeting of the members of the Wesleyan Methodist Church of this city, held on the 21st inst., to take into consideration the Bill now before Parliament, for the purpose of incorporating certain persons as "The Connexional Society of the Wesleyan Methodist Church in Canada," Alex. McRae, Esq., was called to the Chair, and S. J. Jones, Esq., requested to act as Secretary.

The Chairman having explained the object of the meeting, the Secretary was requested to read the Bill now before the House, which having been read, and the subject fully discussed, the following Resolutions were moved by Edward Jackson, Esq., seconded by T. Bickle, Esq., and carried, with but one dissentient:—

Resolved,—That this meeting has learned, with surprise and regret, that a Bill has been introduced into the present Parliament, for the Incorporation of certain persons as "The Connexional Society of the Wesleyan Methodist Church in Canada."

That this meeting would protest against the assumption of the power, by the persons mentioned in the Bill, of procuring the passage of an Act so materially affecting the interests of the great body of Methodists in Canada:

That we would strongly object to the principle involved in this Bill, subversive as it is of the laws of Mortmain, and establishing an Ecclesiastical Corporation, capable of being enriched and endowed to an unlimited extent by grants and bequests, as being opposed to the true spirit of Christianity, detrimental to the best interests of religion, and destructive of the Voluntary Principle,—one of the chief characteristics of Methodism:

That this meeting is further of opinion, that the present Bill is of that private nature, that due notice of its introduction this Session should have been given; in which case, we are persuaded that the great majority of the Wesleyan Methodist Societies would have petitioned against it:

That the foregoing Resolutions be embodied in a petition to the Legislature, praying them to reject the said Bill; and that the Chairman and Secretary sign said Petition, on behalf of this meeting; and that the same be circulated for signature, among the members of the said Church.

THE NEW YORK MESSAGE BIRD.—The Literary American and the Boston Musical Gazette have been incorporated into one, under the title of "Journal of the Fine Arts, American and Foreign," for which R. W. Lay, of this city, is agent. Semi-monthly, \$1.50 per annum.

The Midst of the Years, a Subject suited to the Times, by Rev. A. Geikie, Toronto, McLear, 2s. 6d. per dozen. This is a spirited exposé of the besetting sins, the impending dangers, and the peculiar duties of the times, and deserves to be widely circulated.

BRITISH PARLIAMENT.

Friday.—The Ecclesiastical Titles Bill was read a third time, when it came to a division that the Bill do pass, it was carried by 263 against 46; and was followed by Mr. Grattan, in a violent speech, at the close of which he moved that the Bill should be designated "A Bill to Prevent the Free Exercise of the Roman Catholic Religion in the United Kingdom." Pity that Mr. Grattan will not cast his eyes abroad, or during the vacation make a visit to Rome, and perform a slow pilgrimage through the states of the Church, and of Italy at large, and inquire into the true character of the religious liberty on which he is so ferociously eloquent. The Roman Catholic Members appeared to feel themselves in a sad predicament when their noisy vocation was thus brought to an end; and the exhibition in the House

was such as has characterised their preceding movements. Lord John Russell replied to the various charges brought against him at some length, and with his usual equanimity. He seemed inclined—and there was obvious weakness in the inclination—to have prevented the Amendments had he been able, but still he saw no reason that would justify his abandoning the Bill, since there was nothing in them that militated against religious freedom. He deprecated the idea of persecution being involved in the measure, and contended that the real aggression consisted in the pretensions of the Roman Catholic Church to recognise no Christians but themselves, and to assume the government of the entire country, upon the preposterous principle that all baptized persons are subject to the authority of their bishop, and of the priests,—a pretension which went to invade the prerogative of the Crown, and even to paralyse the arm of Parliament. Mr. Gladstone made a speech which will not greatly enhance the estimate in which he is held by the intelligence of the country, since it shows with what success bigotry may be blended with liberality, and darkness with light. The Bill is now fairly out of the hands of the Commons, and is ordered to be carried up to the Lords, where it is hoped it will soon be settled. At any rate, it will now cease to obstruct the business of the country, since their Lordships have much more leisure on their hands, while in their House there is less chance for a trial of patience, as the tools of the priesthood have less power there. There will be found but two or three individuals that will make stout fight for the Vatican.

Last night was once more disastrous to the Ministry; to the two recent defeats sustained on the Amendments of Sir F. Thesiger, the Ministry were subjected to other two, on the Attorneys' Certificate Duty Bill, and the Vote by Ballot. The Chancellor of the Exchequer made a stout defence in behalf of the 120,000l. per annum, oppressively wrung from the Attornies, but in vain. A Majority of 30, in a House of considerable magnitude, pronounced against the extortion. This was blow the first. Then came Mr. H. Berkeley, with his Ballot motion, which again was carried against the Ministry by a majority of 37. The speech of Mr. Berkeley, we presume, was the best he has yet made upon that subject, and was pronounced by Mr. Hume to be unanswerable. But little speaking followed. The House seemed impatient to come to a vote, and vote it did before a single speaker was heard against the motion, a step not a little extraordinary, the Ministry submitting to be knocked down as seals on the shore. What this means it is difficult to tell. The thing is quite as curious as it is novel; and, unless Lord John means to put on his Reform Mantle, it is high time for him to quit, since this is a virtual giving of notice, and the occupant of Downing-street has taken it in either sweet complacency or sulky silence.—British Banner, July 9.

PROVINCIAL PARLIAMENT.

Toronto, July 19.

Last night, after report left, the House, in Committee of the whole, passed a resolution declaring the propriety of making provision for a Normal School in Lower Canada.

The Bill to amend the act for granting relief to the sufferers by fire, in the City of Quebec, was read a third time.

The House went into Committee on the Primogeniture Bill; and after passing some time thereon, rose and reported progress.

The House, again in Committee, passed through the Controverted Elections Bill.—Spent some time thereon, then rose and reported progress.

The House went again into Committee on the Penitentiary Bill, and after spending some time thereon, rose and reported progress.

To-day.—The House sat from 10 o'clock till five, and advanced a number of private Bills, of no general importance, each a stage.

July 21.

Mr. Mackenzie moved the reference of the petition of Martin McKinnon to a select Committee, but the motion was lost after a discussion. The petition had reference to a claim on a clergy reserve lot.

Sir A. McNab brought up the first report of the Railway Committee, which was ordered to be printed.

The following bills were read a third time:—To amend the act regulating the Montreal Harbor dues—Hon. Mr. Hincks. To amend the ordinance to prolong the Charter of the Quebec Bank—Hon. Mr. Chabot. To attach effects of absconding debtors leaving the Province, in cases under £10—Mr. McConnell. To amend the Lower Canada Building Societies Act—Mr. Lemieux.—To authorise the establishment of a second Mutual Insurance Company in the country parts of Lower Canada—Mr. Jobin. To enable parties to obtain possession of their property illegally detained—Mr. Sanborne. To naturalize Ira Gould and others.

July 22.

Last night after the report left, Mr. Richards moved the second reading of the bill to amend the act regulating the practice of Physic. He stated that his object was to repeal those clauses in the act in question which imposed penalties on what were considered irregular practitioners in the art of physic. He was in favor of permitting any body to practice who was judged by the patient to be capable of rendering him assistance. After making some further remarks he stated that in New York the abolition of the penal laws had, by the consent of all medical men, been followed by increased confidence in regularly educated men.

Mr. Badgley opposed the bill. His great objection to it was, to the loose wording of the bill, which only provided for the punishment of physicians professing to practice medicine who could show gross negligence, mal-practice or immoral conduct. Now, who was to define immoral conduct? Some would think that immoral conduct of which another would think nothing. Dr. Latierre moved that the bill be read this day six months.

Col. Prince supported the bill, and remarked on the buzz that was created when any of the professions were attacked.

Dr. Nelson, at some length, condemned the disposition he saw in the House, to break down all barriers that protected the medical profession, and showed the injurious results to which such a course would lead—but he was in favor of not interfering with old unlicensed practitioners, and he supported the bill before the House.

Mr. Hincks briefly supported the bill, contending there was a strong feeling in Upper Canada in favor of its principle.

After remarks from other members, it was ordered to be read a second time, six months hence.—Yeas 35; Nays 25.

Mr. Richards moved the second reading of a bill from the Legislative Council, to simplify the Law relating to the interest of money. He complained that the object of the bill was, to repeal the penalty clause of the present law. Six per cent would be the rate of interest recoverable by law, but a man might make a bargain to take or give any greater sum without incurring the penalty.

Dr. Davignon, seconded by Mr. Cauchon, moved the second reading this day six months.

After a few words from Messrs. Hincks and Sherwood in favor of the bill, the amendment was carried—yeas 33, nays 26.

Mr. Scott (Two Mountains) moved the second reading of the Bill to enable judgment creditors to attach official salaries.

Mr. Lafontaine opposed the bill. It was carried. Yeas 35, Nays 22—the ministry voting in the negative; but this bill was finally referred to a Select Committee.

To-night Mr. Badgley moved the third reading of the Bill to incorporate the Sault Ste. Marie Canal Company.

Mr. Mackenzie opposed the bill on the ground that it was wrong to put such a work in the hands of a private company.

Mr. Hincks followed, strongly taking the same view, and condemning the bill as suicidal, seeing that this Province had gone to such a vast expense in constructing the Welland and St. Lawrence Canals.

Mr. Robinson said that if the Government would not assume the work, it should be done by somebody, as it was important that the canal should be made.

Mr. Merritt said that the Government were not able to take the work up, as they were going to extend all their energies on Railroads, and that to refuse this bill was a dog in the manger's policy.

July 23.

Last night after the Report left, the bill to incorporate the Sault Ste Marie Company was thrown out, on a motion for its third reading. The bill to attach the effects of absconding debtors leaving the Province was read a third time.

The bill to incorporate the Canada Guarantee Company was read a second time; as was also the bills to amend an act for simplifying the transfer of real property, and to provide a remedy against absent defendants.

This morning, on motion of the Hon. Mr. Price, the House went into committee of the whole, to take into consideration the propriety of appropriating an annual sum of £1000 per annum out of the casual and territorial revenue for the use of the Indians in Lower Canada, together with 340,000 acres of land; but the committee rose without passing any resolutions, and reported progress;—to sit again on Friday.

Colonel Prince enquired of the Ministry, whether it is their intention to make any alteration in the Assessment Law,—so far as regards assessing merchants' goods and stock in trade.

Mr. Hincks said it was their intention to make some alteration, not of the kind contemplated by the hon. gentleman.

On motion of Mr. Smith, (Durham,) an address was ordered to His Excellency for a return relative to the Quebec Turnpike Trustees.

On motion of Mr. Sherwood, an address was ordered to His Excellency, for copies of correspondence relative to the claim of Arthur Robuck; also, an address for information, in reference to the width of the gauge determined upon by Government,—so far as relates to the Montreal and Portland Railroad.

On motion of Mr. Laurin, an address to His Excellency was moved for a copy of the report of the Inspector of the Queen's domain at Quebec, relative to a certain road in the county of Lotbiniere.

On motion of Mr. Mackenzie, an address to His Excellency was ordered for copies of certain Royal Letters Patent relative to the Protestant Bishops of Quebec, Montreal, and Toronto, and to the Roman Catholic Archbishop of Quebec, and the Roman Catholic Bishop of Montreal.

On motion of Mr. Cauchon, it was resolved in Committee, that the Quebec Turnpike Road Trustees be authorised to issue Debentures to the amount of £5000, to buy and rebuild Montmorency Bridge.

The House then adjourned. To-night the House was occupied up to the time the report leaves, in receiving the report of the Penitentiary Bill.

Mr. McDonald (Kingston) proposed some amendments, which were lost, with the exception of one, that the clauses which permits witnesses not appearing before the Inspectors, to be fined by one magistrate, was amended by the provision that the magistrate should not be one of the Inspectors.

July 25.

Last night, after the report left, Mr. Morrison's Rectory Bill was read a second time and referred to a select committee, for the purpose of amending it as not to affect the present Rectors.

Mr. Hincks stated that it was the intention to endeavor to prologue Parliament by the 10th of August.

Mr. Gully's bill to prevent fraud in the selling of horses, received the six months hoist, on motion of Dr. Davignon.

A bill of Col. Prince, to amend the Alien Act, was read a second time, after a discussion, in spite of Ministerial opposition, on a vote of 25 to 18. The object of the bill was to allow foreigners to exercise the rights of British citizens, instead of having to pass a probationary period of seven years as at present. From the tenor of the debate, the feeling of the house seemed to be in favor of not doing away with the probationary state altogether, but of shortening the period to one or two years, and several gentlemen voted for the bill with the understanding that this change should be made in Committee.

Mr. J. H. Cameron's bill to compel vessels to carry a light, &c., was passed through.

The remainder of the night was occupied by a debate respecting a scuffle that had occurred in the lobby, between Mr. Waits and Hon. W. Boulton.

To-night the following bills were read a third time:—For the better trial of controverted elections.

For the better management of the Penitentiary.

To provide for the expense of River Police at Quebec and Montreal.

Some further amendments were made in Mr. Cameron's Navigation Bill, on bringing up of the report of the committee.

Mr. Lafontaine moved the second reading of the Representation Bill. He is speaking at the time the report leaves.

RELIGIOUS NEWS.

DECISION IN THE CASE OF WURTELE VS. BISHOP OF QUEBEC.—The Quebec Gazette, received yesterday, contains a full report of the proceedings in this case, which were conducted by Andrew Stuart, Esq., for the applicant, and the Hon. H. Black, Q. C., for the Bishop, who, however, himself addressed the Court at some length. The ground upon which the Bishop had declined to bury the deceased child of the applicant, was that the place selected for its interment was situated beyond the limits of that portion of the Mount Hermon Cemetery which had been consecrated, and set aside for the burial of deceased members of the Church of England. The Court delivered its judgment on Monday afternoon, dismissing the application for a writ of mandamus to compel the Bishop to inter the body—and, thus, sustained his Lordship's refusal to bury the bodies of the deceased members of his church, excepting in grounds duly consecrated by that Church. The Bishop, in his address to the Court, admitted that consecration is not enjoined in the scriptures,—he is reported to have said:—"I have stated in the paper first referred to that consecration is not enjoined in the scriptures, but it is enjoined by the practice of the Church of England, although it is not laid down in the canons, because it is taken for granted, and for centuries the practice has been constantly maintained up to the present time, and I have consecrated several places in Canada myself." No one, who is acquainted with the character of the pious and excellent speaker, will, for a moment, doubt the conscientious sincerity of the motives, by which he is actuated; we must, nevertheless, regret that his Lordship should have considered it his duty, situated as the Church is in Canada, imperatively to insist upon the performance of a rite, which he admits, has not been enjoined either the scriptures or by the canons of the Church, and which has never hitherto, been even enjoined "by the practice of the Church" in Canada—we say we regret the decision of the Bishop, for these are, assuredly not the times, in which any matter of mere form should be allowed to interfere with, or supersede, the reasonable wishes and desires of so worthy a member of the Church, as we have every reason to believe Mr. Wurtele to be. His Lordship must be well aware that the members of his Church in this city, have not, and never have had, any consecrated place of interment.—Montreal Herald.

MORE NUNNERIES.—On Sunday afternoon the corner stone of the new building for the Sisters of Charity was laid with great pomp and ceremony by His Grace the Archbishop of Quebec. An immense concourse of persons were present on the occasion, and the scene was enlivened by the presence of the band of the St. Jean Baptiste Society.—Quebec Chronicle.

CALL.—The Rev. John Hogg, late of Dumfries, Scotland, who arrived in Canada about three months ago, received a unanimous call from the congregation of Hamilton, on the 27th of June. Mr. Hogg has accepted of the call, and will be inducted in a few weeks.

ORDINATION.—Mr. Thos. Dickson, (formerly a preacher in connection with the Free Church,) was ordained by the Presbytery of Toronto, to the pastoral charge of the United Presbyterian Congregation of Caledon, on the 27th of June. The Rev. Messrs. Pringle, Dick, and Coatts, conducted the services. A large, and hitherto neglected field is thus presented, and we hope that the young pastor may have strength and gifts to cultivate it with much success.

SABBATH OBSERVANCE.—The United Presbyterian Congregation, Bay Street, met on Tuesday evening, and after deliberation, a series of resolutions, founded on a memorial of the Synod on Sabbath Observance, were adopted. It was then moved and unanimously resolved, that an humble petition, founded on these resolutions, be drawn up, signed by the congregation, and presented to both branches of the Legislature, praying their Honorable Houses to take all legitimate steps so to arrange, that there shall be no conveyance of mails, and no post office labor on the Sabbath day; and also that all obstructions and abuses, in any of the public departments, which prevent the proper observance of the Sabbath, be removed. A committee, consisting of six of the members and office bearers of the congregation, was then appointed to carry the resolution into effect.—Toronto Globe.

The Rev. Dr. Cramp was installed into the office of President of Acadia College, New Brunswick, on the 20th ult.

FRIENDS' YEARLY MEETING.—The New England Friends have recently been holding their yearly meeting at the pleasant town of Newport, R. I.—More than 1,000 were in attendance there, and among the preachers were Robert Lindsay, of England, Daniel Wood and Rachel Hathaway, of Ohio, James Owen, of Indiana, Deborah Hindsdale and Abigail Cornel, of New York.

METHODIST EPISCOPAL CHURCH SURT.—We learn from the last number of the Christian Advocate and Journal, that the proposals for an arbitration to settle the matter in dispute between the two bodies—the North and South, have not been accepted. This we think, is very much to be regretted, as the fact of two such bodies contesting their claims before a court of law, is not less calculated to create an impression unfavorable to their religious influence with the public, as well as to widen the separation which has already taken place.—Guardian.

TIMELY AND PUNGENT.—The Episcopal Recorder speaking of the Renunciation of Episcopacy by Dr. Ayclott, of Cincinnati, says: "We feel more respect for the man who unites either with the Romanists on one side, or the Presbyterians on the other, after he has abandoned the doctrines or polity of the Protestant Episcopal Church, than for him who remains in our midst, to preach Popish errors, or to practically repudiate the distinctive principles we professedly hold." The Churchman spends a column in disparaging Dr. Ayclott, and censures Bishop McIlvaine for not having called him to account long ago, when he assisted at a Presbyterian communion.

"ANOTHER PRAYER."—This is the head under which the Calendar announces Rev. Dr. Ayclott's renunciation of Episcopacy. The Churchman charges him with hypocrisy, and intimates that he has cut himself off from the appointed channels of grace. The Gospel Messenger, like the Calendar, expected about as much from him.—Am. Paper.

Mothers' Department.

THE PROFESSING MOTHER AND HER DYING DAUGHTER.

"What manner of persons ought we to be, in all holy conversation and godliness?" This is a question which we should do well often to ask ourselves, seeing what momentous responsibilities are ours. Have we, indeed, to train immortal souls? And is it possible that our inconsistencies may draw them away from the narrow path which leadeth unto life eternal? Yea, even by the indulgence of a wordly spirit, lead our dear children to the brink of everlasting perdition! Awful thought! Even into that fire which never shall be quenched!

Oh, how closely observant are our children of our words, our actions, our very looks! Then, should we not keep a watch over our hearts? "As a man thinketh in his heart, so is he." The state of the heart will influence looks, words, actions—as the fountain will send out fresh water or bitter; then, shall we not keep our hearts with all diligence? How often do we hear of the children of professing parents proving unworthy characters! Far be it from me to say, that it is always the result of the mother's inconsistency, especially when the sons are in question; but, in respect to our daughters, they are always looking up to us for direction and guidance. Is there not, then, great fear, if we are inconsistent, that they will be led astray, unless grace—the grace of God—prevent? And, under these circumstances, what "shame" must cover that mother's brow, who is reproved by her own child!

A painful circumstance in point has occurred under my own observation, and has led to these reflections. The daughter of professing parents was brought to the feet of Jesus, while absent from home; and, on her return, she became the guide and teacher of her young sisters and brothers—her consistency and lovely Christian deportment were admired by all who revered real piety. On one occasion, being invited to the house of a Reverend Doctor, to an evening party, to the astonishment of her mother, she said, "Mamma, I shall not go! 'Not go, my dear!' exclaimed the mother; 'pray why?' 'Because,' replied the daughter, 'it is to be a quadrille party.'" "Then, I hope you will write, and explain your reason!" rejoined the mother. "Oh yes, mamma, I mean to do that."

The watchful care of this dear girl over the younger branches of the family was most exemplary, and never was a sister more loved and respected. But it pleased our Heavenly Father to call her early away from this world of temptation; and this lovely and beloved girl was laid on her bed of death, at the very time when her mother had just said, "I think she is getting more like other young people!" having, at last, induced her child to conform a little more to the ways of the world. Doubtless, there was One who loved her too well to suffer her to be drawn into the vortex to which her mother was leading her near, and the voice was heard, "Come up hither!" Deafness, and occasional delirium, soon closed communication with her; yet she was permitted the opportunity of reproving her mother.

On one occasion, being the Sabbath morning, she observed her mother busily employed in dusting, and giving more attention than was due to the ornaments on the chimney-piece and table. Looking affectionately, but sorrowfully, at her, she said, "Oh, my dear mamma, I am distressed to see you caring so much for those things to-day!" Her mother turned round, and looking out of the window, replied, "When you get well, dear, how you will enjoy this window!" The dying girl made no reply; but, a short time after, when her mother again entered the room, she found her child sleeping, with an open book near her, and her hand pointing to the following verses:—

THE DYING CHILD TO HER MOTHER.

Mother, why speak of the things of earth,
Which, brief as the sun of a winter's sky,
And fleet as the hours of an infant's mirth,
Soon pass away?

And thinkest thou, mother, to charm thy child,
By telling of things so false and frail,
Of those gay streams that once beguiled—
And she so pale!

Oh, tell me not of the bright, clear sun,
As his radiance lights up the morning skies;
For, oft as his race has just begun,
His brightness dies!

Nor bid me think of the placid moon,
As she calmly smiles from the brow of night,
And sweetly beams, then wanes, and soon
Is lost to sight!

Oh, tell me not of the far, bright stars,
As they softly steal through the evening shade;
For, though nothing now their lustre mars,
They soon must fade!

Nor tell me now of the gay and young,
Who seem to be joyous or sad at will;
For the heart's wild beatings, the mirthful tongue,
Shall soon be still!

Nor bid me dream of the beautiful flowers,
Whose fragrance perfumes the forest glade;
Though blooming now, in a few short hours
They too must fade!

There are things, dear mother, sweeter far,
Than the music which sighs in the waving breeze,
And lovelier than midnight's brightest star—
Oh, speak of these!

Yes, tell me of Heaven—the home of the blest,
Where all is changeless, and bright, and pure,
Where the soul, escaped from its bonds, shall rest,
Calm and secure!

Oh, point me beyond that star-lit sky,
Where brightens my spirit's long abode—
I shall die—I sweetly then shall die,
And go to God!

But the most affecting scene occurred a short time before this dear, dying girl became unconscious. She requested her father and mother might be called to her; as soon as they stood by her side, she looked most earnestly and affectionately on them, and said, "Oh, my dear papa, are you safe for eternity? My dear mamma, are you safe? Shall—oh, shall I meet you both in Heaven? Think of those awful words, 'In hell he lifted up his eyes, being in torments!'" These were her last words, as she passed through the shadowy vale to a congenial home above the azure sky.

What, think you, must have been the feelings and the thoughts of these distressed parents? Must they not have thought that their dying child had some misgivings as to their future prospects, and eternal safety?—Will they meet in Heaven? A day is coming that will reveal secrets; then—yes—then we shall know. But will you be there?—*Mother's Friend.*

Selections.

FREE DISCUSSION AND POPERY.—The Rev. Dr. Cumming, of London, challenged the travelling "Father Ignatius" to a public discussion in Exeter Hall, on the principal points at issue between the Popish and Protestant system of faith. Father Ignatius expressed his readiness to accept the challenge, but said he could not do so without the permission of Cardinal Wiseman. The Popish Father afterwards called, barefooted, on Dr. Cumming, and intimated that his eminence had interdicted him from engaging in the contemplated discussion. The reasons assigned by the cardinal for the prohibition were two in number. The first was, that such discussions do no good to the Roman Catholic Religion. The second was more laconic and characteristic,—*"I hate Exeter Hall,"* says the Cardinal. In these four brief words there is a world of significance.—*N. Y. Observer.*

WONDERS OF THE UNIVERSE.—What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth? and that, although so remote from us, that a cannon-ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, yet it affects the earth by its attraction in an appreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exists animated and regularly organized beings, many thousands of whose bodies laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements communicated to the nerves of our eyes that we see: nay more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of color. That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times; and of violet, seven hundred and seven millions of millions of times per second. Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Herschell.*

INTERNAL FIRES AND FEARS.—From observations made in more than three hundred places in different portions of the globe, it is found that the degree of internal heat increases as you descend at the rate of about one degree of Fahrenheit to about every 45 feet. Supposing it to increase in the same ratio, at the depth of 24 miles, the heat would be sufficient to melt iron, or any known substance. And this internal heat, be the cause what it may, is the source of all the great changes occurring on the surface of the earth, and sufficiently accounts for the volcanic strata which are found 3,000 feet above other rocks on the tops of mountains. The mountains thrown up by volcanoes in South America, Lyell estimates as equal to 363 millions of the largest of the Egyptian pyramids, and displaced beneath the surface of the earth an amount of matter that could not be replaced by all the sediments from the Ganges in 1600 years. A single eruption of the volcanic mountain of Jokul, in Iceland, threw out a stream of lava 90 miles long, and on an average 15 miles broad, and 150 feet deep, and would have covered to the depth of forty feet, 7000 square miles. As a conclusion from these, and many other like facts, Mr. Lyell says that the earth thus undermined must ultimately cave in. If the earth then be a great volcanic pile, feeding its own fires by chemical decomposition, and the water of the ocean is decomposed into its own elements of oxygen and hydrogen, when the final conflagration comes, it will only be the result of agencies which are now at work in the earth, and Mr. Lyell might well exclaim in the words of Pliny, that it is a wonder a single day should pass without a universal conflagration.

VICE REQUIRES MORE SACRIFICE THAN VIRTUE.—I will venture to affirm that religion, with all her beautiful and becoming sanctity, imposes fewer sacrifices than the uncontrolled dominion of any one vice. Her service is not only perfect safety, but perfect freedom. She is not so tyrannizing as passion, so exacting as the world, nor so despot as fashion. Let us try the case by a parallel, and examine it, not as affecting our virtue, but our pleasure. Does religion forbid the cheerful enjoyments of life as rigorously as avarice forbids them? Does she require such sacrifices of our ease as ambition, or such renunciations of our quiet as pride? Does devotion murder sleep, like dissipation? Does she destroy health, like intemperance? Does she annihilate wealth, like gaming? Does she embitter life, like discord? or abridge it, like duelling? Does religion impose more vigilance than suspicion, or half as many mortifications as vanity? If the estimate be fairly made, then I will venture to assert that the balance is clearly on the side of religion, even in the article of earthly happiness and pleasure.

SITTING IN DHARNA.—This is the name of a singular Hindoo custom. If a man demand satisfaction from his neighbor for some grave offence; if a creditor determines to pursue extreme measures against his debtor; if a relative has been cheated out of his patrimony or his rights; he will take a poniard or a cup of poison in his hand, and having learned that the offending party is at home, sit down at the door, in *Dharma*. That moment the defendant within is considered as under arrest. He cannot touch food so long as his accuser continues to fast; and, should he continue obstinate, and thus drive the plaintiff to despair, and allow him to drink the poison or use the dagger, he must bear upon his own head the blood of the suicide. This may be called the Hindoo system of duelling—their constable's sale—their Supreme Court.—*Arthur's Home Gaz.*

THE TONGUE.—There are but ten precepts of the law of God, says Leighton, and two of them are bestowed upon the tongue: one in the first table, and the other in the second, as showing it is ready, if not bridled, to fly out against both God and man.

ROLLING OF THE WHEEL.—Instructive examples have corroborated the republican croakings on the subject. At whichever end of the horn a young man goes in—the large end rich, or the little end poor—his coming out at the other, in his own life-time, is, in this country, the greater probability.—*Am. Paper.*

Agriculture and Horticulture.

WHY NOT GROW MORE WOOL?

It has been the aim of this Journal to so awaken the attention of farmers, as to enable them to adopt the most profitable system. We have therefore urged upon them from time to time, an increase of their flocks of sheep. Our own experience and observation has satisfied us, that there is no kind of farming that is so generally profitable as raising sheep and wool. It matters not whether you are back upon the bleak mountains of Vermont, or in the fertile plains of Texas; upon the prairies of the West, or the now solitary hills and mountains of the South. Everywhere and anywhere the sheep will live and thrive, and with proper care pay more for the labor and capital invested, than any other animal, or any other system of farming.—It is one of the most useful and economical machinery which has been given us to convert the vegetation of the farm to money. Were it for the first time now presented to us, we should consider the sheep one of the most wonderful animals nature has produced for the use of man. Its annual growth of wool so admirably calculated for human clothing and used in every portion of the globe; its skin and flesh, and in many localities its milk, all serve for the necessities or luxuries of man. There is no animal in which there is so little waste or so little loss. For at least seven years of its life it will give an annual fleece, each year equal to the value of the carcass, and the yearly increase will be nearly or quite equal to the cost of keeping, giving as a general thing a profit of cent per cent. Of all other animals the cow comes nearest to the sheep, in the profit it returns to the farmer, for if well cared for it will pay for itself each year by the milk it yields, and defray also a portion of the cost of keeping.

The very idea that profit of 50 per cent could be realized in any branch of business would put the whole capital of the country in motion. Farms would be sold—merchants would sell off their stocks—bankers close their banks—and indeed every body who had money to invest would rush into this gold mine.

We aver without fear of contradiction in truth, that there is hardly a locality in the whole Union where any kind of farm animals can subsist, that the sheep if properly attended to, will not give a net profit on the investment of at least 50 per cent, and that with the ordinary management of farmers it will give some 20 to 40 per cent.

That there is no danger of overdoing the business we have shown repeatedly in previous numbers. The annual increase of population in the Union requires the wool from three millions of sheep, so that to clothe the increased population would require an annual increase of sheep equal to four millions. But when we come to consider that there is now an annual deficiency of over seventy millions of pounds, there can be no doubt that wool growing is the most stable pursuit that can be engaged in. We cannot glut the market, nor will there be any long time that the market will be depressed below a point of profitable production. On the contrary, it is certain that no farm product goes less often below this point than wool. It has long been a source of constant wonder to us, that so many farmers in the Western States neglect the sheep for the very precarious business of grain growing. Every year will give them a crop of wool if they do but take care of their sheep. But there is no certainty for wheat, prepare the ground ever so well. If we have been rightly informed, the wheat raised in the West has cost the farmer more than he has obtained for it in market. Too much dependence has been placed upon this most uncertain and expensive crop. We have tried wheat growing upon probably as good a wheat farm as can be found in Western New York, and we have also tried sheep upon the same farm, and we are free to confess that, although we have a good market at our own door, yet we can raise a given amount of money quicker, and much easier with a flock of sheep than with wheat. But we find it well to raise both sheep and wheat; as by that means we find we get a better profit than to be confined to either pasture, and indeed most land that can be ploughed, is the better to come at regular and not long periods under the plough. With us, and in this region, four years is as long as it proves profitable to leave land to grass. Very few now resort to naked fallows. Some mow their clover early, and then let it grow till August when it is turned under, cultivated and sown to wheat; others mow the first year, and pasture with sheep the second, and then plough. Every good farmer keeps a few sheep at least. Very many who have been in the habit of putting up a large quantity of pork for summer use, now select out a few wethers and give them extra keep, and make their summer meat of mutton; decidedly the most healthful that can be used fresh, and thus realize the money for their pork fresh.

The inducements to grow more wool, are—a sure market—less fluctuation from the point of profitable production than any farm product—a larger interest or profit on the capital invested than any other business—and therefore the best business as a general thing the farmer can follow.—*Buffalo Wool Grower.*

GARDEN ECONOMY AT MID-SUMMER.

From almost every kitchen, there is a large amount of slops, soap-suds, and other waste liquids thrown away, disfiguring by a fetid puddle some half concealed spot of the kitchen yard. It is always as pleasing as it is rare, to see the back yard kept in as clean, neat, and finished condition, as those portions of the premises kept specially for exhibition to the eye. Happily, there are a few who, by a well managed economy in this particular, not only avoid all offensive odors about their dwellings, but contributed towards the vigorous and healthy growth of their garden vegetables and fruit trees, by the timely irrigation thus given them. We should like to exhibit to some who have been neglectful, the kitchen court of an acquaintance, which will challenge for neatness and cleanliness, any of the front yards of his neighbors.

Irrigation simply in itself is highly beneficial to most garden plants; the benefit is increased by the fertilizing matter often contained in waste water. On light or gravelly soils, for example, a free supply of water doubles the growth of the raspberry, and greatly improves the size and flavor of the fruit; and strawberries, as the fruit approaches maturity, are almost incredibly benefited. A cultivator in one of our villages, applied water freely to his vegetables during the last summer, "In ten days," he says, "early potatoes grew two-thirds in size." He had never obtained good potatoes before; other crops were greatly benefited.—*The Cultivator.*

THE MISCELLANY.

BUY THE TRUTH.

HYMN FOR CHILDREN.

"Go thou in life's fair morning,
Go in thy bloom of youth,
And dig for thine adorning—
The precious pearl of truth.
Secure the heavenly treasure,
And bind it on thy heart,
And let no earthly pleasure
E'er cause it to depart.

"Go while the day-star shineth,
Go while thy heart is light,
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it,
'Tis worth all earthly things,
Rubies, and gold, and diamonds,
Sceptres and crowns of kings.

"Go, ere the cloud of sorrow
Steals o'er the bloom of youth;
Defer not till to-morrow,
Go now and buy the truth.
Go, seek thy great Creator—
Learn early to be wise;
Go, place upon the altar
A morning sacrifice."

"THAT THE MINISTRY BE NOT BLAMED."

"Good morning, Mr. Mansfield," said Deacon Williams as he came very unexpectedly upon his neighbor, who was surveying his fields from a gentle elevation which was not far from the centre of his farm.

"Good morning, deacon," replied Mr. Mansfield, slightly blushing, because, perhaps, he thought he was not found employed in the best possible manner.

"You have a fine farm here," said the deacon; "you have been highly prospered since you came to the place."

"I have, indeed, and I try to be thankful for it."

"What are your prospects for fruit this year?"

"Very good: all my trees blossomed very full, and if we have no frosts, I shall have a large quantity of fruit of all kinds."

"When my orchard first began to bear, which was about twenty years ago, I found it difficult to get any of the fruit myself. It would all be stolen before it was ripe."

"I lost some when I first came into the place, but a great change has taken place. I have had nothing stolen for many years: I do not know that I have had any stolen since Mr. James became our minister—certainly not since the first revival under his ministry."

"His labors have effected a great change in the character of the parish, and indeed of the town. Property has risen in value to a much greater amount than has been paid him for his salary, and the rise has been owing solely to the change in the moral and religious character of the place caused mainly by the revivals which have followed his labors."

"I believe you speak what every candid man will admit to be the truth."

"The parish owes Mr. James a little over two hundred dollars on his last year's salary, and he is suffering considerable embarrassment through want of it. I called to see if you could pay your subscription. At our last parish meeting, it was voted, you know, that all arrears should be paid before the first of June, and that time is near at hand. Mr. James was told what had been done, and made his arrangements accordingly."

"I am sorry it so happens, but the truth is, I have only about a dozen dollars on hand, and I owe just about that sum to Mr. Jenkins. He is owing money, and his creditors are driving him. I must pay him what money I have, and pay my subscription as soon as I can."

"But why must Mr. Jenkins be paid in preference to Mr. James?"

"Well, his creditors are uneasy, and are afraid they shall lose by him; but no one is afraid of losing any thing by Mr. James."

"Which debt was contracted first?"

"I do not understand you."

"Did you become indebted to Mr. Jenkins before you made your subscription for the salary?"

"The debt I owe Jenkins was contracted only a few days ago. I did not understand your question, because we do not commonly class our subscription for the minister's salary among our debts."

"In the order of time, then, Mr. James's debt would come first, and ought to be paid first, unless there be some conclusive reason for pursuing an opposite course. Mr. Jenkins' creditors are uneasy for fear they may lose by him. If you do not pay him immediately, you may cause a continuance of that uneasiness. Now let us see what evil may result from not paying Mr. James immediately. His creditors may not be afraid of losing their debt, but they may blame him for not being punctual. Not long ago, I heard a man say that ministers preach punctuality in the payment of debts, but never practise it. What is the reason? In almost all cases, it is because their salaries are not paid according to agreement. I know that Mr. James always pays his bills as soon as he receives any funds from the treasurer. When he fails to pay them when they become due, he is blamed just as much as if the failure occurred through his own fault. Paul exhorts to give no offence in any thing, that the ministry be not blamed. Why was the apostle so desirous of having the ministry free from all censure? In order that it may be the most efficient instrument for good. When the ministry is blamed, its power of doing good is weakened. If a man should go and buy a new sharp axe, and then dull its edge so that he could not cut more than half as much wood with it as he could if he had kept it sharp, he would not be looked upon as a very wise man. And so if we get a minister, and take away half the influence which he might exert, it seems to me that we are not doing a very wise thing. Do you think we are?"

"No, but I do not think that my paying my subscription a few days sooner or later will affect Mr. James's influence. His character is established. I could not very well lessen his influence if I wished to."

"I differ from you there. It is true that Mr. James is a very blameless man; still, while the human heart is as it is, it will be easy to give occasion to some to blame his ministry."

"I am sure I should be very sorry to give any one occasion to blame Mr. James. No man sets more by him than I do. If

you think he is likely to suffer through want of my subscription, I will borrow it, and let you have it in course of the day."

"You had better do so."

"I will: there is scarcely anything which I would not do for Mr. James."

"I think it is well that you are attached to him, for he deserves the love of all; but the obligation to prevent the ministry from being blamed would be just as strong if you had no personal attachment for him. Mr. James is a man: the ministry is the institution of the Lord Jesus Christ. I think it important that we care more for Christ's institution than for any man. I once knew a man who had the right ideas on this subject, and cherished a right spirit in relation to it. His name was Grant. When the minister came into the place, an enemy got his ear, and telling him what was false, prejudiced him greatly against Mr. Grant. This appeared in his manner. He treated him so coldly that it was observed by many, and some said to Grant that he ought not to bear it."

"The minister was wrong. He had no right to be prejudiced against any of his people."

"I admit that, but I was speaking of Mr. Grant's conduct. He urged his friends to keep still: he contended that the minister was a good man, and would in time find out his error. He did all he could to strengthen the minister's hands, because he was interested in the work that was engaged to do. "It would be a strange thing," he said, "for a boy to hinder a man from doing his father's work because the man might not happen to like him." He desired that the ministry should not be blamed; for he regarded it as the great means of promoting his heavenly Father's glory. I am afraid we do not think enough of the ministry. We think quite enough of some ministers, but do we think enough of the ministry as God's institution, designed to promote the salvation of men? We are interested in its efficiency as much as the minister himself is."

"The subject never came before my mind in that shape before."

"Think it over, and see if the views I have presented are not the true ones."

"If you will go with me to the house, I will pay my subscription, and borrow the money for Mr. Jenkins."—*N. Y. Observer.*

THE WRONG MEDICINE.

Several cases of melancholy interest have lately occurred, in which death has been caused by the carelessness of a physician in writing or the blunder of an apothecary in compounding medical prescriptions. A promising and beautiful child has been untimely snatched from life because there was administered to it the wrong medicine. The physician and apothecary are justly held responsible for their carelessness and incompetency.

A mortal malady works in the soul of every child of Adam. Unless cured, the sure result is death everlasting. Certain remedies have been graciously provided, the wise administering of which will restore and eternally perpetuate the health of the soul. "There is balm in Gilead, there is a physician there." But there are some who mistake or change his prescriptions, and who, to the sick and suffering soul, proffer the wrong medicine. When I hear a professed minister of Christ praising the sound moral health of his people, telling them that no remedies are necessary, that their own inherent vitality will evolve and ensure eternal life, I want earnestly to say to him, "Reckless man! you are recommending the wrong medicine."

When I hear another sneering at the possibility of a moral and eternal death, ringing perpetual changes on the devil's own text—"ye shall not surely die;" concocting opiates to afford temporary relief to a gripping conscience, I would cry to him in indignant grief, "But do you not see you are giving the wrong medicine?"

When I see children growing up in unhealthy deformity, with depraved taste "drinking down iniquity," and "feeding upon ashes," and see parents careless of these dreadful symptoms, fostering each dire malady by their neglect or evil example, furnishing even means and facilities for strengthening and spreading the disease, I exclaim in anguish, "Cruel parents, you are administering the wrong medicine."

How many are "weak and sickly" among the members of Christ's own church, groaning under spiritual diseases, remaining unfit, incompetent for useful religious labor, burdens to themselves, and chronic invalids in the church, because they persist in taking the wrong medicine.

If men are held responsible to human laws for the neglect or ignorance which endangers physical life, how much more will those be held responsible at God's bar, who through ignorance, carelessness, or wickedness, have,

"With quackish ointment healed the wounds
And bruises of the soul, outside, but left
Within, the pestilent matter unobserved,
To sap the moral constitution quite,
And soon to burst again incurable."

—*Watchman and Reflector.*

CLOTHING:—The reason why white hats and dresses are worn in summer may be thus stated. Dark colors absorb most heat, and is cooler wear. A white dress in winter is good, because it radiates or receives little heat. Polar animals have generally light furs. White horses are both less heated in the sun, and less chilled in winter, than those of darker hues. A flannel covering will keep a man warm in winter, and also keep ice from melting in summer, because the flannel has the property of preventing the passage of heat from the man, and to the ice. Loose clothing is found warmer than such as fits tight, because of the increased quantity of imperfectly conducting air thus confined around the body, resists the escape of animal heat. Linen is found disadvantageous for wearing next the skin, on account of its tendency to retain the matter of perspiration in its texture, "speedily becoming" imbued with it; it gives an unpleasant sensation of cold, is very rapidly saturated with moisture, and conducts heat too rapidly. Woolens on the contrary allow perspiratory matter to escape more freely through their texture; and they have a greater power of preserving warmth under all circumstances, being bad conductors of heat. Several of the most beautiful and important laws of nature are involved in the rationale of the covering of man and animals.

TRUE PHILOSOPHY.—Southey says:—"I have told you of the Spaniard who always put on his spectacles when he was about

to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my cares away, I pack them in as little compass as I can, and carry them as conveniently as I can for myself, and never let them annoy the others."

POULTRY.—The poultry of the United States is valued in the statistics at \$20,000,000—the State of New York having over two millions invested in it. In the egg trade, the city of New York expends nearly a million and a half of dollars annually.—The farmers of the country are bestowing a greater amount of attention to the raising of poultry, and it is probably one of the best sources of revenue which they can have.

SABBATH ANECDOTES.

A distinguished merchant, who, for the last twenty years has done a vast amount of business, remarked to the writer, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. —. He was one of our greatest importers. He used to say that the Sabbath was the best day in the week to plan successful voyages; showing that his mind had no Sabbath. He has been in the Insane Hospital for years, and will probably die there." Many men are there, or in the maniac's grave because they had no Sabbath. They broke a law of nature, and of nature's God, and found "the way of the transgressor to be hard." Such cases are so numerous that a British writer remarks, "We never knew a man work seven days in a week who did not kill himself or kill his mind."—*Sabbath Manual.*

PRIVATE THOUGHTS.

All spiritual happiness is in God, and inseparable from him, and there is no possibility of the creature's receiving any but by being in him. The gospel only teaches the necessity of this union, and the precious means and mystery of it by Christ.

The mercy of God is the first article of every man's creed; but the different manner of understanding and applying it makes an essential, infinite difference in the characters of men, and constitutes either religion or atheism.

I believe the universal immediate presence of God; that he is the foundation, life, and essence of all creation, and of every part and particle of it; or, in St. Paul's words, "that he is above all, and through all, and in all; but still he is absent and infinitely removed from me, unless I find him in my own heart. The greatest knowledge of his being is found in his will avail me nothing, if I do not also know him as my Father in Christ; and, as such, favoring, loving, and blessing me, in time and to all eternity.

The mercies of God refused, aggravate guilt, and draw on greater ruin; but what then? May not God forgive make a tender of his mercy? and must none be the better for it, because some will be the worse?

Nothing but love can unite with and enjoy love. The nature of God must be in us can be good to us.

All glory is so properly and solely God's, that none can belong to any other; and whatever creature, man or angel, takes any to itself, in so doing discovers the nature, and falls into the condemnation, of the devil.

No rational creature can be truly happy in the enjoyment of any thing, so long as there is any thing better to be enjoyed. This thought, if true, leads directly to God.

The will of God is God; and to love one without the other is impossible.

If we look only at our fellow creatures, we shall find, or take, but too many occasions of pride and self-exaltation.—*Adam.*

SCRIPTURE ILLUSTRATION.

"Be not dismayed at the signs of heaven."—*Jeremiah x. 2.*

This is generally applied to astrology; but we should rather think it to refer to those unusual natural phenomena, such as eclipses, which in the ancient superstitions certainly did "dismay the heathen," being regarded by them as the harbingers and tokens of great public calamities. Many instances of the dismay which eclipses inspired might be cited. We may quote two of them. Nicias, the Athenian general, had determined to quit Sicily with his army; but an eclipse of the moon happening at that juncture, filled him with such alarm that he lost the favorable moment. This was the occasion of his own death and the ruin of his army; and this was so unhappy a loss to the Athenians, that the decline of their state may perhaps be dated from that event. Even the army of Alexander, before the battle of Arbela, was so frightened at an eclipse of the moon, that the soldiers, deeming it a sign that the gods were displeased at the enterprise of their leader, refused to proceed on their march from the Tigris, till assured by the Egyptian soothsayers that an eclipse of the moon was an Egyptian peculiar evil to their enemies the Persians. R. Jarchi expressly refers the present text to the terror which eclipses occasioned.—*Pictorial Bible.*

DAILY BREAD.

JULY 28.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, &c., let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled (with the blood of Christ, by which he once entered into the holy place, having obtained eternal redemption for us, and purged our consciences from dead works, to serve the living God) from an evil conscience, and our bodies washed with pure water."—*Heb. x. 19-22.*

Christ has for ever purged our sins by himself; "For by one offering he hath perfected for ever them that are sanctified." Verse 14. And to this sprinkling of the blood of Christ, all believers, even the weakest, are to come, in order to receive the forgiveness of sins. And the blood is said to be sprinkled, to shew the need of its application to the conscience by the Holy Spirit. In this purple fountain the believer daily washes; it is his element and life. Thus he "lives by the faith of the Son of God, who also loved him," always applying his ransom to his soul, and pleading his merits before his heavenly Father, which keeps his conscience pure and easy.

They find access at every hour
To God within the veil;
Hence they derive a quickening power,
And joys that never fail.

O happy soul! O glorious state
Of ever-flowing grace!
To dwell so near the Father's seat,
And see his holy face.

MONTREAL BROKERS' CIRCULAR.

July 25, 1851.

(From the Montreal Herald.)

FLOUR—The transactions of the week has been unimportant, at a slight advance upon last week's prices.

WHEAT—There are some parcels of superior U. C. mixed in market, for which 4s 7 1/2d is demanded;

BARLEY, OATS, INDIAN CORN—Prices nominal; no sales during the week.

PEAS—Small sales, at 3s to 3s 1d. PROVISIONS—"Beef," continues without change.

BUTTER—Without change; it is to-day asked for at No. 1, 7d, No. 2, 6 1/2d, No. 3, 5 1/2d.

ASHES—"Pots," which declined in the early part of the week, have again advanced, and are in demand at 28s 7 1/2d to 29s.

OATMEAL—No sales to report, price 20s 3d to 20s 6d. FREIGHTS—No London ship offering.

EXCHANGE—Steady, but not in much request, although there is a very limited amount of "private" offering.

STOCKS.—Montreal Bank—Has recovered the depression noticed in our last report; 10 1/2 premium is offered and refused.

Forsyth & Bell's Prices Current of Timber, Deals, &c.

Quebec, 19th July, 1851.

Table with columns for timber types (White Pine, Oak, etc.), quality, and prices in dollars and cents.

REMARKS.—On reference to the last statement, issued from the Supervisor's Office, it will be seen the supply of most articles of timber has been large in comparison to former years.

On reference to the last statement, issued from the Supervisor's Office, it will be seen the supply of most articles of timber has been large in comparison to former years.

RED PINE is not so much enquired for, some new timber of 38 to 39 feet has, however, been placed at 8d. to 8 1/2d.

ELM has arrived in large quantity, the measurement by the Supervisor being 1,152,278 ft. against 480,589 ft. to the same period last season.

ABOUT 627,759 feet of Oak have been measured against 246,553 to the same period in 1850, and the demand continues fair, although not so active as last month.

TAMARAC has been commanding more attention, and large sales have been made at 6d for flatted, and 7d for square, and some parties refusing to sell good girth timber under 8d.

STANDARD STAVES have been shipped extensively, and most of the large stock that wintered over has been exported.

IN DEALS we do not alter our quotations, although the same buoyancy is perceptible in them as in other articles, especially for Pine, both bright and flatted.

FREIGHTS continue dull, and as low a rate as 26s. has been taken for Liverpool.

Comparative Statement of Timber measured by the Supervisor of Cutters in the years 1849, 1850, and 1851, to the 10th July, is as follows, viz:—

Table comparing timber measurements for 1849, 1850, and 1851 across various categories like White Pine, Red Pine, Oak, etc.

Comparative Statement of arrivals and tonnage at this Port, in the years 1850 and 1851, to the 18th July, is as follows.—

Table comparing vessel arrivals and tonnage for 1850 and 1851.

ARRIVAL OF THE PACIFIC AND AMERICA.

The ecclesiastical titles assumption bill has been read a first time in the House of Lords.

A letter appears from General Kossuth to Mr. Hornes, our chargé d'affaires at Constantinople, which breathes a spirit of despondency and dissatisfaction, even of bitterness against the Sublime Porte.

THE PAPAL AGGRESSION.—The news of the third reading of the Papal aggression bill, with the addition of clauses granting informers the right to sue for a penalty of £100 against the publishers of Papal bulls, will have reached you by the Asia.

CAPE OF GOOD HOPE.—Advices have been received from the Cape to May 31. Sir Harry Smith continued with the head quarters at King William's Town.

IN THE BRITISH PARLIAMENT the defeats sustained by the Government on Tuesday, respecting the vote by ballot, and the annual tax on attorneys, have produced no practical results.

REPORTS ARE CURRENT that Gen. Baraguay De Hilliers, has resigned the office of Commissioner in Chief in Paris.

THE COUNCIL OF STATE, by a vote of 19 against 9, have settled the responsibility of Executive power in conformity with the Constitution, a provision of which renders it high treason for the President to subvert the forty-fifth article of the Constitution.

LITTLE NEWS FROM GERMANY except fresh reports of arrangements, concerted at Warsaw, for the military dispositions in Germany, so as to suppress any revolutionary attempt.

ADVERTISEMENTS.

CHAS. P. WATSON'S COMMERCIAL SCHOOL, MANSION HOUSE, COLLEGE STREET, WILL be re-opened (D. V.) on Monday, August 4th.

To Capitalists and Monied Settlers. AUCTION SALE OF VALUABLE REAL ESTATE.

ON THURSDAY, the 18th SEPTEMBER next, at ONE o'clock, will be offered for Sale, at the Auction Rooms of the undersigned, that valuable PROPERTY called "ROSEBANK".

THE MANSION is spacious and well adapted for a Gentleman's Residence, and is believed to be unsurpassed by any Dwelling west of Hamilton.

THE FARM contains 150 acres of the richest quality, of which 130 are in the highest state of cultivation, WEL FENCED, UNDER-DRAINED and WATERED.

THE GARDEN and ORCHARDS are well stocked with the best kinds of Fruit Trees, including Apple, Pear, Plum, Cherry, Peach, Apricot, Nectarine and Quince Trees, and Grape Vines, all of which ripen abundantly in the open air.

THE FORMER PROPRIETOR, having intended ROSEBANK for a permanent residence, spared no exertions or expense to improve the premises, and to render the Farm, Orchards and Garden a profitable investment.

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Toronto, July, 14 1851. Auctioneer.

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

GEORGE B. MUIR, ADVOCATE,

AND AGENT OF THE UNITED STATES and AMANHATTAN LIFE INSURANCE COMPANIES of the City of New York.

Every Insurance appertaining to or connected with Life Risks made on the most favorable terms; and also Insurance against ACCIDENT by TRAVEL, and against ACCIDENTAL DEATH.

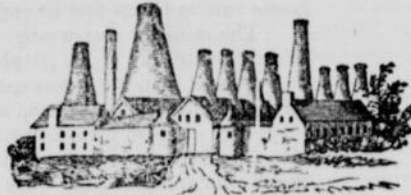
Office—Place d'Armes Hill, Montreal.

FINE TULIPS AT PRIVATE SALE.

THE Undersigned being about to take up his Tulip Bulbs, can supply a few of some superior kinds at Private Sale, if orders are received early.

JOHN DOUGALL.

Montreal, 14th July, 1851.



EARTHEN WARE, AT VERY LOW PRICES.

250 CRATES, consisting of assorted Crates for Country Stores, Crates Painted and Blue Spang Cups and Saucers, Plates all sizes, Pitchers, Chambers, Bowls, Platters, Yellow Bake Dishes, Stone Blue and Mulberry Tea Sets, Wash Basins, Water Ewers, Preserving Pots, &c.,

For Sale by the Package, or Packed to Order by the Dozen.

— ALSO —

3 CRATES STONE GINGER BEER BOTTLES, SODA WATER TUMBLERS & GOBLETs, with a general assortment of Plain, Cut & Pressed GLASS WARE.

BOBT. ANDERSON, 171, St. Paul Street.

June 30, 1851.

GLENFIELD PATENT STARCH.

Now used in the Royal Laundry.

THE Ladies are respectfully requested to make a trial of the GLENFIELD PATENT DOUBLE REFINED STARCH, which for domestic use now stands unrivalled.

TESTIMONIALS.

The two following highly respectable Testimonials are adduced to show the estimation in which the GLENFIELD PATENT DOUBLE REFINED POWDER STARCH is held by those who are in the habit of using it regularly:—

Copy of Testimonial from the Laundress to Her Majesty.

Mr. Watherspoon, 40, Dunlop Street, Glasgow.—The Glenfield Patent Powder Starch has now been used for some time in that Department of the Royal Laundry where all the Finest Goods are finished for her Majesty, Prince Albert, and the Royal Family, and I have much pleasure in informing you that it has given the highest satisfaction.

M. WEIGH, Laundress to Her Majesty.

Royal Laundry, Richmond, near London, May, 1851.

Copy of Testimonial from the Lady of W. Chambers, Esq., Glenormiston, one of the Publishers of "Chambers' Edinburgh Journal."

Glenormiston, Dec 24, 1850.—Mrs. Chambers offers her best thanks to Mr. Watherspoon for a package of Glenfield Patent Starch; and begs to say that her Laundress, after 12 months' experience, considers this species of Starch by far the best she has ever used.

Sold by the principal Wholesale Houses in Montreal, Quebec, Kingston, Toronto, Hamilton, &c.; and Retail, by nearly every Storekeeper in Canada.

Sole Agent for Canada, ALEXANDER WALKER, 226 1/2, St. Paul Street, Montreal.

June 23.

BOURGAR & Co.

THE SUBSCRIBERS beg to announce to their Friends and the Public, that having entered into Co-partnership for the Manufacture of CAST STEEL AXES and other EDGED TOOLS, at MOST ST. HILAIRE, they intend to make them equal to the best found in the Market, and as CHEAP as the cheapest.

They Solicit a share of Public Patronage for their Canadian Manufacture.

AGUSTUS BOURGAR, H. W. HITCHCOCK, M. B. SUTHWICK.

THE Undersigned offers for sale HATS and CAPS of every description.

—Has also constantly on hand,—

All Sorts of MANUFACTURED FURS of the best Workmanship.

Wholesale and Retail, Wm. THOMPSON, No. 205, Notre Dame Street.

June 2, 1851.

TURKEY CUP SPONGES

Hair, Nail and Prout's Tooth Brushes Farina's Finest Eau de Cologne Lubin's Celebrated Perfumery, and Rowland's Toilet Preparations

Just received by ALFRED SAVAGE & Co., Chemists, &c., next the Court House.

May 22.

ICE! ICE!! ICE!!!

THE Subscribers respectfully inform the Public that they are now delivering ICE, and would be glad to receive the NAMES of intending CUSTOMERS, as early as possible.

The Terms are the same as last year, viz:— 20 lbs. of ICE delivered daily, with double quantity on Saturday, £1 5

10 lbs do do do do do do 15 30 lbs do for one Month, 7 6 10 lbs do do do do do do 5

ALFRED SAVAGE & Co., Chemists, &c., Next the Court House.

May 26.

WINDSOR (FORMERLY ROSEBANK) NURSERY.

THE Subscriber having removed to Windsor, where he has a very large Stock of the various kinds of FRUIT and ORNAMENTAL TREES and SHRUBS, as well as BULBOUS ROOTS and HERBACEOUS PLANTS on hand, will attend carefully and punctually to all orders for the Fall, that may be received by the 1st October next; and forward what is required, in a safe and expeditious manner, by the Propeller "Earl Cathcart," to any point between Windsor and Montreal.

Orders for Lower Canada or the Ottawa, may be sent to JOHN DOUGALL, "WITNESS OFFICE."

JAMES DOUGALL.

Windsor, C.W., June 9, 1851.

P.S.—There will be the usual Fall Sale by Auction, in Montreal, about the end of October, of a fine assortment of Fruit Trees, &c., from the above Nursery.

CAMPBELL & WILLIAMSON, COMMISSION, CUSTOM HOUSE, AND General Agents,

MONTREAL.

June 14, 1851.

FRESH TURNIP SEEDS.

THE Subscribers have received and offer for Sale— Large Swedish Turnip Seeds.

- Yellow Aberdeen do. do. White Globe do. do. White Stone do. do. Green and Red Top Norfolk do. do.

All warranted fresh.

ALFRED SAVAGE & CO.

June 28.

UNION DEPOSITORY.

THE Undersigned would respectfully inform the Religious Public that the Depositories of the following Societies, viz:—

- MONTREAL AUXILIARY BIBLE SOCIETY; RELIGIOUS TRACT SOCIETY; AND CANADA SUNDAY SCHOOL UNION,

have been REMOVED from St. Joseph Street to No. 31, Great St. James Street, next house to the Wesleyan Church, where will be found the usual selection of BOOKS, imported by those Societies.

JAMES MILNE.

Montreal, 26th May, 1851.

JAMES R. ORR,

COMMISSION MERCHANT, GENERAL AGENT, MONTREAL.

WESLEYAN BOOK DEPOT,

B. Pickup,

HAS REMOVED to FORTIFICATION LANE, next door to the Rear Entrance of the Wesleyan Church.

May 12.

50 TONS PIG IRON, warranted Gartsherrie No. 1, 400 BOXES WHITE SOAP, superior quality, expected ex Cambria and Erromanga, for Sale by

JAMES R. ORR.

March 31.

JOHN GALBRAITH,

MERCHANT TAILOR, No. 183, Notre Dame Street, Montreal,

IS RECEIVING his SPRING SUPPLY OF BROAD CLOTHS, and SEASONABLE TROUSER STUFFS and VESTINGS.

ST. N.B.—All orders will receive the best attention.

May 19, 1851.

JAMES GREIGHTON,

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.

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.

TEMPERANCE HOTEL.

NOTICE.

THE PROPRIETOR of the EAGLE HOTEL, takes the opportunity of informing his Friends, Customers, and Public, that he is determined to OPEN a TEMPERANCE HOTEL, on the first of May next, where all ACCOMMODATIONS will be afforded his customers that ever has been before, except Strong Drink. He trusts that he shall not lose his old friends and customers by the move; but that he shall gain customers by the Temperance People who visit this city for pleasure or business—as he is determined to have his house kept better than it ever was before.

FRANCIS DUCLOS.

March 27.

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, if they signify their willingness to accept it.

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.

The "Montreal Witness" is printed and published every MONDAY AFTERNOON, at the office of John C. Becket, No. 22 Great St. James Street, Residence, Brunswick Street Reaver Hall, for the Proprietor.