

MONTREAL WITNESS,

WEEKLY REVIEW AND FAMILY NEWSPAPER.

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THE NEWS.

CANADA.

GALLANTRY AND PRESENCE OF MIND.—We learn that, on Monday last, while crossing the ice at Longueuil, a Mr. Douglal, from Upper Canada fell through and would undoubtedly have perished, but for the intervention of Mr. Gundlack of the St. L. & A. Railroad, who seeing the accident, immediately hastened to his assistance. Not being able to reach him from the ice, Mr. Gundlack gallantly plunged into the stream, swam to him and brought him safe to shore. Thus, we are informed, is the third time in which Mr. Gundlack has saved the life of a fellow-creature, by similar courage and forgetfulness of self.—*Herald*.

SALE OF LANDS.—We notice, by the last *Canada Gazette*, that certain lands in the Townships of Shipton, Compton, Melbourne, Brompton, and Eaton, a list of which is there given, will be sold at Sherbrooke, on the 2nd of February next, if the taxes due on them be not paid.—*Gazette*.

QUEBEC, Dec. 26th.—Therm; 24 below zero. The East end of the Royal Artillery Barracks, and the long range of Ordnance Stores extending from the barracks to Palace Gate were burned down this morning. The fire originated in the barracks about 2 o'clock, A. M.

QUEBEC AND RICHMOND RAILWAY.—We learn that at a meeting yesterday, of the Directors of the Quebec and Richmond Railway, the contract of Messrs. Rigney, of Montreal, was definitely signed and accepted. The work is to be commenced before the first January, and to be completed within one year should the Directors wish it. The best understanding exists between the Government and the Board of Directors, and any contracts that may be made for other portions of the work will be subject to the approval and sanction of the Government Railway Commissioners. We congratulate our fellow citizens most sincerely on this happy state of things, as we see in it the earnest of more prosperous days for Quebec. The Directors are entitled to every praise for the determination with which they have acted through good and evil report, and we trust they will all enjoy the pleasure of seeing a happy termination to what more than once appeared a hopeless and thankless labor.—*Quebec Times*.

DISTRESSING ACCIDENT.—We much regret to learn that a distressing accident occurred at Ancaster, on the 13th inst., in Mr. Russell's factory, (the operations of which had only recently been recommenced, the building having been destroyed by fire about three years since) Mrs. and Miss Russell, accompanied by two other ladies, were going over the building to examine the work, when, on entering the Water Wheel-house, Miss Russell's dress was caught by some of the gearing, and her left arm was injured in a dreadful manner. Medical aid was called in, and an amputation was found to be necessary. This was accordingly performed, two and a half inches above the elbow, by Doctors Craigie and Dalton. We are informed that the unfortunate young lady bore the operation with very great fortitude. Mr. Russell's trials within the last few years have been great, as we learn he first lost both his hands, near Lachine; and then had his factory burned down; while the other day his only daughter was deprived of an arm.

THE RESULT IN UPPER CANADA.—We now give returns from forty Upper Canadian constituencies; and from twenty, Reform Candidates have been returned, and twenty have sent Conservatives. * * * One principle feature in the result, is the number of new men who have been chosen as representatives, those who have never been returned before, and some others of whom the people generally never heard before. Eighteen of the representatives belong to these classes, the others had seats on former occasions. Another prominent feature is the number of lawyers who have been turned out and re-placed by members of other trades or professions. Norfolk, Cornwall, Toronto, Grenville, Bytown, Huron, London, Northumberland, South York, North York, East York, Middlesex, and Brockville have all struck heavy blows at the gentlemen of the law. * * * We think that the people may now stop their outcry that the lawyers are too numerous, for only ten of the members returned are of the profession, and in the two counties yet to be heard from, only one lawyer is a candidate. If the country does not prosper during the next four years, let not the costs-suffering farmer cry out against the lawyers. A prominent feature in the result is the defeat of the majority of the Tory leaders and the introduction of new men to take up their positions. Cameron, Cayley, Sherwood of Toronto, Sherwood of Brockville, have been left out, and as prominent men to replace them, we have John W. Gamble, George Crawford, and Thomas Street. * * * We believe it has been generally remarked by those who have been engaged in the contest, that there is a great increase in the liberality of the opinions of the people. In many of the Counties, the Tory Candidates have professed the most liberal principles. * * * We have often referred to the influence of the Roman Catholics on this election, and there is another proof of its fatal effect in the defeat of Messrs. Notman, Hall and Wilson—These three gentlemen were interrogated by the Catholic Institutes in the neighborhood of their constituencies, on the subject of Sectarian Schools, and all of them truckled more or less on the subject. The consequence is that all three of them have been defeated, and though we regret the loss of Mr. Notman and Mr. Hall very deeply, we can only look upon it as the result of their time-serving policy. Mr. Ferguson was the only other gentleman so interrogated, and he was the only one who escaped. We look upon these losses as a proof that the Reformers are sound on the subject of Sectarian Schools—that they will brook no sacrifice of the principle of religious equality in their representatives.—*Toronto Globe*.

GREAT BRITAIN AND THE CONTINENT.

THE TIMES' CORRESPONDENTS.—A curious degree of sensation has been produced by certain revelations as to the individuality of the *Times'* correspondents abroad, and as to the manner in which their letters were doctored and cooked at home. In the first place, Mr. Pridham, one of the gentlemen in question, has turned upon his former employers, and accused them of distorting and garbling the facts he sent them. His book has made an especial noise in Nottingham—of which town Mr. Walter is representative—and Mr. Pridham will probably be invited to contest the borough against his old principal, and reveal the mysteries of the *Times'* distortions and misrepresentations to his face. A threepenny pamphlet has also been published by the author of "Revelations of Russia," giving full particulars of the *Times'* regular Austrian correspondents, pointing out features in their character not much to their credit, and explaining the close relationship in which they stand to the officials of the Austrian Court. The principal, for example, is a tutor in Schwartzberg's family. Again, in Italy, the information of the leading journal is gained from just as suspicious sources. Its chief correspondent south of the Alps, whose general mission it is to look after the whole Peninsula, is a Mr. Honan—certainly a very able man, but far too high in the good graces of the King of Naples to be a very trustworthy authority in such matters, for example, as the recent controversy on the state of the Neapolitan prisons. Mr. Honan is said to bear more than one Neapolitan order; and his son, lately the Neapolitan *attache* at Florence, has just been advanced to the more important post of *attache* to the Sicilian embassy at Paris.—*London paper*.

DEATH OF LORD MCKENZIE.—His Lordship, who for a considerable period has been in extremely weak health died on the 7th November, and had attained the age of 74, having been born in 1777. Joshua Henry Mackenzie was a son of the celebrated author of the *Man of Feeling*. He passed as an advocate on the 19th of January, 1799. He became Sheriff of Linlithgowshire in 1811, and was raised to the Bench of the Supreme Court on the 14th of November, 1822. He was appointed a Judge of the Court of Justiciary in 1824. His ability and character indicated him as one of those who might safely be entrusted with the difficult task of directing the operation of the new jury system in Scotland, and in 1825 he was appointed a commissioner of the then separate tribunal called the Jury Court. He continued to perform his functions up to the spring of the present year, when his infirmities compelled him to resign before the labors of the summer session commenced. During the period—exceeding 18 years—in which he fulfilled the functions of a supreme judge, he served the country with a conscientious but unostentatious earnestness seldom surpassed.

ROME.—The General of the French army in Rome has concentrated all the garrisons, and harangued the troops; declaring that, whatever may happen, it will always be their duty to protect the person of the Pope.

FAST SAILING.—The American clipper *Oriental*, with a cargo of tea and silk, has arrived in the Downs, having been 125 days on the voyage from Shanghai. The English-built vessel *Stornoway* completed the passage from Hong Kong in 103 days.

"The vigorous common sense of Kossuth," says the *Liverpool Journal*, "is lifting the nation out of its old notions of continental 'anarchists' and 'peace principles.' His new ideas are new blood to us; and ere he goes, he will leave in the hearts of all English forward politicians a faith in, and a sympathy with the efforts of the anti-monarchists of continental Europe."

UNITED STATES.

THE SPEECH OF GOV. KOSSUTH, at the Municipal Dinner on Thursday, 11th, will inevitably be read throughout the whole length and breadth of our country with the deepest interest and the heartiest admiration. Though only those who heard it can feel its burning eloquence, its melting pathos, yet all will realize its felicity and fullness of illustration, its irresistible logic, the justice and moderation of its views, and the pertinent, feasible character of its practical suggestions. It is to these last alone that we can find room this week to call especial attention. Fellow citizens! Lovers of Freedom throughout the land! we pray you, if you mean to do nothing more, not to send empty-handed deputations here to bore Gov. Kossuth with complimentary speeches and invitations to come to you and there be spoken at and make speeches in reply—for this he has no time, and we presume as little taste. He is here on a very earnest and imperative mission, which leaves him no leisure for holiday recreations. He has come among us not for adulation but a petitioner for substantial aid to the Cause of Hungarian Independence. Do you mean to give him any? Men of Boston, of Philadelphia, Baltimore, Newark, New-Haven, Albany, Newburg, &c. &c.—do you feel to the bottom of your pockets for the sacred cause of which Gov. Kossuth is the champion and representative? If you do, hold meetings forthwith to pass such resolves as shall express your sentiments and organize Committees to solicit contributions in aid of Hungary and subscriptions to her National Loan. Why should you not? Austrian despotism, bankrupt at home, is a petitioner in every mart of Europe for support to its tottering sway by the sale of her gigantic loans; shall it derive material aid from all the world, and Hungary have none?—We are justified in giving the assurance that a responsible Loan Committee will be organized in this city forthwith, and that subscriptions to a Hungarian National Loan in sums of \$100 and over will be publicly called for, while contributions in larger or smaller amounts, in accordance with the plan outlined in Gov. Kossuth's Speech, will find here persons duly authorized by Gov. K. to receive them. In a very few days, we are sure, definite plans will be made public. Men and brethren! the time is short! The Liberties of Europe will be reconquered in 1852, or another night of despotism, like that which followed the establishment of the Holy Alliance, will settle down upon the crushed, despairing nations. A dollar now will be worth many a few months hence. Who can give a mite for the emancipation of the down-trodden millions? Who can give more than a mite? Read the great speech in this week's paper and let your hearts dictate the answer!—*N. Y. Tribune*.

THE RECEPTION OF KOSSUTH.—Never has New-York witnessed a more brilliant pageant than that of Saturday, and never was a pageant heightened by greater or honest enthusiasm on the part of the people. Kossuth, the exile, had a reception in the commercial capital of America such as would have greeted no other European, nor even any living American. It was genuine, too, and a tribute not only to the personal magnetism exercised by his career and character, not only to the courage, heroism and misfortunes of his nation, but to the cause and the principles of which he is so distinguished a representative.—*N. Y. Tribune*.

RECEPTION.—The scene at the moment the carriage of Kossuth entered on Broadway is beyond description. Every window of that thoroughfare, as far as the eye could see, was alive with human beings, and amidst the waving of handkerchiefs, by as beautiful an army of the fair sex as could be witnessed, who were most enthusiastic in their applause, the guest of our city passed onward. Many who have witnessed similar exhibitions of enthusiasm from the time of La Fayette's arrival here said that the present surpassed all. Kossuth returned the greetings he received with the grace and dignity that characterizes all his movements, and seemed the least interested person in the pageant, but he was evidently in weak health, and still felt the dizziness usual after a long voyage.

The whole of the ministers of the Brooklyn Presbytery were introduced to the Magyar by Dr. Cox, who read an address to him. The Methodist clergy of the city also paid him a visit last week, headed by the venerable Dr. Bangs, and were well received. The Lutheran clergy also waited on him—being a member of that communion—to whom, among other things, he announced an intention to attend worship at the German church in Walker street, on the Sabbath.

Several handsome donations have already been made to the Kossuth fund, one of \$1000 by W. Smead, Esq. of Cincinnati; another of \$1000 by an anonymous hand, understood to be Mr. Greeley, of the *Tribune*; and another of \$1000 by Mr. Genin; and smaller sums. It is understood that a Central Committee is to be appointed to take charge of these funds, and that comprehensive measures are to be adopted for securing an universal subscription.

The Boston *Commonwealth* has the following note:—"Three persons, have pronounced Kossuth a humbag, namely—Archbishop Hughes, Lola Montes, and J. W. Webb."

BOSTON LIQUOR-SELLERS.—We were fearful that the violence growing out of the execution of the Maine law at Belfast, in the case of the attempt to land a cargo of Boston liquor in defiance of the authorities, might provoke a doubt in timid minds as to the expediency of the law itself. The peaceful and successful operation of the law hitherto has been one of the strongest arguments in its favor; and the struggling friends of Temperance throughout the Union, who are burnishing up their arms, and drilling their forces in the mild light of its example, have a deep interest in its history. But the event has not produced a ruffle; the right was so unequivocal, and the offence resisted was so flagrant, that there is no room for two opinions. The natural effect of the affray will be to strengthen the Maine authorities in their determinations, and to reveal the desperate character of the traffickers. Boston has rendered itself very conspicuous of late by its loyalty to law.—Press, pulpit and bench have united in stigmatizing the crime of resisting the authorities ordained of God. Well, the laws of Maine prohibiting the introduction of Boston liquor, are assuredly as much ordained of God as some that have been zealously defended: why should there not be a peal of remonstrance resounding among the three hills against the violation of them by Boston merchants? Is there a "higher law" in case of liquor-selling?—*N. Y. Evangelist*.

In the case of John Webber against John Washington, a physician in New York, to recover damages for the alleged seduction and violation of the plaintiff's daughter, a lovely girl in her 14th year, the jury returned a verdict in favor of the plaintiff for \$10,000.

INTERESTING PROJECT.—Last evening, the Board of Aldermen received a petition, signed by hotel-keepers and others, asking that "Madison Square," in the Eighteenth Ward, be granted to Edward Riddle and his associates, who propose to erect upon said square a building commensurate with the size of the ground, constructed of iron and glass, for the purpose of an Industrial Exhibition of all Nations, and to cause the same to be open to the public on the 15th of April next.—"The building to be at least 600 feet in length, with a width of 200 feet, and the whole surmounted with a semi-cylindrical roof or dome made of glass, and of a sufficient height to make it one of the most imposing edifices ever erected in this or any other country, and involving an expenditure of at least \$150,000." The memorial was referred to a Special Committee, consisting of Aldermen Sturtevant, Britton, Cook, Conklin, Dodge, and the President, Morgan Morgans.—*N. Y. Courier and Enquirer*.

GOOD NEWS FOR IMMIGRANTS.—We learn that in consequence of repeated failures of houses engaged in drawing bills on Great Britain and Ireland for such small sums as our Immigrant population commonly wish to send home to their relatives in the 'old country,' or to aid them in crossing the Atlantic, the eminent London Bankers Baring, Brothers, have at length consented, in connection with the well known and equally responsible mercantile house of Grinnell & Minturn in our City, to undertake this business, in the hope of preserving the poor from such losses as they have hitherto

from time to time encountered. Bills drawn by Grinnell & Minturn on Baring, Brothers, payable in all parts of the British Isles, will soon be for sale in all the cities and chief towns of the Union, for amounts ranging from several pounds down to a few shillings. We understand that the losses of the hard-working, meagerly paid Irish alone by the failure of bill-drawing houses have amounted to not less than \$50,000 within two years past. Let us hope that we shall hear of no more such.—*N. Y. Tribune*.

A FAMILY BURNED.—A poor industrious woman, living in a small house on the lake shore of Milwaukee, having occasion to go on an errand, built a large fire in the stove, and locked the door upon her children, of two and five years of age. The house was soon discovered on fire, and before the children could be rescued, the youngest was burned to death, and the other so badly burned that it survived but a few hours.

MAINE LAW IN MASSACHUSETTS.—The people of Massachusetts are working vigorously for the enactment of the Maine law. Meetings are held all over the State, petitions to the legislature are circulated, and a grand mass meeting in Boston is contemplated, when the petitions will be carried in procession to the State House. It is thought Gov. Boutwell will recommend the passage of the law in his message. So rolls on the ball which Maine set in motion. Talk about repealing the law. Why the whole Union, the world, would denounce the misguided legislators who should attempt it. It is not Maine alone that is interested in this matter. Humanity every where has a deep stake in it.—*Portland Transcript*.

HORRIBLE OUTRAGE.—Our citizens have been in a state of great excitement for a few days past, growing out of a most detestable and horrible outrage, committed upon the person of a poor German woman, by some fifteen or sixteen lads, of the ages of from fifteen to twenty. It appears that on Friday last, the poor woman arrived in this city, by the steamer Columbia, and was desirous of reaching Germantown where she had engaged a situation as a domestic in the family of Mr. Harvey. A young man (or rather brute) known generally as "Dusty Miller," happened to learn that she was ignorant of the country, and he therefore told her he would show her the direct way. He led her off, and was followed by a crowd of lads, and on reaching a desired spot about a mile from the city, the poor woman was so terribly treated that the truth makes it impossible for us to give further details. It is sufficient to state that Miller presented a pistol to her head, before he and his filthy followers succeeded in despoiling her person. Luckily the most of the perpetrators of this awful crime are now in confinement. The poor woman cannot speak English—she is about 40 years of age, and is an object of deserved commiseration.—*Hudson Freeman*.

FATAL ACCIDENT ON THE CENTRAL RAILROAD.—While the western train of cars were stopping at New Buffalo, on Monday evening a young lady stepped out upon the platform upon which the luggage lay, to look after her trunk. Her brother, who was travelling in company with her, told her to return to her seat in the car, and supposed she had done so. The train started, leaving her yet upon the platform. As soon as the train began to move she started after it, and reaching it while it was yet under slow motion, she attempted to get upon it; being unable to do so, Mr. Pattee, who was employed as a track-layer upon the road, undertook to assist her; in doing which, by some means or other, the young lady fell between the cars, partly upon her face, and was roughly handled by the breaks, which passed over her one after another as the cars proceeded, severely raking and bruising her back and sides. She is now lying unable to proceed, at New Buffalo, but is not considered to be in a dangerous condition. The fate of poor Pattee was most awful. He fell directly across the rail, and was cut in two by the wheel, living but a few moments after his fall.—*Detroit Advertiser*.

SEDUCTION.—Rev. R. D. Turner was adjudged guilty of seduction in a civil suit at Milwaukee last week, and condemned to pay the father of the victim \$1,000. His counsel have moved for a new trial. William Morris was convicted of the same offence at Albany, on Wednesday, and sentenced to serve a year in the Penitentiary. For rich libertines, we think the New-York penalty better than the Wisconsin.—*N. Y. Tribune*.

THE TREASON TRIALS.—The case of Gaetner Hannaway, arraigned before the Circuit Court of the United States, on a charge of treason, for opposing the Fugitive Slave law at Christiana, has been decided—the jury, without hardly leaving their seats, rendering a verdict of acquittal. This, it is understood, decides the fate of all the other indictments. Thus the great farce of endeavoring to distort a mere breach of a law into the grave crime of treason, because that law was a favorite with slaveholders and politicians, comes to the only end that was possible for it. The extra-judicial opinion of the Judge, and the formidable official preparations have not been able to get round the clear common sense of the case; and probably the talk about treason will be less prominent in future. It is gratifying to have so strong a demonstration of the integrity and reliability of our judiciary system, as this case affords. The trial by jury is worth all it has cost. It is the stronghold of popular rights and justice. Despot never liked it, and probably never will; but a free people had better abandon almost any bulwark than its safe and simple protection. It is a sovereign corrective of official misconduct and judicial oppression—a touchstone of liberty which no despotism can abide.—*N. Y. Evangelist*.

KOSSUTH AND HIS RELIGION.—Had Kossuth only been known for one act of his life, it would have been sufficient to immortalize him. Just after he had crossed the Turkish frontier with his followers—when his three children were prisoners in an Austrian dungeon, and his wife a fugitive disguised as a peasant, a reward being offered for her, and all persons forbid harboring her, on pain of being condemned by a court martial—we say, at this critical juncture, when the swords of Russia and Austria were suspended over his head, and without assurances of protection from any quarter in this world, Russia and Austria having demanded his surrender from the Sultan, "a message was at once sent to the Hungarians that their only safety lay in their becoming Mahomedans, and subjects of the Turkish Empire. Bem and Kemely adopted the condition. Kossuth answered that he preferred death to the abjuration of his faith." His letter to Lord Palmerston, describing his wretched position, and his heroic resolution to die rather than abjure Christianity, is one of the most touching and splendid compositions in the English language. The spirit displayed by the noble Magyar on that occasion, was the same that animated Latimer, Rogers, and Cranmer, who were burnt at the stake for conscience' sake.—*Jour. Com.*

BIRTHS.

Montreal—24th inst, Mrs J H Ennis, of a daughter. 25th inst, Mrs John Braddon, of a son.
Acton, Essex—1st inst, Mrs (Rev) John M' Lachlan, of a daughter.
Kingston—1st inst, Mrs (Rev) J Gardiner, of twin sons.
Montreal—6th inst, Mrs D M' Martin, of a daughter.
Toronto—22nd inst, Mrs (Hon Judge) Sullivan, of a daughter.

MARRIAGES.

Montreal—18th inst, by Rev D Robertson, Sergt Wm Harris, 20th Regt, to Miss Catherine Mathews. 23rd inst, by Rev Dr Leach, Wm Ker Hepburn, Esq, to Miss Mary Lucy Carter. By the Rev John M' Loud, Mr James H Burnett, of Burlington, to Caroline Amelia, eldest daughter of Austin Adams, Esq.
Hamilton—By Rev Mr Carroll, Mr F W Fearman, to Elizabeth, fourth daughter of Mr R Holbrook.
Kingston—22nd inst, by Rev Mr Lavell, Private H Webb, Rifle Brigade, to Miss E Thompson.
Lachute—16th inst, by the Rev Walter Scott, Mr William M' Ouat, to Miss Mary M' Bride.
Newburgh—2nd inst, by Rev J Black, Mr Wm M' Mullen, to Miss Ann Sixsmith.
Quebec—13th inst, by Rev C De Wolfe, Mr S J Dawson, to Miss Ruth Wright.

DEATHS.

Montreal—22nd inst, A Brault, Esq, aged 77 years. 23rd inst, Mr Edward Howell, aged 39 years. 28th inst, Rachel, only daughter of Mr John Roney, aged ten months and twenty-nine days.
London Township—21st ult, the youngest son of the Rev E Stoney, aged 12 years.
Montreal—16th inst, Barbara Dunbar, wife of D M' Martin, Esq, aged 26 years.
Melbourne—18th inst, Anna Maria, daughter of W R Scott, aged 2 years and one month.
North Creek—15th inst, suddenly, aged 27 years, Mary J. Smith, wife of Mr Adam M'Gilton, and only daughter of Mr R Smith, Quebec.
Quebec—18th inst, Mr B Miller, aged 48 years.
St Andrews—12th inst, Moses Davis, Esq, aged 72 years.
Toronto—17th inst, Mr George Savage. 19th inst, Elizabeth, wife of Mr John Ross, aged 44 years. 21st inst, Eliza Caroline, wife of L W Smith, Esq, B C L, aged 26 years.

CONTEMPORARY PRESS.

KOSSUTH'S GREAT SPEECH AT THE NEW YORK BANQUET.

When I consider the sympathy of the people of the United States for the cause of Hungary, I would feel inclined to take your generous aid for the restoration of my native land to its sovereign independence, already as granted in principle, and for me nothing left to do, but to enter into a negotiation about the arrangement of the details, were my confident hopes not checked by that idea of non-interference in foreign, chiefly European, affairs, which according to the numerous testimonials of your most distinguished politicians, we are told to be one of the ruling and lasting principles of the policy of the United States.

I highly respect the source of this conviction, gentlemen. This source is your religious attachment to the doctrines of those great men who highly proved to all posterity their wisdom by bequeathing to you the immortal work of the constitution, which, aided by the unparalleled benefits of nature, has raised you, in the short period of seventy-five years, from the precarious position of an infant people, to the prodigious strength of a giant nation. It is, therefore, natural that you feel an instinctive fear to touch, even with improving hands, the dear legacy of those great men.

And as to your glorious Constitution, all humanity can only wish, in the common interest of mankind, that you and your posterity may yet long conserve this religious attachment to its fundamental principles, which by no means exclude development and progress; and that every citizen of your great Union, thankfully acknowledging the immense benefits of this Constitution, may, even in the moments of the most passionate irritation, never forget to love that Constitution more than the momentary passion of the heart, or the egotistical interest of the passing hour. May every citizen of your glorious country forever remember, that a partial discomfort of a corner, in a large, sure and comfortable house, may be well amended without breaking the foundation of it; and that amongst all possible means of getting rid of that corner's partial discomfort, the worst would be to burn down the house with our own hands.

But while I thus acknowledge the wisdom of your attachment to the fundamental doctrines of the founders of your Republic, I beg leave with equal frankness, to state, that in my opinion, there can be scarcely anything more dangerous to the progressive development of whatever nation than to take for a basis that which is none—to take for a principle that which is but the convenience of the passing situation—to take for substantial that which is accidental, or take for a constitutional doctrine that which was but the momentary exigency of administrative policy. Such a course of action would be like to that when a healthy man would refuse to take substantial food, because, when he was once laboring under weakness of stomach, his physician ordered him a severe diet to keep. The consequence would be consumption—death.

Let me suppose, gentlemen, that yonder doctrine of non-interference was really bequeathed to you by your Washington—and that it was not I will prove to you afterwards,—and let me even suppose that your Washington imparted such a meaning to yonder supposed doctrine,—which were equivalent to the words of Cain—"Am I my brother's keeper?"—which supposition would be of course a sacrilege. But suppose all this. And I believe that, even under such supposition I may be entitled to ask—is the dress which well suited the child, still convenient to the full-grown man? Would it not be ridiculous to lay the giant in the child's cradle, and to sing him to sleep by a lullaby?

In those times, you were an infant people. But now you are so far grown that there is no foreign power on earth from which you have anything to fear for your own existence,—for your own security. You have entered into the second stadium of political existence, the destination of which is not only to exist for yourself exclusively, but to exist as a member of the great human family of nations.

A nation may be in the situation, either by a comparative weakness, or by choice and policy, as Japan and China, or by both these motives, as Paraguay, under De Francia, to live a life secluded from the world, indifferent to the doctrines of mankind, in which it cannot or will not have any share; but then it must also be prepared to become also excluded from the benefits of progress, civilization, and national intercourse. Such a nation may well say, "I don't care about the fate of whatever other nations there may be in the world."

But I am sure no citizen of the United States has, or ever will have, the wish to see this country degraded to the rotting vegetation of Paraguay, or the mummy existence of Japan and China! But, if there were even a will to live such a mummy life, there were no possibility to do so!

The glorious Republic of the United States must feel resolved to be a power on earth—a power among the nations; or else itself would be doomed to continued decay, and soon cease to be great, glorious and free.

You are a power on earth. You must be a power on earth. You cannot allow that any power whatever should dispose of the fate of that great family of mankind of which you are such a prominent member; or else you would resign your proud position, and resign your still prouder future, and be a power on earth no more.

It is a beautiful word of Montesquieu that republics are to be founded on virtue. And you know that virtue, as sanctioned by our Christian religion, is but the effective exercise of a principle—"Thou shalt do to others, as thou desirest others to do to thee."

Then your infant Republic, composed of thirteen States, was restricted to the borders of the Atlantic, now your giant Republic spreads to the Gulf of Mexico, the Pacific, and your territory is a world. Your right hand reaches Europe over the waves, while your left hand reaches over the Pacific, the East to Asia; and then, in the midst of two great continents, there you stand, in proud immensity, yes, a world yourself.

And I stand here before you to plead the cause of oppressed humanity,—I resolutely declare that there may perhaps never again come a time when the elevation of your policy to the high level of principles identified with liberty, could prove either more glorious to you, or more beneficial to humanity; because we in Europe are apparently on the eve of that day when either the hopes or the fears of oppressed nations will be crushed for a long time.

(He then shows that though Washington recommended neutrality, as between States at war, he had no where recommended mere intervention to save an independent State from being blotted out by foreign interference.)

I will go further, and state that even this policy of neutrality Washington taught you, not as a permanent rule, but as a temporary convenience.

I prove it again by referring to the very words of his Farewell Address, when he, in reference to his policy of neutrality, explicitly says, that "with him (Washington) a predominant motive has been to endeavour to gain time to your country to settle and mature its institutions, and to progress without interruption to that degree of strength and consistency which is necessary to give it the command of its own fortunes."

These are highly memorable words, gentlemen.—Here I take my ground; and casting a glance of admiration over your glorious land, I confidently ask you, gentlemen, are your institutions settled and matured, or are they not? Are you, or are you not, come to that degree of strength and consistency to be the master of your own fortunes?

Oh, my God! how I thank thee for having given me the glorious view of this country's greatness, which answers this question for me!

Yes, you have attained that degree of strength and consistency, when your less fortunate brethren in mankind may well claim your brotherly protecting hand.

And here I stand before you—to plead the cause of these your less fortunate brethren—the cause of humanity. I may succeed or I may fail. But I will go on, pleading with that faith of martyrs, by which mountains were moved; and I may displease you, perhaps, still I will say with Luther—"May God help me, I can do no otherwise."

I will only recall to your memory the message of President Monroe, when he clearly stated that the United States would take up arms to protect the American Spanish Colonies, now free Republics, should the so-called Holy (rather unholy) Alliance make an attempt either to aid Spain to reduce the new American Republics to their ancient colonial state, or to compel them to adopt political systems more conformable to the policy and views of that Alliance. I entreat you to mark well, gentlemen, not only the forced introduction of monarchical governments, but in general the interference of foreign powers in the contest for independence of the Spanish Colonies, was declared sufficient motive for the United States to protect the natural right of those nations to dispose of themselves.

I beg leave to desire you to remember that this declaration of President Monroe was not only approved and confirmed by the people of the United States, but that Great Britain itself joined the United States in the declaration of this decision and this policy.

It is true, that this declaration to go even to war, to protect the independence of foreign states against foreign interference, was not only restricted to the Continent of America, but President Monroe declares in his message that the United States can have no concern in European struggles being distant and separated from Europe by the great Atlantic Ocean. But I beg leave to remark that this indifference to European concerns is again a matter, not of principle but of temporary exigency,—the motives of which have, by the lapse of time, entirely disappeared.

President Monroe mentions distance as a motive of the above stated distinction. Well, since the prodigious development of your Fulton's glorious inventions, distance is blotted out of the dictionary,—or rather replaced by the word time. But, let even the word distance be taken in nominal sense—Europe is nearer to you than the greatest part of the American Continent, yea, even nearer than perhaps some parts of your own territory.

President Monroe's second motive is, that you are separated from Europe by the Atlantic.—Now, at the present time, and in the present condition of navigation, the Atlantic is no separation, but rather a connecting benefit.

It is chiefly in New York that I feel induced to speak so,—because New York is by innumerable ties connected with Europe,—more connected than several parts of Europe itself.

It is the agricultural interest of this great country, which chiefly wants an outlet, and a market. Now it is far more Europe than the American Continent to which you have to look in that respect. This very circumstance cannot allow you to remain indifferent to the fate of freedom on the European Continent, because, be sure gentlemen, and let me have spoken this chiefly to the gentlemen of trade, should absolutism gain ground in Europe, it will—it must—make every possible obstacle to the commercial intercourse of Republican America, because commercial intercourse is the most powerful locomotive of principles: and be sure the victory of absolutism on the European Continent will in no quarter have more injurious national consequences, than in the vast extent of your agricultural and commercial interests.

Then why not prevent it—while yet there is a possibility to do so.

Even in political considerations, now-a-days, you have stronger motives to feel interested in the fate of Europe than even the fate of the Central or Southern parts of America. Whatever may happen in the institutions of these parts, you are too powerful to see your own institutions affected by it. But let Europe become absolutist, and your children will see these words, which your National Government spoke in 1827, fulfilled on a larger scale than they were meant, that "the absolutism of Europe will not be appeased until every vestige of human freedom had been obliterated even here." And oh do not rely too fondly upon your power. It is great, to be sure. You have not to fear whatever single power on earth; but look to history. Ancient Rome has fallen, and mighty empires have vanished from earth. Let not the enemies of freedom grow too strong. Victorious over Europe, and then united they would be too strong even for you! And be sure, they hate you with an infernal hatred. They must hate you even more than me. They consider you as their most dangerous opponents. Absolutism cannot tranquilly sleep while the Republican principle has such a mighty representative as your country is.

Yes, gentlemen: it was the fear from the political reaction of Absolutist principles which induced your great statesmen—that principle which they professed for Central and Southern America, not to extend to Europe also. Europe's nations were, about 1823, in such a degraded situation, that indeed you must have felt anxious not to come into any political contact with that pestilential atmosphere of Europe, when, as Mr. Clay said in 1818, in his speech about the Emancipation of South America, "Paris was transferred to St. Petersburg."

(The Speaker here continues a masterly sketch of the subsequent Foreign Policy of the United States.)

And, really, so it is. The unexampled, immense, prodigious sympathy for the cause of my country, which I met with in the United States; proves that it is so. Your general interference with the Turkish captivity of the Governor of Hungary proves that it is so.

I have a good, I have the most decisive authority to rely upon, in saying so. It is the message of the President of the United States, His Excellency Millard Fillmore, communicated to the Congress a few days ago. There I read the paragraph—"The deep interest which we feel in the spread of liberal principles, and the establishment of free governments, and the sympathy with which we witness every struggle against oppression, forbid that we should be indifferent to a case in which the strong arm of a foreign power is invoked to stifle public sentiment, and repress the spirit of freedom in any country." Is that principle meant?

Indeed, I confess that it would be the most impertinent outrage toward your great people and your National Government, to entertain the offending opinion that what the people of the United States and its National Government, in such a solemn diplomatic manner profess to be a ruling principle of your policy, should not be meant but as a joke about the most sacred interests of humanity. You will excuse me, gentlemen, for having dwelt so long about that principle of non-interference with European measures; and as, in one speech, I of course, cannot exhaust the whole mighty complex of my mission, I choose for the present opportunity to develop my views about that fundamental principle of not caring about European concerns; and having shown not theoretically, but practically, that it is a mistake to think that you had, at whatever time, entertained such a policy, you had abandoned it, and were forced by circumstances to abandon it.

It remains now to investigate, is the cause of Hungary such as to have just claims to your active and operative assistance and support? It is highly gratifying to me to see the cause of Hungary is—except some ridiculous misrepresentations of ill-will—correctly understood here. I will only state one fact, and that is, that our endeavours for independence were crushed down by the armed interference of a foreign despotic power—the principle of all evil on earth—Russia. And stating this fact, I will not again intrude upon you with my own views, but recall to your memory the doctrines established by your own statesmen. Firstly, again I return to your great Washington. He says in one of his letters to Lafayette, "My politics are plain and simple. I think every nation has a right to establish that form of government under which it conceives it can live most happy, and that no government ought to interfere with the internal concerns of another."

Here I take my ground—I take my ground upon a principle of Washington—a principle, and no doctrine of temporary policy, calculated for the first twenty years of your infancy. Russia has interfered with the internal concerns of Hungary, and by doing so, has violated the policies of the United States, established as a lasting principle by Washington himself. It is a lasting principle—I would

invoke in my support the opinion of every statesman of the United States, of every party, of every time—but to save time, I come from the first President of the United States at once to the last, and recall to your memory this word of the present Annual Message of His Excellency President Fillmore, "Let every people choose for itself, and make and alter its political institutions to suit its own condition and convenience." I beg leave to quote your present Secretary of State, Mr. Webster's statement, who in his speech on the Greek question speaks so—"The law of nations maintains that in extreme cases, resistance is lawful, and that one nation has no right to interfere in the affairs of another." Well, that precisely is the ground upon which we Hungarians stand.—But I may perhaps meet the objection—I am sorry to say I have met it already—"well, we own that it has been violated by Russia in the case of Hungary, but after all, what is Hungary to us? Let every people take care of itself; what is that to us?" So some speak—it is the old doctrine of private egotism, "every one for himself and God for all." I will answer the objection, not by my own humble views, but again by the words of Mr. Webster. He thus goes on, "But it may be asked, 'What is all that to us?' The question is easily answered. We are one of the nations, and we as a nation have precisely the same interest in international law as a private individual has in the laws of his country."

You see, gentlemen, I had again a good authority to quote. The principle which your honorable Secretary of State professes, is a principle of eternal truth. But it may be from some quarters avowed, "Well, we acknowledge the justice of that principle, of every nation's sovereign right to acknowledge it to be a law of nations that no foreign power has a right to interfere in the affairs of another, and we are determined to respect this common law of mankind; but if others do not respect that law, it is not our business to meddle with them." Let me answer by analysis: "Every nation has some interest in the international career, as a private individual has in the law of his country." That is an acknowledged principle of the United States. Consequently, every nation is in respect to international law, precisely in the same condition as a private individual is in respect to the laws of his country.

Well, where is the condition of a private individual in respect to the laws of his country? Is it only that he has intended not to violate the law, or is it that so far as is in his power he should also prevent others from violating the law?—Suppose you see that a wicked man is about to rob—to murder your neighbor, or to burn his house, will you wrap yourself in your own virtuous lawfulness, and say, "I don't rob—don't murder—don't burn; but what others do is not my business. I am not my brother's keeper. I sympathise with him; but I am not obliged to help him that he may not be robbed, murdered or burnt." What honest man of the world would answer so? Now, what the duty of an individual is in respect to the laws of his country, the same duty has a nation, in respect to international law. The duty has no other limit, but only the power to fulfil it. It was ridiculous when the Prince of Modena refused to recognise the Government of Louis Philip—but "to whom much is given will much be expected from him," says the Lord. And every condition has not only its rights, but also its own desires, and any nation in the condition to be a power on earth has the duty to consider itself as a part of the executive power of mankind called to maintain the law of nations. Woe, a thousand fold woe to humanity, should there nobody on earth be to maintain the laws of humanity. Woe to humanity, should even those who are mighty as they are free, not feel interested in the maintenance of the laws of mankind—because they are laws—but only in so far as some scanty money interests would desire it.—Woe to humanity, if every despot of the world may dare to trample down the laws of humanity, and no free nation arises to make respected their laws. People of the United States, humanity expects that your glorious republic will prove to the world, that republics are formed on virtue, it expects to see you the guardians of the laws of humanity.

Well, I will come to the last possible objection. I may be told, "You are right in your principles, your cause is just, and you have our sympathy; but after all we cannot go to war for your country; we cannot furnish you armies and fleets; we cannot fight your battle for you. There is the rub. Who can exactly tell what would have been the issue of your own struggle for independence, though your country was in a far happier geographical position than we poor Hungarians, should France have given such an answer to your forefathers in 1778 and 1781, instead of sending to your aid a fleet of thirty-eight men-of-war, and auxiliary troops, and 23,000 muskets, and a loan of nineteen millions? and what I take for far more than all this, did it not show that France resolved with all its power to espouse the cause of your independence? But, perhaps, I will be told that France did this not out of love of freedom, but out of hatred against England. Well, let it be; but let me also ask, shall the cause of olden times—hatred—be more efficient in the destinies of mankind than love of freedom, principles of justice, and the laws of humanity? However, I most solemnly declare that it is not my intention to rely literally upon this example. It is not my wish to entangle the United States in war; or to engage your great people to send out armies and fleets to restore Hungary to its sovereign independence. Not at all, gentlemen, I most solemnly declare that I have never entertained such expectations, such hopes—and here I come to the practical point. The principle of evil in Europe is the enervating spirit of Russian absolutism. To this Moloch of ambition has fallen a victim my poor native land. It is this with which Montalembert threatens the French Republicans. It is Russian intervention in Hungary which governed French intervention in Rome, and gave the temerity to German tyrants to crush down all the endeavors for freedom and unity in Germany. The despots of the European continent are leagued against the freedom of the world. That is a matter of fact. The second matter of fact is that the European continent is on the eve of a new revolution.—Now, suppose that the ambition of Louis Napoleon encouraged by Russian secret aid, awaits his time (which I scarcely believe,) and suppose that there will be a peaceful solution, such as would make contented the friends of the Republic in France, of course the first act of the new French President must be at least, to recall the French troops from Rome. Nobody can doubt that a revolution will follow, if not precede this recall, in Italy. Or, if there is no peaceful solution in France, but a revolution, then every man knows that whenever the heart of France, boils up, the pulsation is felt throughout Europe, and oppressed nations once more rise, and Russia again interferes. Now, I humbly ask, with the view of these circumstances before my eyes, can it be convenient to such a great power as this glorious Republic, to await the very outbreak, and then only to discuss and decide what direction you will be willing to take in your foreign policy? It may come again, as under the late President, at a late hour, when agents were sent to see how matters stood in Hungary.—Russian interference and treason achieved what the sacrilegious Hapsburg dynasty failed to achieve. You know the old words, "While Rome debated, Saguntum fell."

But you will, perhaps, object to me that is so much as to go to war. I answer, no, that is so much as to prevent war. What is wanted to that effect? It is wanted, that being aware of the precarious condition of Europe, your national government should, as soon as possible, send instructions to your Minister at London, to declare to the English government that the U. States, acknowledging the sovereign right of every nation to dispose of its own domestic concerns, have resolved not to interfere, but also not to let any foreign power whatever interfere with this sovereign right, in order to repress the spirit of freedom in any country: to declare that the U. States are resolved to act conjointly with England in that decision in the case of that approaching crisis on the European continent, which it is impossible not to foresee.

I am sure that you would find the people of Great Britain heartily joining this direction of policy, nobody in the world would feel especially offended by it, and no existing relation would be broken or injured, and still the interference of Russia in the restoration of Hungary to its independence (formally declared in 1849) prevented. There may be some over-anxious men who, perhaps, would say: "But if

such a declaration of your government will not be respected, and Russia still does interfere, then you would be obliged by this previous declaration, to go to war, and you don't desire to have a war." That objection seems to me like as if somebody would say: "If the vault of Heaven breaks down, what will we do?" My answer is; "But it will not break down;" even so I answer—but your declaration will be respected—Russia will not interfere—you will have no occasion for war, you will have prevented war. Please to consider the fact that you, united to England, have made already such a declaration, not to admit any interference of the European Absolutist powers, into the affairs of the formerly Spanish Colonies of America, and has this declaration brought you to a war? Quite the contrary; it has prevented war—so it would be in our case also. The object of my wishes, gentlemen, is the recognition of the independence of Hungary. Your glorious declaration of independence proclaims the right of every nation to assume among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them. The political assistance of your glorious Republic is founded upon this principle, upon this right. My nation stands upon the same ground, and there is a striking resemblance between your cause and that of my country. Our condition was the same, and if there be any difference, I dare say it is in favor of ourselves. Your country was, before the declaration of independence, not a self-existing, independent state. Hungary was. Through the lapse of a thousand years, through every vicissitude of this long period, while nations vanished and empires fell, the self-existing independence of Hungary was never lost but recognised by all powers of the earth sanctioned by treaties, made with the Hapsburg Dynasty, when this dynasty by the free will of my nation, was invested with the kingly crown of Hungary. Even more, this independence of Hungary was acknowledged to make a part of the international law of Europe, and was guaranteed, not only by the foreign European governments, such as Great Britain, but also by several of those when yet constitutional nations, which belonged formerly to the German, and after its dissolution to the Austrian empire. This independent condition of Hungary is clearly defined in one of our fundamental laws of 1791, in these words—"Hungary is a free and independent kingdom, having its own self-consistent existence and constitution, and not subject to any other nation or country in the world." The Austrian Empire, was only established in 1806, when the Rhenish confederacy of Napoleon struck the death blow to the German empire of which Francis II. of Austria was not hereditary, but elected, emperor. That Hungary had belonged to the German empire, is a thing which no man ever imagined yet. The German Empire having died, its late emperor, Francis, also king of Hungary, established the Austrian Empire in 1806: but even in that fundamental charter of the newly established Austrian Empire, he solemnly declared that Hungary and its annexed provinces are not intended, and will not make a part of the Austrian empire. Subsequently we entered with this empire into the Germanic Confederation of 1815, but Hungary, as well as Lombardy and Venice, not making part of the Austrian empire, remained again separated and were not entered into the confederacy.

The laws which I succeeded to carry in 1848, did, of course, nothing alter in that old chartered condition of Hungary. We transformed the peasantry into freeholders, free proprietors, abolished feudal incumbrances. We replaced the political privileges of aristocracy by the common liberty of the whole people, gave political representation to the people for the legislature: transformed our municipal corporations; into democratic corporations; introduced equality in rights and duties, and before the law, for the whole people; abolished the immunity of taxation of the nobility; secured equal religious liberty to all; secured liberty of the press and of association; provided for the public gratuitous instruction, for the whole people of every confession and of whatever tongue; but, not injuring, in any way, the rights of the King. We replaced our own aristocratical constitution by a democratic constitution, founded upon nearly universal suffrage of the whole people—of whatever religion, of whatever tongue. All these were, as you see, internal reforms which did in no way interfere with our allegiance to the King, and were carried lawfully in peaceful legislation, with the sanction of the King. Besides this, there was another thing which was carried. We were formerly governed by a Board of Council, which had the express duty to govern according to sure laws, and be responsible for doing so; but we saw by long experience that this responsibility is an empty sound, because a corporation cannot really be responsible, and here was the reason why the absolutist tendency of the dynasty succeeded to encroach upon our liberty. So we replaced the Board of Council by ministers; the empty responsibility of a Board by the individual responsibility of men—and the King consented to it. I myself was named by him Minister of the Treasury. The tyrant was not contented with the 1,500,000 dollars gratis which we generally appropriated to him yearly. He would have his hands in our pockets, and he could not bear the idea that he should never more be at liberty to dispose without any control of our brave army, and to crush down the spirit of freedom in the world. Therefore, he resorted to the most outrageous conspiracy, and attacked us by arms, and by a false report of victory which was never won, issued a proclamation declaring that Hungary shall no more exist—that its independence, its constitution, its very existence is abolished, and it shall be melted, like a farm or fold, into the Austrian Empire. To this we answered, "Thou shalt not exist, tyrant, but we will;" and we banished him, and issued the declaration of our independence. So you see, gentlemen, that there is a very great difference between yours and ours—it is in our favour. There is another similar difference. You declared your independence when it was yet very doubtful if you would be successful. We doubted ours, until we, in legitimate defence, were already victorious; when we had beaten our enemies, and so proved, before our declaration, that we had strength and power enough to become one of the independent powers on earth. One thing more; our declaration of independence was not only voted unanimously in our Congress, but every country, every municipality, has solemnly declared its consent and adherence to it; so it became not the supposed, but by the whole realm positively, and sanctioned by the fundamental laws of Hungary. And so it is, even now. There happened since nothing contrary to this declaration on the part of the nation. No contrary law, no declaration issued. Only one thing happened—a foreign power, Russia, came with his armed bondsmen, and aided by treason, overthrew us for a while. Now, I put the question to you, free sovereign people of America, can this violation of international law abolish the legitimate character of our declaration of independence? If not, then, here I take my ground, because I am in this very declaration of independence, entrusted with the charge of Governor of my fatherland. I have sworn to endeavor to maintain and secure this act of independence, and I will, until my nation is again in the condition to dispose of its Government, which I confidently trust; yea more, I know, will be republican. And then I retire to the humble condition of my former private life, equalling in one thing, at least, your Washington, not in merit, but in honesty—that is the only ambition of my life.

And so, gentlemen, I have respectfully stated what are my humble requests to the sovereign people of the country, in its public and political capacity. It is, that the people of the United States may be pleased, by all constitutional means, to declare—

First,—That, feeling interested in the maintenance of the laws of nations, acknowledging the sovereign right of every people to dispose of its own domestic concerns to be one of these laws, and the interference with this sovereign right to be a violation of these laws of nations, the people of the United States—resolved to respect and to make respected these laws—declares—the Russian past intervention in Hungary to be a violation of these laws, which, if reiterated, would be a new violation, and would not be regarded indifferently by the people of the United States—that you, therefore, invite your Government to act accordingly, and so invite Great Britain to unite with the United States in this policy.

Second,—That the people of the United States are resolved to maintain its right of commercial intercourse with the nations of Europe, whether they be in a state of revolution against their Government or

not; and that with the view of approaching scenes on the continent of Europe, the people invites the Government to take appropriate measures for the protection of the trade of the people in the Mediterranean, and

Third.—That the people of the United States pronounces its opinions in respect to the question of independence of Hungary, so as I had the honor to state. I hope no body can reproach me to have done by this any thing inconsistent with the high regards which I owe to the United States, or not appropriate to my capacity. I would regard it as a very judicious and beneficial thing, if those generous men who sympathise with the cause of Hungary, would form committees through the different parts of the United States, with the purpose to occasion appropriate meetings, to pass such resolutions as I had the honor humbly to suggest. So much for the generous people of the United States, in the public and political capacity. And if that sympathy which I have the honor to meet with in the United States land, then there is one humble wish more which I anxiously entertain. But that is a private business; it is a respectful appeal to the generous feelings of individuals.

Gentlemen, I would rather starve than rely for myself and family, on foreign aid; but, for my country's freedom, I would not be ashamed to go a begging from door to door. (Great cheering.) Gentlemen, I mean financial aid; money to assist the cause of freedom, and independence of Hungary. I took the advice of some kind friends, if it be lawful to express such a humble request, because I feel the honorable duty, neither to offend, or evade your laws. I am told it is lawful. There are two means to see this, my humble wish, accomplished. The first is from spontaneous subscription, to put the offering of kind friends at my disposal, for the benefit of my country's cause. The second is a loan. I will consider it highly beneficial, should I be so happy to see that generous men would form committees throughout the United States to raise out of the free offerings of the people some material aid to assist the sacred cause of freedom and independence of Hungary. It is a delicate matter, gentlemen, for me to speak so. It is, perhaps, one of the greatest sacrifices to my country that I do so. (Great applause.) But I love my country. (Renewed cheering.) And readily I will undergo even this torturing humiliation for her sake. Would I were happy as your Washington was, when for your glorious country's sake, in the hour of your need, he also called for money in France.

Sir, I have done. Conscious of no personal merit, I came to your shores a poor, persecuted exile, but you poured upon me the triumph of a welcome such as the world has never yet seen, and why? Because you took me for the representative of that principle of liberty which God has destined to become the common benefit of humanity; and it is a glorious sight to see a mighty, free, powerful people come forth to greet with such a welcome the principles of freedom, even in a poor, persecuted, penniless exile. Be blessed for it. Your generous deed will be recorded through all posterity; and, as even now, millions of Europe's oppressed victims will raise their thanksgiving to God for the ray of hope which you, by this your act, have thrown on the dark night of their fate; even so, through all posterity, oppressed men look to your memory as a token of God, that there is a hope for freedom on earth, because there are people like you to feel its worth and to support the cause.

SKETCHES OF TRAVEL IN THE EAST.—A VOYAGE ON THE BLACK SEA.

(From Foreign Cor. of the N. Y. Ecangelist.)

We soon left in the distance the red roofs, gay gardens and stately towers of Trebizond, and the bold, thick-wooded shores of the Black Sea loomed grandly on our southern horizon. But the peculiar exigencies of Turkish steam navigation soon called us away from the observation of the picturesque, and we descended to the cabin to make preparation for dinner, for each passenger was expected to furnish his own provisions. The spacious saloons were shared with us by two parties—the first a French gentleman and his family, who were returning home from a long residence in the East; the chief personage of the other party was seated all day and stretched all night on the high platform of lockers just under the stern-lights, dressed in a robe of blue silk, and crowned with a tall conical hat of black lambskin with the wool on, and in the incongruous company of a long narghileh, or water-pipe, and a pearl-headed whalebone cane. This was no less a personage than the ambassador of His Mightiness, the Light of the Earth, the Greatest of Kings, Mohammed Shah of Persia, on his way to the Court of St. James and the Great Exhibition. His secretary, a young Frenchman, enabled us to communicate with him, and gave us the opportunity of listening to the beautiful sounds of the Persian language, which is certainly inferior to none but the Italian in point of melody.

Going on deck again, a very different spectacle presented itself. The broad vessel was covered with a motley crowd of men, of every outlandish language, dress, and nation, some of them stretched, each on his allotted six feet of plank, gazing in stupid astonishment at the pitchy cloud that rolled from the smoke-pipe; others, with pale faces under their black beards, hanging miserably over the bulwarks, and cursing the sea; and others still, picking their crowded way about the deck, with evident forebodings of wretchedness to come. The red turban and ill-fitting pantaloons of the Constantinople Turk contrasted unfavorably with the voluminous turban and flowing robes of his more conservative countrymen, and the high black cap of the Persian, and huge Kurdish steeple of brown felt, decorated with party-colored handkerchiefs, towered conspicuously everywhere amid the crowd. No preparations for eating were anywhere visible, except here and there in a group of infidel Christians, for the month of Ramadhan had just commenced, when all good Mussulmans abstain from food between dawn and sunset; the hungry and surly silence of these very religious people was broken five times in the day, when a hoarse man, in a green turban and a dirty face, ascended the capstan and proclaimed, "God is God, and Mohammed is God's prophet." Thereupon the various crowd commenced their ablutions, rather ceremonial than effectual, and turning towards Mecca, addressed themselves to prayer. A large party in particular, gathered near a venerable mullah, evidently of peculiar dignity, who sat in the middle part of the ship; his grey beard flowed down to his waist, and his turban and robe of spotless white gave an air of sanctity to him that made its impression on the minds of the Mussulmans about him.

About evening we were walking the deck, observing the beauty of the hues which the setting sun threw upon the noble mountains on the southern shore. Just as the orb disappeared in glory in the waves before us, the evening gun was fired. In a moment all was confusion and bustle; with all the zeal of hungry men, the various passengers addressed themselves to dinner; piles of their coarse and gritty bread were garnished with a great store of green cucumbers and cheese flavored with herbs; here and there a more fortunate circle gathered round some steaming mess that had long been simmering on the fire of the *cafeji*. We turned to watch the motions of the venerable mullah. He waited with decent deliberation until the day was fairly past, then slowly washed his hands in the water which one of his attendants poured upon them (as Elisha did on the hands of Elijah) and lifted his eyes to heaven, moving his lips in prayer. Then passing one corner of his robe over the spout of the ewer, he drank several swallows with a most reverent air, as I sincerely hope, with a good conscience.

The faithfulness with which these poor heathen keep the injunction of this fast, has been observed by all travellers. As the twelve months of the Turkish year are lunar months, Ramadhan comes sometimes in winter and sometimes as now in July, when the days are long, hot, and weary. Yet even now, we may see the porters sweating under their incredible loads from sunrise till evening, and never so much as cooling their lips with a sip of cold water, or solacing themselves with a whiff of the grateful *narghileh* or *chibouk*. The Ramadhan at such a season is destructive to health, and often to life, especially among the poor and laboring classes. Neither is it a season of

peculiar temperance. The bakers find this their busiest season; for after each weary day comes a night of feasting and revelry. The *Bairam*, or feast of three days, which follows the long fast, is a season of constant external rejoicings. The visits and congratulations of the year are interchanged, the shady walks and holy places are frequented by day, and at night the Bosphorus and the Sea of Marmora reflect the light of thousands of illuminations.

It was not the sea (for the "stormy Euxine" was as quiet as a harbour,) but the remains of my illness in quarantine, that kept me much below stairs; only I went up twice on Saturday to see Samsun and Sinop, as we rested awhile in their ill-sheltered ports. They are picturesque towns, each seated on the green slope of a hill, and backed by a theatre of bold mountains.

In the cabin, His Excellency the Ambassador showed us the honors of hospitality. Several times each day, a tall servant entered with the delightful tea, served in cups of cut glass, with much sugar, but no milk. In lieu of the latter lemons were provided, with the juice of which each guest could flavor his tea to suit himself. For our entertainment, his choice Damascus blades were produced, and their qualities exhibited. Finally, seeing me to be unwell, he insisted on my dining with him, an affair which, on the whole, reflected greater credit on the Ambassador than on his cook. When I had quite annihilated the remains of a very feeble appetite, His Excellency turned to us with a polite *salam*, and remarked that I had eaten of his salt, and that a lasting friendship would be the consequence. He invited us to call upon him at London; we were afterwards sorry that we were just on the point of leaving England for home, when we heard of his arrival at Southampton, where he was received with no small circumstance of dignity.

Monday morning, the third morning of our trip, we came again, after our long wanderings in scenes of sacred and historic interest, upon places delightfully memorable as the localities of classic poetry and mythology. The venturesome Greek mariners who in frail barks, tempted the waters of this distant and inhospitable sea, carried home strange tales to their countrymen; and wild legends and traditions of the notable voyage of the Argonauts are attached to the various objects on the shore. As we approached the mountain-notch where the Bosphorus leaves the sea, Mr. Murray's infallible Guide-Book indicated "the cape of Jum Burum, which, jutting out into the sea is the most exposed to the fury of the waves. This cape was in ancient times called Ancyraeum, or the Anchor-cape, from the anchor which Jason took from hence and left behind on the Phasis. . . . Thenceforward the Anchor-cape became a holy shrine, and, singular enough, the Byzantines made a saint out of the anchor of the Argo; so that the bay bounded by the Anchor-cape is at present called the Bay of St. Sideros, i. e. of the holy anchor.

Near the shore, to the north of the Bosphorus, are two rough and broken rocks, rising a few feet out of the sea, upon which the waves were dashing. With the red "Hand-Book for Travellers" before us, we gazed at them in much the same mood with which the passengers on the Celestial Railroad, under the guidance of Mr. Smooth-it-away, looked out at the place where Christian had his encounter with Apollyon. These two rocks are attested by long tradition to be the identical *Symplegades* which dashed constantly together until Jason boldly steered the good ship Argo between them. The last crash of the huge masses carried away the stern ornaments of the ship; but since that time, in accordance with a previous prophecy, they have been perfectly still. To the latter fact I can bear witness, and it should do much toward convincing Father Newman of the truth of the rest of the story.

We were now in the still and beautiful waters of the Bosphorus, gazing on the numberless monuments of various ages that crowd its historic shores. Castle and fort of every race and century, since first the hordes of barbarians which

— "the populous North
Poured from her frozen loins to pass
Rhine or the Donaw."

began to seek the beauty and wealth of the South, stand on rocky shores, or crown the hills. First, two huge, whitewashed fortresses, on either side, at the water's edge, are a monument of the alarm of Sultan Murad IV. at the approach of the Cossacks; behind each of them, on the summit of the hill, are the ruins of two castles, with the traces of a crumbling, moss-grown wall, running down to the strait. In the last melancholy days of the Byzantine empire, these were occupied by proud merchants of Genoa. They closed the strait, in time of need, with a chain that reached from wall to wall, and thus levied the toll of the Bosphorus.

The beautiful villages of Buyukdere and Therapia, now appeared, adorned with the summer residences of the European diplomatic agents. Then came into view the towering masses of the narrowest part of the strait. The latter was built by Mohammed I. when the Turk first began to insult the feeble dignity of Constantinople, in sight of its walls. Two generations afterward, the fierce Mohammed II. in spite of the entreaties of the Emperor, gave orders that a thousand masons should assemble here, where the sound of their hammers could almost be heard by the terrified Romans, from the ramparts of their city.

Of a master who never forgives, the orders are seldom disobeyed. On the 26th of March, the appointed spot was covered with an active swarm of Turkish artificers; and the materials, by sea and land, were diligently transported from Europe and Asia. The lime had been burnt in Cataphrygia; the timber was cut down in the woods of Heraclea and Nicomedia, and the stones were dug from the Anatolian quarries. The castle was to be built with more of religious than military science, in the form of the name of the Prophet, in Arabic characters. And the huge and massive structure, with walls of twenty-two feet in thickness, was at once a terror to the city, and a scandal to the Christian faith. From these towers, the Turkish host advanced unrelentingly to the very walls of the city. In little more than a twelvemonth, the last outpost of European civilization and Christianity fell before the Turks.

From between these twin castles, the domes, minarets and palaces of Constantinople rose majestically into view. The extremity of the peninsula is occupied by the royal gardens of the Sultan, from the midst of which, surrounded with clusters of dark fir and cypress trees, rise the white walls of the Seraglio. Near this, we could discern the venerable pile of St. Sophia, with its seven minarets, and beyond the latter, and above it, rose dome on dome, and spire on spire, till the whole city was crowded by the towering mass of the Suleimanye, the masterpiece of Turkish architecture. The splendor of the scene scarcely diminished as we drew rapidly nearer passing from palace to palace, and under the huge vessels of the Turkish navy, and finally anchoring amid a forest of ships of every nation, at the mouth of the Golden Horn.

With all the showy magnificence of the city, and all the interest of its history, the thing which most impressed the mind, is rather its unparalleled superiority as the seat of a great capital. No one, I think can look upon the map of the world—certainly, no one can travel in these parts, without admiring the judgment of Constantine, and of Napoleon, each of whom fixed upon Constantinople as the seat of universal empire. The commanding hills on which it stands, are strong by nature, and easily fortified by art, and its markets are supplied with food from the rich shores of the sea of Marmora. Seated between Europe and Asia, it receives the commerce and tribute of both. The valleys of the Phasis, the Don, the Dnieper, and the Danube, bring down their wealth from distant parts of their continent, to the Euxine, from whose dangerous waters it is driven to the unequal harbor of Constantinople. The long narrow straits of the Bosphorus, and the Hellespont, may be effectually closed against the passage of the most powerful fleets. No wonder that the Russian Czar is seeking to seize upon so precious a territory. Heaven prevent so great a calamity to the cause of civilization and Christianity!

L. W. B.

* Gibbon.

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

Bronte, I V, 25s. Sydenham, J S R, 10s.—to Oct. 1, 1851. St Henrys, R R, 10s. Niagara, C C, 10s. Norwood, S S, 5s. Humber, W A W, 10s; A W, 10s. Sandwich, J P, 10s. Kingston, D A, 10s; W F, 10s; Capt. H, 10s. St Janvier, F S, 10s. Perth, A K, 25s. Durham, J S B, 5s. Per J McFarlane—Self, J T, P R, 25s. Per R Ferrie—Self, H C, J A, 30s. (H C owes 5s) Per A Gemmel—Mrs M S R, 22s 6d; J F, 5s, G & C, 10s; H C, 11s 3d. Per Jas McFarlane—Self, A S, 20s. Per Rev. F Jersey—Self, M D A, 15s. Per W Currie—Self, D M, W B, 25s. Per S Ham—Self, E H, I H, B D, 35s. Per A Pritchard—Self, J M, S C, 25s. Per J Bent, Wellington Square—J C B, J L, J P, W W, D F; Nelson, G B; Cummins, A W, J D, W D; Oakville, J B; East Flamboro', T L; Lowville, J F; Hamilton, Rev A B, 5s each. Per Corp'l Sharman—Self, E S, T D, 25s. Per W Forster—T F, 10s; D McC, 10s; J W, sen. 20s; W W, England, 10s. Per O Larwell—Mrs L, T M, Mr T, H C, Mr H, Dr F, O L, sen. 70s. Per J C Becket—Leeds, Z G, 10s; A McL, 10s; Quebec, G J, 30s; St Martin, D C, 5s. St Eustache, J G, 10s; Lachute, W D, 10s; Lochaber, W McG, 10s; New Glasgow, J F, 10s; Huntingdon, A H, 10s; Kingston, Rev. J G, 5s; St Laurent, R B, 10s. Member of Parliament Fund—J B, 5s; O L, 5s.

NEW ADVERTISEMENTS ON LAST PAGE.

Opening of Mrs Renaud's Classes. January 5. First Spring Ships. James R. Orr.

THE WITNESS.

MONTREAL, DECEMBER 29, 1851.

NOTICE.

Subscribers are respectfully requested to remit each in advance without waiting a call from any one. The cheapness of postage will greatly facilitate this most desirable plan.

To OUR SUBSCRIBERS.—We noticed in a late number of The British Banner some good suggestions to its subscribers; we need scarcely point out their applicability to Canada. They are as follows:—

Will our subscribers now suffer us to make a suggestion as to the best method of enlarging the sphere of our Journal? We would, then, sit down, and, casting about, make a list of those who have not hitherto taken The British Banner, although not in the receipt of any other paper of the same class, and who, perhaps, are not even aware of its existence; and we would lend them our own copy, begging a perusal of it within a day or two, when we would make a friendly call, and act as circumstances might prompt. Were they to do so, many thousands of fresh subscribers might, at once, be procured. And why should not this be done? Would it not be a labor of love, a contribution to the welfare of families, and the comfort of neighborhoods, one of the most efficient methods of effecting good, on a great and permanent scale? The family is the germ of the State, the school of the future citizen, the well-head of the civilization of the age. To purify and quicken with the leaven of truth, beauty, and knowledge, the little circle which clusters around the fireside, and contains the seeds of unimaginable good or evil, is to salt the fountains that in their flow fertilize and make glad the whole face of society."

EDITORIAL REVIEW.

—The American, United Presbyterian, St Paul's, Baptist, Congregational, and Free Church Sabbath Schools will hold their usual annual meeting on the morning of New Year's Day, in the American Presbyterian Church, at ten o'clock; the service not to extend, if possible, beyond one hour.

—The annual meeting of Teachers and Scholars in connection with the Wesleyan Sabbath Schools will be held on the morning of New Year's Day, in the Great St. James Street Church, at half-past ten o'clock; and the annual soiree on the evening of the following day, January 2, in the basement story of the same building. Tickets 1s. 3d. each.

—The close of another year presents a period for solemn reflection and self-examination, which we trust will be improved by all our readers. "How stand my eternal interests?" is the most important question each of us can put to ourselves, and though no one should wait for the close of a year to put it; yet such a period should be embraced to put it with peculiar seriousness and solemnity. May the examination prove encouraging to each and all, and if not, the remedy stands open.

—The present number closes the sixth volume of the Montreal Witness, and is accompanied by a half-sheet containing a title-page and index, the latter embracing only the articles with capital headings, which appeared during the year. Besides this half-sheet, two other half-sheets filled with sermons and other matter, and four full supplement numbers were issued in 1851, over and above the regular 52 numbers per annum. So much have these supplements been valued, that we have resolved to give six full supplements in 1852, the first to appear in January.

—The Melanges, without denying that the priests caballed against the liberal French Canadian candidates at last election, asks us to prove it. We doubt not the conductors of the Melanges would wish to know all the sources from which we obtain information, but we prefer to refer him to an article translated from the Monteur Canadien. If he will ask some of the parish priests on the Island of Montreal what they said about Dr. Valois previous to the election, he will obtain further information.

A WORD ON THE ELECTIONS IN GENERAL.

(Translated and Condensed from the Monteur Canadien, of Dec. 4.)

The electoral struggle is over nearly everywhere, and the antagonists of progress are shouting victory, because, by hypocrisy, covert dealings, perfidious insinuations, and infamous calumnies, they have made a question of men triumph over a question of principles; because they have worked upon fanaticism instead of intelligence; because they have abused the good faith of ignorance by misrepresenting the most wholesome ideas, and calumniating the purest intentions. Such is the triumph which causes joy to our adversaries, whose organ is the Minerne!

We are told boldly that the result of the elections is a triumph of the government over democratic doctrines, and yet in the preaching (polemic) of our adversaries to our citizens generally, there was no question either of the government or of the democratic programme. Our adversaries who now claim the victory, ought to have showed to the electors that the reforms, improvements, and innovations which the reds ask, are vicious, and contrary to the desires and wants of the country. They should have proved that the government which has refused these reforms till now, has acted for the greatest good of the people. But they took good care not to discuss the subject frankly—the habitants, en masse, would have been against them. They left out all questions essentially political. They made the electoral question a purely religious one; and by dint of perseverance, and by the intervention of certain occult influences, they made the people believe that the democratic party "wished to destroy religion." Behold the bug-bear that was thrown into the midst of our too credulous rural compatriots; behold the bug-bear that alone carried the elections. We have correspondence from almost all the counties which corroborates the fact, and yet we are told that democracy has suffered a general defeat!

—We thank the Minerne for translating and submitting to its readers our article entitled, "Day Dawning on Lower Canada," at the same time that it made remarks on it. The remarks, it is true, are severe, though in our judgment quite irrelevant, but the article is allowed to speak for itself, and this is all we can ask or expect. We would, however, take the liberty of pointing out to our cotemporary that the article in question made reference to, and was in a great measure based upon, the ideas contained in an article from the Edinburgh Witness, which accompanied it in our sheet, and, therefore, we pray the Minerne also to publish that article in order that the case

may be fairly before its readers, and that they may judge righteous judgment concerning our motives.

—The Toronto Mirror complains loudly that whilst Protestants may be elected for Quebec or Montreal, there is scarcely a constituency in Upper Canada that will return a Catholic. If for Catholic, we read, as undoubtedly is the Mirror's meaning, a thick and thin tool of the priests, then we believe him to state the truth, and we rejoice that it is so. If he mean a liberal and independent man professing the Roman Catholic faith, then we do not believe his averment.

—The Church newspaper rejoices over the fact that the Church Unions have done great service during the late elections in helping to return partisans of the Church of England, and, in point of fact, we believe they have been much more successful than the Roman Catholic Institutes.

—The Mercantile Library Association and the Mechanic's Institute have united for the purpose of having a course of fifteen lectures during the winter. C. Dunkin, Esq., is to deliver the introductory lecture to-morrow evening, (Tuesday), in the Oddfellows' Hall, at eight o'clock. Admittance free.

—At a meeting of the friends of education, held in the Mechanics' Institute on the 23rd inst., the Bishop of Montreal in the chair, the Rev. Mr. McGill, Dr. Davis, and Wm. Lunn, Esq., were appointed a committee to draft a memorial to the government, urging the immediate establishment of a Normal School in Lower Canada, and to report thereon at a meeting to be held in the same place tomorrow (Tuesday) afternoon, at 3 o'clock. All who feel interested in such an institution are invited to attend.

—We earnestly request every reader of the Witness, young and old, of both sexes, to give an attentive perusal to Kossuth's speech on our second and third pages. It will well repay the labour.

—A paragraph last Monday conveyed the idea that Kossuth had been denounced in the French Parish Church. It was, however, we understand, in the Recollect Church that the sermon to which the current report referred was preached. This church is served, we are informed, by the Jesuits, and frequented by that portion of the French Canadians who are commonly called devotees. It was therefore a more fitting place for such a sermon than the Parish Church, where many of the congregation, and let us hope of the priests also, feel deep admiration for patriotism such as Kossuth's wherever it is found. When speaking of the priests of the Parish Church, we may add, that we have received a letter from a gentleman apparently well informed, who affirms that they took no part against Papineau in the election, and who adduces as proof of this the names of four laymen, officially connected with the Parish Church, who voted for Mr Papineau; adding, "the fact is, the priests very seldom ask anybody how he is going to vote during an election." That the priests of the Parish Church pursue so wise and proper a course as our correspondent avers, is highly creditable to them, and it gives us much pleasure to publish the statement; nevertheless all that we said about priests, without specifying which, and their female adherents, using their influence against Mr Papineau, and other liberal candidates, is, we believe, perfectly true, though far, very far, from being the whole truth.

—We are sorry to notice, in a Toronto cotemporary, an announcement of a raffle for cakes. This is a species of gambling we cannot but regret to see so often resorted to by business people.

—The celebrated Henry Clay has retired from public life on account of his advanced age and the feeble and precarious state of his health. One of the greatest orators America has produced, and a sagacious and patriotic statesman, his name will fill a conspicuous place in the history of his country, although a portion of his countrymen were, and are, strongly opposed to the measures by which he will be best known to posterity, viz., the two compromises between South and North.

—The Australasian Bishops recently decided in favor of the doctrine of baptismal regeneration, and published the minutes of their decision, whereupon their clergy also confer together, and "strongly deprecate" the putting forth of any authoritative decision on the subject. They further state that "the introduction by the Bishops of the question of holy baptism into their minutes was uncalled for and injudicious."

Closely connected with the foregoing, is a minute relating to "Church membership," which is as follows:

"On a discussion of the phrase 'duly baptized,' it was understood that the word 'duly' was intended to be explained by the words following, viz., 'with water, in the name of the Father, Son, and Holy Ghost,' and not to refer to the person baptizing."

The clergy of Van Diemen's Land have also taken action in the matter. Their sentiments are embodied in an address to the Bishop of Tasmania, in which, after assuring his lordship of their personal attachment, they proceed to express their views as follows.

"In our judgment the introduction by the Australasian bishops, of the question of Holy Baptism into their 'Minutes,' is deeply to be regretted, and the construction put by them upon the 'Creed, Articles, and Liturgy,' with respect to this subject, would, if imposed, be equivalent to a new article of faith, and the dogmatical determination of a question which has ever been practically considered an open one, virtually narrows the terms of communion with our Church."

The foregoing Address was put to the vote at a meeting of the clergy in Hobart Town, March 19th, 1851, when thirteen voted for it, and eight against it. Seven other clergymen subsequently put in their names in favor of the Address, making the majority twelve.—Church Witness.

—Marshal Sout, one of Napoleon's most distinguished generals, and an eminent Statesman, died on the 26th ult., at St. Armand, in France. Sout, Napoleon, and Wellington were all born in 1769.

—The position of France is a very singular one. With an impulsive and warlike democracy, whose natural position is antagonism to the tyrannical governments of Rome, Russia, and Austria, she is actually, by an extraordinary juggle, on their side! and Louis Napoleon is the instrument, and universal suffrage the means, by which these old astute absolutisms wield the democracy of France as their tool. This state of things cannot however last. Louis Napoleon is on the side of universal suffrage just now, and we do not see, after pronouncing so strongly in its favor, that he can recede from this position. But universal suffrage must either be served or overthrown. Will Louis Napoleon be the servant of the people? If so, good and well, he will soon be in antagonism with absolute power. Will he attempt to overthrow it? If so, it appears to us he must be crushed.—His occupancy of the chief magistracy is probably just the necessary counteraction to Legitimacy and Orleanism, until universal suffrage gains sufficient strength to go without his leadingstrings or guardianship.

—In order to make room for Kossuth's great speech, we have transferred the missionary matter given on the last Monday of the month to the sixth page; where also will be found the concluding portion of the Horticulturalist's article on "Gardening," &c. It is credited by mistake to the Cultivator.

—A communication from that devoted and eloquent pleader for the Sabbath, Rev. R. Burns, of Kingston, will be found in another column. We trust the friends of the Lord's day throughout Canada will be on the alert to furnish the representatives of the people with earnest and extensively signed appeals to do away with all legal or compulsory desecration of that day.—What is our Montreal Sabbath Alliance doing?

—We acknowledge the receipt of the Report on Education in Lower Canada for 1849-50; also the Annual Report of the Normal, Model, and Common Schools of Upper Canada for 1850.

—The Rev. Dr. Wilkes proposes giving his annual address to the young, next Sabbath evening—the subject to be "The Nature and Formation of Habits."

Our mercantile readers in town and in Upper Canada will find in another column the advertisement of Messrs. Orr's line of regular Traders, from Glasgow and Liverpool to Montreal. These vessels are well known to be of a superior class, and officered and manned by most experienced seamen. Their character as dry and safe conveyances for goods, is well established, and parties sending home for friends or relations, will find their accommodations for passengers excellent.—Montreal Gazette.

ECCLESIASTICAL CORPORATIONS.

(From the True Witness.)

We willingly comply with a request contained in the last issue of the Montreal Witness—to the effect that Catholic Journals would take notice that he, the editor of the paper aforesaid, is opposed to all ecclesiastical corporations,—the question being, not a doctrinal, but a social one. (1) We do this the more readily, because it gives us an opportunity of making our confession of faith upon the same subject, which is directly opposed to that of our evangelical, and liberal cotemporary. We firmly believe that it is only a bare act of justice, to allow all members of all denominations—whether Catholics or Protestants, Jews or Christians—to give just as much, or just as little of their substance, as the individuals themselves think fit, for the support of their clergy, ministers, churches, and charitable institutions; that, as no one should be compelled by law to pay for the support of the religious, educational, or charitable establishments to which he is conscientiously opposed, so, no one should be prevented from giving what he thinks proper, in support of such religious, educational, and charitable establishments as he approves of; that property so given, is as sacred as the property of any private individual, and that the sole duty of the Legislature with regard to it, is to protect it from the encroachments of others. In a word, we contend for the Voluntary principle, and the right, as before the State, of every man to do what he will with his own. (2)

This right, of doing what one thinks fit with one's own, has but one legitimate limitation, and that is—that no one shall be permitted to exercise it, so as to interfere with the rights of others. It is therefore, according to this principle, incumbent upon the declaimers against the right of ecclesiastical, and charitable corporations to hold property—or, in other words, against the right of the members of the different religious denominations, to give what they think fit, of their own, in support of their respective ecclesiastical, and charitable establishments—to prove, that thereby, they—the remonstrants—are, or will be debarred from the full and free exercise of their rights; that they are, or will be, thereby, prevented from doing something which they have a right to do, or compelled to do something, which they have a right not to do—the onus probandi rests with them, they must make good their case—show when, where, and how, their rights are encroached upon, and tell us plainly what it is they are deprived of—what it is that they are unjustly debarred from doing, or unjustly compelled to do; mere empty declamation will not suffice. We demand proofs, not assertions—facts and not phrases. (3)

Now, all restrictions upon ecclesiastical corporations, are in reality, but so many restrictions upon the individual, and limitations of his right of disposing as he will, of his own—and as we are not liberals, all such restrictions must appear odious in our eyes.—Doubtless, it seems hard to the liberal Mr. Ebenezer Maw-worm, and that singularly favored vessel, Jabez Bunter, that they are not allowed to put their veto upon the donations which Catholics and Anglicans think fit to make to their clergy. "What good is there in liberty,"—Ebenezer and Jabez aforesaid naturally ask—"if we cannot impose restrictions upon others—what use is there in freedom, if we may not wallop our own niggers?"—for liberty and freedom, with modern liberals, mean only the power of coercion, and the privilege of trampling upon the rights of all who differ from them in opinion. (4)

If these men would come out, boldly and openly—if, with Proudhon they would exclaim, "La propriete, c'est le vol," we should understand them—they would be free from the charge of inconsistency at least; they would then be able to argue, that as no man has a right to possess—so also no man has the right to dispose of the good things of this world—that all being the common property of all, and no one having the right to say—"this is mine," so, no one has the right to say "I will give this to whom I will;" but, unless they adopt the premises of the Socialist, they cannot arrive at his conclusions; and if they apply the arguments of Proudhon to the property of the Church, they will soon find, to their cost, that the same arguments will be applied—and with irresistible logic—to their own, to their barns and warehouses, to their stores and dwellings. There is no argument can be brought forward against the right of ecclesiastical corporations to hold property, which cannot be made use of, as against the rights of the individual. The one has no more right to hold property, than the other. We recommend, therefore, to the attention of our opponents, the old proverb—"What is sauce for the goose, is sauce for the gander." The villainy they meditate against us,—against the Catholic and Anglican corporations, will, if successful, ere long, be executed against them, by the logical and consistent Socialist, and it will go hard, but the latter, "will better the instruction." (5)

REMARKS ON THE FOREGOING.

(1.) The True Witness is not famous for candor, and the foregoing is not at variance with his reputation. He represents us as opposed to all ecclesiastical corporations, laying his own emphasis on the word all, without the slightest hint of the qualifying clause we have always added, viz., "with powers to hold fixed property for revenue purposes." We have never opposed ecclesiastical corporations as such, for we think all churches should have corporate power to transact their necessary pecuniary business, and hold the property necessary to carry out their objects; but the act conveying such power should be general, not special. Neither have we opposed endowments as such, but only the granting of them by the State, on the one hand; or the investing them in fixed property so as to confer on corporations the influence of landlords, on the other, and enable them to lock up the property of the country in mortmain. And why should not ecclesiastical and all other corporations desirous of possessing a fixed revenue, be willing to invest their funds in government securities instead of land? The latter way would be serving the State by lending money to it, instead of injuring it by keeping lands out of the market; whilst it would, on the first plan, be quite easily ascertained whether revenue exceeded its legal limitation.—Five thousand a year revenue from the six per cents is a known quantity. Five thousand a year from territories, a great part of which are wild lands, is an unknown quantity. The value of X, Y, or Z, in algebraical problems, though unknown quantities, may be ascertained with more or less trouble, but the quantity of acres represented by £5000 a year revenue in Canada, can be certainly known in no way that we can imagine.

(2.) This is exceedingly plausible, and no one—at least we—will not object to it as here put; but nothing that is said in this paragraph enters in the slightest degree into the question at issue, and that the Editor of the True Witness must surely know. No one objects to any man's giving all his substance to his priest or minister, provided he be of sound mind when he does so, and not under any infatuating influence: the only question is whether bishops or ministers are to be corporations, with succession to hold this property for ever, and whether even in this case they are to be permitted to invest it in land, and so become perpetual landlords of constantly accumulating estates.

(3.) We have spent a considerable portion of our editorial career in accumulating proof upon proof, fact upon fact, and argument upon argument, against ecclesiastical corporations with power to hold real estate for revenue purposes; to recapitulate them would occupy volumes, and if our cotemporary has quietly ignored them all, we despair of convincing him, but we are cheered to think that the public mind is not equally impenetrable to reason and facts. We mean, however, to continue from time to time, to lay farther facts and arguments before him and the public, with, we hope, increased success.

(4.) We have not heard of any restrictions being asked for on the civil or religious rights of any one; all we have asked, and all that the "liberals" above described after the manner of the True Witness ask, is, that the legislature shall abstain from giving unnatural and dangerous powers, and recall such of this class as it has inadvertently given. Would any one say that to refuse a law enabling a man to entail his property was an interference with his liberty, but it would be just as much so as to refuse to give

charters to corporations to hold the lands of the country in perpetuity. If the editor of the True Witness is not prepared to show that the liberty of men to do what they choose with their own is infringed by the absence of a law of entail in Canada, we apprehend he would wholly break down in any attempt to show that the annihilation of the corporate powers, to which we object, would constitute such an interference.

(5.) Not so, Sir. There is the least danger of Socialism in countries where there are few ecclesiastical corporations;—such, for instance, as New England. Where there are no great accumulations of property, and every one who chooses can readily acquire a share, Socialism, or "a new divide," is a thing unheard of, and, we believe, impossible; but where the land has either been monopolized by an aristocracy or a church, the danger of revolutions is fearfully increased; so your argument just cuts directly against yourself. Did the fact that the Church possessed nearly all the best lands of England, Scotland, France, and Spain, prevent revolutions in those countries? Quite the reverse; this was one of the main causes that led to revolutions;—and so it will be everywhere that the corporation policy is carried to any extent. If we would avoid convulsions in Canada, we must have no law-made engines at work, buying up the wild lands and keeping them unimproved until they are rendered valuable by the toil and sweat of generations, and then leasing them to a dependent tenantry, and with the proceeds making still further accumulations.

"IN THE LONG RUN."

The phrase is a common one. There is no need to define it. Almost every one respects it,—regarding its testing qualities with fear or hope, according as the matter to be tested may be expected to stand or fall under its influence.

The wise merchant knows it well, and seldom fails to bring his intended, or already begun, speculations under its judgment. "How will it pay in the long run?" is a question which, skillfully and faithfully applied, would have saved many from commercial ruin.

The long run tries the schemes of the Statesman. We have seen men borne on the breath of popular applause, to the very topmost round of fame's ladder, yet prostrated by the severe and steady application of this test. Five, ten, twenty, and more years may pass, the laws of political economy may for a time be infringed, the vaticinations of the far-seeing few be disregarded, but, in the long run, the body politics discovers the cheat, and the plan, with the fame once attached to it, and the statesman, too, if he ventures to cling to them, find their way into some gigantic pigeon-hole or other limbo of forgotten vanities.

Again, I have seen a man persecuted, outlawed, "hunted like a partridge on the mountains," driven from his country and his home, held up to infamy, because he chose to adhere to principles which he saw to be truth, though others blindly resisted him. Yet his faith in the correctness of his opinions supported him through all, and, in the long run, the same individual has been restored to former honors and position, so that his degradation was forgotten, and the faces which once in bitter hatred scowled on him, looked up to him with a kind of reverence, and almost worshipped him.

I have heard a man talk largely of the dignity and inherent goodness of human nature. The idea of its depravity he utterly scouted. All that, in his opinion, it required for its perfection in rectitude, were, what he called favorable circumstances, some wholesome counsel, a little propping here, a little shoving up on the other side. Moreover, to give his scheme of philosophy every chance, he selected a community to carry it into practice, and laid the foundation of a city, which, in its moral glory and beauty, was to be the cynosure not merely of neighboring eyes, but of nations far and near. Some wondered and hoped, but the long run toppled down the philosophical structure, though the physical New Harmony may still stand. Human nature declined being healed so easily.

In the early days of the world, a man, dwelling respected and loved among his own people, was directed by the Most High to arise and go into a far country and dwell among strangers. And he arose and went. It did not seem very pleasant at first sight, but he obeyed, and in the long run the reward of his obedience was evident, for he became the father of a nation numerous as the stars of heaven.

Between the servants of the same man and those of a relative, contention once arose as to the right of occupancy of the land for their flocks. And though, in many respects, this man had the right of choice, yet he gave it to his relative, who chose what seemed to be the best, having the richest pasturage, and the most plentiful supply of water. In the long run, however, it did not prove a good choice, for he was obliged afterwards to flee for his life from a terrible storm of fire and brimstone which God sent on the people among which he dwelt.

In the same records we read of the son of a Jewish slave being taken into the palace of the Egyptian king, brought up there, and instructed in all the learning of the day. Had he remained there, it seemed not unlikely that he might one day have sat on the throne of the Pharaohs. He preferred, however, to go and be a shepherd among the Jews. It must have appeared at the time, to many, a foolish choice; but he considered which was likely to be best in the long run, and this thought turned the scale.

The man who declares unpopular truths has need of patience. Often buffeted and beaten down, sometimes even to the death, it would seem, at the time, as if the sin lay with him, in his venturing to speak out. But he can afford to bide his time, and in the long run he will rejoicingly join in the songs of triumph which await him who endureth to the end.

I have seen a number of people meeting together to sing psalms and hymns and pray, once or twice a week, and I have been told that they did the same thing in their own houses, each family by itself, and even individuals were understood to do the same alone in their closets. I have heard a man of the world, a man who, as he himself said, "enjoyed the goods the gods provided," and hated all cant and hypocrisy, I have heard him call them a set of psalm singing fanatics, and try to make the matter ridiculous, and from some he succeeded in drawing the semblance of laughter and mockery. At the time, it almost seemed as if he were in the right, but in the long run it turned out otherwise, and the man of the world, with his many followers, were compelled, in bitterness of soul, to groan out, "Oh that we had been wise, that we had understood these things, that we had considered our latter end."

There was a time when the Church was an almost unnoticed thing. It came without observation, without pomp or parade. It was a kingdom not of this world, and it seemed as if it must necessarily be bane down, or rather never permitted to extend itself, by the kingdom of Satan and the kingdoms of this world, for they were leagued together against it. It was a little stream beginning its gentle flow from the side of a crucified man, and many thought that it would certainly be dried up amid the sands and arid wastes of idolatry and sin, through which its course was directed. Learned Greeks and proud Jews called its doctrines foolishness; but they were the foolishness of God, and in the long run they proved, and in the longer run, even to the end of time, they will prove to be wiser than the wisdom of man. And the proof stops not with time. Let the run be long as eternity the proof will only come out more and more brightly as its ages roll on.

There was a time in the early days of the Church when the kings and other great ones of the earth would take it under their care, and bestow on it their patronage. This they did, not by bowing their heads and humbly entering by its lowly doorway, but, breaking it down, they erected a seemingly magnificent portal, by which, with a cavalcade of earthly power and dignity, and without disowning themselves, or laying aside one atom of their temporal authority, they might walk erect into the very presence of the King of kings. Then it seemed to some as if the ancient prediction that kings should be nursing fathers to the Church, and their queens her nursing mothers, and should bring their glory and honor into it, were indeed realized. But in the long run it proved not so. The gold became dim, and the most fine gold was changed. The true spiritual power of the Church from that moment was palsied, and from the unholy alliance proceeded that wicked one,

who, sitting on seven hills, has so long ruled over the nations with a rod of iron.

Such are a few illustrations of the common phrase "the long run." But of all the speculations ever entered into, which, appearing plausible at first sight, prove ruinous in the long run, that of the man who sells himself for the world, is fully indeed. What! to clutch at what the world can bestow, and in exchange therefor to give his own soul! Oh, madness inconceivable! True it is that for a time it may seem to pay well. The returns are for a time regular, and their glare and glitter, whether arising from riches, fame, ambition or pleasure, fascinate and lead on; and one instalment of life after another is paid, until the whole is run out, and death steps in and closes the transaction.

Finally, be assured that, long as the run of life may seem in prospect, when, from the verge of eternity, thou lookest back on it, thou wilt confess it has been in reality but a short run, full of sin, trouble, and change. Be it thine, then, so to order matters now, that, when breathless, and it may be dazed, thou arrivest at the end, thou mayest claim it as a promise from the angel of the everlasting covenant, that He will walk with thee through the valley of the shadow of death, and open before thee the two leaved gates by which thou shalt be ushered into a blissful immortality. Amen.

F. F. B.

THE SABBATH—SIMULTANEOUS PREACHING.

To the Editor of the Montreal Witness.

Dear Sir,—At the last meeting of the Committee of our Sabbath Association, it was resolved respectfully to recommend to ministers of the different denominations throughout the Province, simultaneous preaching on the subject of the Sabbath, on the third Sabbath in January, (the 18th.) I have been authorized to request you will have the kindness to give publicity to this recommendation through the columns of your excellent Journal. The above was the day selected last year. So far as we have been enabled to ascertain, it was pretty generally adopted and acted on; and the influence exerted was of such a nature, as to render a repetition exceedingly advisable. It is of vast consequence to keep the general question steadily before the public eye, and that every legitimate effort be made to elevate it in public esteem.

No more powerful moral apparatus can be employed to leaven the mass of the community with correct conceptions of its character and claims than that which the pulpit supplies.

That the moral effect of united, exceeds that of single and separate action, seems self-evident.

The experience of the past, (more especially as respects the matter of the Post Office,) is fitted to inspire at once gratitude and hope. That our cause should have secured for itself a hearing in our Halls of Legislation, is of itself a great point gained.

Let the struggle be renewed with redoubled energy; let it be prosecuted with prudence and prayerfulness, and have we not reason to anticipate that, with the Divine blessing, victory may, at no distant date, be the result?

My Dear Sir, Yours, &c.,

ROBERT F. BURNS,

Cor. Sec. Kingston Sab. Ref. Society.

Kingston, Dec. 21, 1851.

A CARD.—The teachers and pupils of the Rev. Mr Osgood's Bethel School return their sincere thanks to the kind ladies who treated them so bountifully on Christmas eve; as also for the many articles of clothing given to the children. Should others be disposed to give further articles of clothing, they will be thankfully received at the school-room, Queen street.—Com.

CITY MISSIONARY WANTED IN KINGSTON.—We learn that the advertisement inserted in our columns some time ago, has not resulted in filling up the office of Kingston City Missionary. Parties qualified for, and willing to undertake, the duties are requested to apply to Captain Haultaine, R. A., Kingston.

—With reference to the above, we would respectfully ask our Montreal churches what they are doing in the very important matter of providing a missionary for the non church-going population of this city?

JESUS THE DIVINE MESSIAH, an Address to Jews, by Rev. H. Wilkes, D D

This address, which attracted much attention at the time it was delivered last fall, has been printed in a very neat pamphlet form, by a few friends of Israel, for gratuitous distribution among that people; who will find it a candid and argumentative exposition of the writer's views, without any mixture of what may be deemed offensive. Parties acquainted with Israelites in various parts of the country will oblige by forwarding their address to the Witness Office, that they may be supplied. A few copies of the address will be left for sale at 7½ each, at the Bible Depository.

NOVELTIES OF THE NEW WORLD; or the adventures and discoveries of the first explorers of North America. Montreal: B. Dawson.

This forms the second of a series of volumes, each complete in itself, upon American History. It is written in a pleasing style, elegantly illustrated, and will, no doubt, prove an attractive book to youth. It contains accounts of the earliest voyages and expeditions to America, by the Spanish, Portuguese, French, and English.

THE EXCELLENT WOMAN, as described in the Book of Proverbs. Montreal: B. Dawson, Place D'Armes.

An American reprint of a very excellent work, published by the London Religious Tract Society. It is a simple and pleasing commentary upon Solomon's description of a virtuous woman. The book is well got up, and worthy of a place in every Lady's library.

THE KENT ELECTION.

(From the Globe.)

We have now received all the returns of this keenly disputed election, excepting that from the Township of Bosanquet, which contains only a small number of voters.

The result is as follows:—

Table with 2 columns: Name and Votes. Brown 829, Larwill 739, Rankine 469.

The majority of Brown above Larwill is 90.—The Telegraph from London stated it at 200, but it seems that a number of the Roman Catholics, when they found Rankine had no chance, gave the Tory candidate their votes. That Mr. Brown should have had any majority at all is a matter of surprise, considering the combination of parties against him. The greatest exertions were made to prevent his return. Messrs. Hincks, Cameron and Prince, and all the officials used their utmost endeavors. The Roman Catholics strained every nerve. The bishop was in Chatham for a fortnight, where he baptized a bell it was believed, to give an opportunity to collect the faithful, and coerce their votes. A deputation was sent from Toronto to the Roman Catholics, and an address circulated.—Mr. Brown was twice denounced from the altar in Chatham. We rejoice that all these preparations, and all this miserable machinery of the priestly power have in this instance, and we believe in others also, met a signal defeat. It is alleged that Clergymen of Protestant denominations, have exercised their influence in support of their own views. This may be so, and we would not exclude the ministers of religion from their rights as members of the community, while at the same time, the conscientious minister will always study to avoid taking such an

interest in politics, as will injure his usefulness in his sacred calling. But it is one thing to exercise such an influence, as one citizen may use with his neighbor, and another to drag the question within the walls of a Church, to profane the day set apart by all Christians for religious worship,—and mix up a question of politics with the services of religion. We know of no other denomination than the Roman Catholic, where a minister would dare to make such attacks on the Civil privileges of his people, and certainly none who would submit to them, for with every thinking man such an unwarrantable interference would cast the decision of the electors if they were in doubt into the opposite direction. The minister would be told, that he held his office for other and more important purposes, than to dictate in the House of God for what member of Parliament their votes were to be deposited.

RELIGIOUS NEWS.

FREE SCHOOLS.—The Corporation of Trinity church contemplate the establishment in this city of Christian Free Schools in all parts of the city, for the purpose of affording free education to all.

LAY APPOINTMENTS IN THE CHURCH.—The propriety of interference by recommendation, or otherwise, of the lay members of the Church of England with clerical appointments, is by no means a settled point in colonial practice. We see every day instances of repudiation in this respect by Colonial Bishops, who claim the exclusive right of nominating the officiating ministers of their Diocese, treating any preference or expressed wish on the part of the congregation as an interference contrary to the discipline and interests of the church over which they preside. In the exercise of all rights there are undoubtedly limits which should be observed; and the question is, whether it does not tend rather to alienation of minds than to the promotion of that harmony and good understanding so desirable in such matters, that a Bishop should tell his flock that they must not presume to entertain an opinion on a subject so vitally important to their own consciences. In another column will be found a conclusive judgment pronounced by the highest authority in the church, His Grace the Archbishop of Canterbury, upon the debated question. In the correspondence between the Primate and Mr. Plumtree, representing the "Scripture Readers' Association of the County of Kent," in England, His Grace lays down as follows the canonical rule:—"Permit me to suggest that your great object, usefulness, will be best promoted by your following the regulations of the Parent Society of London, which gives the incumbent the option of admitting a reader into his Parish, and leaves with him also the approval of the readers that the Society may propose, whilst it provides the whole or part of the salary." Here is a distinct recognition of the principle, and at the same time an encouragement of the practice from the highest quarter, on the ground of its "usefulness," that a lay body "providing the whole or part of the salary," may have the liberty of proposing the reader to whom that salary shall be paid.—Quebec Gazette.

The Kent Advertiser says the ceremony of christening the large bell lately imported for the Catholic Church in this town, took place yesterday. Bishop Charbonell officiated upon the occasion, assisted by the Rev. Mr. Jeffrey. It was named St. John. The bell weighs 950 pounds, and was manufactured at Troy, N. Y.

THE SCOTCH have a habit of allowing the last Moderator of their General Assembly to nominate his successor. Dr. Duff, of the Moderator of the Free Church Assembly, has nominated to the Commission of that Assembly, Dr. Makellar to be voted for at the next Assembly. And the Commission unanimously approved the suggestion.

DR. CUMMING AND DR. NEWMAN.—The Rev. Dr. Cumming intends to visit Birmingham early in December, for the purpose of lecturing on the subject of miracles, and the reverend gentleman has challenged Dr. Newman to meet him in public discussion, in defence of the extraordinary positions which the Popish proselyte has advanced in reference to the miracles of the Romish Church. Should Dr. Newman accept the challenge of Dr. Cumming, we may anticipate one of the most interesting theological discussions which has taken place for some years past. We have reason to believe that Dr. Cumming will bring forward matter at Birmingham which will do something more than astound the adherents of Popery in that part of the country.—Morning Advertiser.

EDUCATION MOVEMENT.—There is a very interesting work in progress among the Irish population of Edinburgh in Scotland. At a recent meeting of Protestants of all denominations in Glasgow, to report facts and devise means, Dr. Begg brought out some interesting materials. He said, that the agents, by which the work was done in Edinburgh, made use of the Irish language and the controversial mode of communication. They would read the Scriptures from house to house, and enter into conversation, generally of a controversial kind, and invite the people to their public meetings, at which the Scriptures were read; and sometimes a very stiff controversy was raised. This he believed was the plan largely adopted by the first Gospel preachers, and by the early reformers. While Papists will not listen to a sermon, they are often very ready to dispute. This method had been very successful in Edinburgh. The first meeting was in a room capable of holding less than twenty persons. It gradually expanded till four hundred assembled. Then it was removed to a church holding one thousand four hundred; and this was filled to overflowing from week to week, and a place of twice the size could be filled. The discussions were orderly, and all had liberty to speak. The result had been most happy; the Protestant hearers were by the means furnished for discussions with Papists, wherever they met them. And the work-shop and all places of business had become places of discussion, and between four and five hundred had in that place, and by that means, been brought out of Rome. In this work a superintendent and his assistant, and fifteen agents had been employed, at an aggregate expense, of \$2500.

GERMANY.—Dr. Marriott, the zealous promoter of sound Protestant truth in this and other German countries, is now in prison. Last Thursday he was arrested here by the police, and confined in prison on the evening of the same day, for four weeks, on account of having circulated a tract lately published by him with the title, "Anecdotes Gathered from the Chief Work of Alphons M. von Liguori, dedicated to the Jesuits who at present hold the Mission in Karlsruhe, by Dr. Marriott," and an account of a picture of the Roman Catholic Church, published by the Religious Tract Society. The tract contains extracts from the work of Liguori, as specimens of Jesuitical doctrine and corrupt morals. Dr. Marriott has for many years done a vast deal of good for the spread of Protestant truth in this country, in which he is now honoured to suffer for the cause of Christ. He is of good cheer, and confidently hopes that the Lord will bring good out of these troubles. The Jesuits, who now for more than a year have been advocating the apostacy of Rome, and attacking the Protestant Church in many places of this country, have, within the last fortnight, been preaching in this town, the chiefly Protestant capital of a Protestant prince. Dr. Marriott had come hither to counteract them; but twenty-four hours after he had arrived he was seized. Thus times are changing. Who, only a few years ago, should have thought that the Jesuits ever would be allowed to preach in Baden? One good effect their proceedings have had already; many Protestants have been aroused from their lethargy, and I trust they will yet more see the necessity never to be at peace with Rome before it finally be doomed to eternal ruin. May the Lord gird our limbs to be faithful in the maintenance of His pure and everlasting gospel!—Christian Times.

FORMAL DEPOSITION OF ST. PATRICK AS THE PATRON SAINT OF IRELAND.—Dr. Paul Cullen, who styles himself, despite the Ecclesiastical Titles Bill, "Primate of all Ireland," in his published pastoral, announces that the Synod of Thurles have agreed that the Blessed Virgin is in future to be patron saint of Ireland. He says:—"Always loved and honored by the Irish people, invoked with a deeper veneration when the scoff of blasphemy has been directed against her, and supplicated with a more lively confidence when the storm of persecution has been gathering around them, it was formally resolved, in the course of the preceding year, by the Irish Church, assembled in the Council of Thurles, that the Holy Virgin should be henceforth invoked as our national patroness, under the title of her immaculate conception. Had we no other motives of confidence in the protection and intercession of the Blessed Virgin than what have been supplied by the events of the last year, they ought to be sufficient to inspire us with the most lively hope in the extent of her mercy and the power of her patronage."

A CORRESPONDENT OF THE PRESBYTERIAN says: "When a student at Princeton, I heard the now sainted Dr. Alexander say that, perhaps in his day, the Popish controversy would swallow up all others; and that for the coming conflict all young ministers should make preparation. He lived almost to see his prediction fulfilled. The conflict is thickening."

CATHOLICISM IN SPAIN.—A late number of The Freeman's Journal contains an Allocation or Address, recently delivered by the Pope to the Consistory, or private assembly of the highest clergy in that Church whereof John Hughes is an Archbishop. In this Allocation, his Holiness speaks of a treaty just concluded with the Government of Spain, as follows:—"This, indeed, we have had, as we all things, at heart—most anxiously to consult for the security of our most holy religion, and the Spiritual affairs of the church. And therefore, you will perceive that the Catholic religion, with all its rights which it enjoys by its divine institution and the sanctions of the Sacred Canons, is so singly as heretofore to flourish and be dominant in that kingdom, that every other worship is altogether removed and interdicted."

CHRISTIAN MISSIONS.

OJIBUE MISSION.

VISIT OF MR. BARDWELL.—OBSERVANCE OF THE SABBATH—THE AGED BLIND WOMAN—CANNIBALISM.

The letter from which the following extracts are taken was written by Mr. Bardwell after his arrival at Red Lake. He first describes his visit at Cass Lake :

On my arrival, I found the mission family all in good health. The Indians were making a great deal of noise and confusion, drumming and dancing around a Sioux scalp. If an Ojibue succeeds in getting the scalp of a Sioux, he has performed a great feat, and will go from band to band, through the country, making speeches, and proclaiming his triumph. He is every where greeted with joy and feasting; thus savages imitate, on a small scale, some of our military heroes in more enlightened lands. In the present instance, the victor found the enemy dead, and nearly consumed by the wolves: but this does not detract at all from the glory of the achievement. He got the scalp.

The chief made me a call soon after my arrival. I had a brief talk with him, and requested him to call his people together on Saturday, at which time I should have something to say to them.

Aug. 9th. I met the Indians in council: the school-house was well filled. I endeavored to impress upon them a sense of their lost and miserable condition, and point them to the only remedy. I was under the necessity of giving them a lecture on thieving. Some of them had been caught stealing wheat out of the field. Some potatoes had also been stolen from the mission. The chief of the Winnebec band was present, and also the father of both chiefs. I endeavored to show them that the missionaries were practising some self-denial by coming among them, and that they were actuated by purely benevolent motives in so doing; but this is a difficult thought to get into an Indian's mind. That men should do as these missionaries do without some mercenary motive, is entirely beyond their comprehension.

The chief made a somewhat sensible reply to my remarks, and said he was anxious to have his people improve their condition and behave well, but some of them were foolish, and would not listen to him. He said he had but little influence over them, (which is very true,) but would call them all together and give them good counsel; he said he was anxious to have their children learn the Book, and become wise; but as soon as they began to learn well, they were obliged to be off to get something to eat, and by the time they could go to school again, it was all lost. If the teachers could only give each child a piece of bread every day, if it was not larger than two fingers, they would all come to school steadily.

Sabbath, A. M., the house was well filled, and all present paid good attention. Whether the truth will sink down into their hearts sufficiently deep to take root or not, is uncertain. In the afternoon we had a communion season. It was to me, and I trust to all present, an interesting and profitable season. In the evening, the bell was rung for a third service, and the house was again well filled. The chief and his family were present all day. This people are slow to practice the right when they know it. The general plea is, "If a few leading ones would only come out first, and pray, they would all pray." Thus they hang one upon another, none bold enough to be singular, or manly enough to brave public opinion.

Aug. 13th. I reached the mission at Red Lake in the evening, somewhat wearied, having walked the last twelve miles across the portage. I found the missionaries all in comfortable health. This is truly the Eden of northern Minnesota, and decidedly the best land I have seen anywhere in the Territory. There are, however, no extensive tracts of good land between Lake Superior and the Mississippi river. Even here, there is only a narrow strip along the margin of the lake, from forty rods to three fourths of a mile in width.

Our missionaries have about one and a half acres of wheat, which will yield forty if not forty-five bushels to the acre. They have some of the best rye I ever saw in any country. Their corn also looks finely. If the frost holds off two weeks longer, it will doubtless yield from seventy to seventy-five bushels of shelled corn per acre. The potatoes are as fine as any in the world, and promise an abundant crop. They have not been affected at all by the rot, and are much finer flavored than any we get in the States. These Indians have what may with some propriety be called fields of corn and potatoes. Many of them have as much as two acres apiece; and most of their gardens are well hoed, and look well. . . . This band would be well supplied with food, if other bands did not pour in upon them during the fall and winter, to live by begging, and thus consume their supplies. Most of the men assist their wives in cultivating their gardens; but some are not only too indolent to assist, but give away very liberally what their wives and daughters raise, and then as soon as spring opens, leave them to live as best they can while raising another crop. One sister in the Church has a husband who never assists her in gardening. He spends his summers on the plains, where he can riot on Buffalo meat, and in the winter lives upon the product of his wife's industry. Last winter he gave away to some of his worthless associates ten bushels of her corn at one time, and in the spring left her to provide for herself and children during the summer. They have now to depend almost entirely upon fish for their sustenance. I called upon this sister after my arrival, and found her entirely destitute of food. Having failed to take her usual quantity of fish, she had not a mouthful of anything for herself or children on the Sabbath: yet such was her conscientious regard for God's commandments, that she would not visit her nets on that day, though she and her little ones were obliged to fast through the whole of it. Will not such rise up in the judgment against Sabbath-desecrating ministers, and professed Christians in civilized lands, and condemn them?

The old grandmother whom I baptized two years ago is still living. She is nearly blind, but, so far as I can learn, is "walking in all the ordinances of the Lord blameless." She had heard that I was coming, and was at the mission awaiting my arrival. She is the most faithful and constant attendant on the means of grace in the whole band. She often comes without any one to lead her, feeling her way with her staff, and crawling upon her hands and knees on a log across the river, to get to meeting. Such is her love for the Saviour, and her anxiety to hear the truths of the gospel, that she is invariably here on the Sabbath. Last spring, her daughter, with whom she lives, went away several miles to make sugar. The old

woman was obliged to go with her; but it was a great grief to her to be so far away from the mission that she could not attend the meeting. A desperate effort was made to get her to join her heathen relatives in the medicine dance while she was away. They thought that if she was only away from the watch-care of the missionaries a little while, they might succeed; but she stood firm, and resisted all their temptations. They finally gave it up, and concluded that she was truly converted. She was overjoyed to get back again under the wings of the mission. As I looked upon her withered frame and haggard features, I could not help exclaiming: "Is it possible that she is one of God's princesses?" Verily, we may exclaim, "What hath God wrought?"

One of our missionaries writes, that he has often been asked whether the Indians ever ate human flesh. He relates the following facts, with which he has recently become acquainted.

There is an old Indian woman and one of her daughters here now on a visit, who, with her husband, son-in-law, and daughter, killed and ate fifteen persons last winter, not many days' march from this place. What makes the act more horrible is the fact that most of the persons eaten were her own children and grand children, and that it was done when they could get fish to eat, and therefore were not in a state of starvation. The report is, that the old man, and one of the sons who were engaged in this cannibalism, have been recently killed by other Indians to prevent their going still farther in this work. The surviving daughter, who helped to eat a sister and her children, and all her own children, has threatened to eat some of those who killed her father. That daughter is here. She and her mother have been to our house to-day.—*Union Missionary.*

A MISSIONARY HOSPITAL.

The following is from the pen of the Rev. A. P. Happer, Missionary of the Presbyterian Board of Foreign Missions at Canton:—

The mode of conducting an hospital here is as follows: a house being rented, and medicines and instruments being ready, the physician fixes his days and hours for attending to patients, and notice is given out and circulated. The door of the hospital is opened early in the morning of the receiving days, and a man gives a numbered ticket to each one as he enters, and in ordinary cases they are attended to in the order of their arrival. At ten o'clock, religious service is held with those who have arrived, making known to them that there is "Balm in Gilead" for the more inveterate malady of sin, and that there is an Almighty "Physician" there. At eleven o'clock the physician commences his labors. Near to the general reception and preaching room, there is a prescribing room, where all kinds of medicines, in great quantities have been prepared, and where several native assistants are waiting. A certain number of males and females, in the order of their arrival, are called in alternately into the prescribing room. They are each one examined in succession, and prescribed for, and given over to an assistant to give the medicine, or apply the remedy. By tact and despatch, in this way, Dr. Hobson is enabled to get through from two hundred and fifty to three hundred in a day, after five hours of hard work. Of course nine-tenths of all the cases are very simple ones, and those cases that require operation or special treatment, are requested to remain in the house, or come back the next day. During all this time, two or three native Christians are conversing with the patients in the general reception-room, explaining some point of Christian doctrine, or reading a Christian tract to a circle of hearers. And some days when the Doctor takes a little recess at one o'clock, a second public service is held. The diseases of nineteen-twentieths are not such as to incapacitate them from attending to the presentation of divine truth, and they wait most patiently for their turn to come. For in-door patients a place is given to spread their bed, which they provide for themselves, and some relative comes with them to wait on them, and cook their rice. This is a great security against any incorrect statements being made as to the treatment, as there is always a relative to see that the man was properly taken care of, and it saves the physician a great deal of anxiety which he would have, if they were to be attended to by paid servants. *Twenty-five thousand and ninety-seven* persons were prescribed for at Dr. Hobson's hospital, during the year 1850. The whole expense of the hospital, including medicines, rent of building, assistants, &c., not including the doctor's salary, was under \$1,000, or in proportion of forty cents for each patient attended to.

AFRICA.

SABBATH OBSERVANCE.—King Eyo, the chief of a town where Mr. Waddell, of the United Presbyterian Church, has his station, is not only very intelligent, but, in matters of greater importance, very promising. The people assemble in his courtyard every Sabbath, to be instructed by Mr. Waddell, who explains to them the great truths of the gospel, King Eyo himself acting as interpreter; and this has been going on for upward of four years. He is quite convinced of the absurdity of the superstitions which had prevailed so long amongst his people, and frequently speaks of them as "those foolish things." The subject on one occasion happened to be the due observance of the Lord's day. Eyo was much struck by it. It is by the sale of palm oil that he carries on trade with the English merchants, and it so happened that the next market-day fell on the Sabbath. Eyo determined that he would not traffic on that day; and he informed the traders to that effect,—that it was "God's palaver day," and he would not trade on it. They were much annoyed, and endeavored to dissuade him from his purpose. They told him that he would lose the sale of it, and that henceforward no one would traffic with him; but he was immovable. His mind, however, was much troubled, and could not rest. At last he resolved he would go and tell God about it in prayer. He went on his knees and breathed forth his thoughts. He prayed to God, that as he had kept his palaver day, so he would not suffer his market-day to fail, but so order it that he might sell his oil. It was a simple prayer, for as yet it was only a little light that had entered within his mind, and which was struggling with the darkness that had so long prevailed there. The Sabbath was observed; and no market was held on it; but, on the next market day, such was the demand, that Eyo sold all the oil he had on hand, both old and new, and still was unable to meet it fully; and then it was, that, in the fullness of his heart, he went to Mr. Waddell and told him all that had taken place. No Sabbath market is now permitted to be held in Creek Town, and the people have thrown away their Ekpongyong, or chief domestic idol.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY, INDIA.—Much success is met with in this district. Rev. Mr. Tucker reports 299 communicants, and 2,300 besides, under religious instruction. He has also 32 schools, containing 652 boys and 276 girls. There is much to interest in the following:—

"At Manakadu, on the spot where once the devil had been actually worshipped in the form of a stone, I baptized upward of thirty persons, concerning whom I have a good hope that they will, with God's help, walk according to the promises made in their baptism. Then, again, I baptized a truly sincere couple living at Parapetty, where they alone profess the Christian name. Although residing at least three miles from any place of Christian worship, yet they have attended the church at Cupananpooram regularly every Sabbath, since they professed themselves Christians, and have always gladly received the catechist whenever he has visited Parapetty; beside which, they manifested a great desire to be admitted into the Church, and were well acquainted with the plan of salvation. An old Naik woman of Severly, together with her son, some Veilalars, and a truly sincere Pallan youth, of about eighteen years of age, were baptized together. The old woman is, I think, a truly pious person. I believe she is as free from caste notions as any one I have ever met among the natives. The Pallan youth is also one whose sole object, in requesting to be admitted into the church, appeared to be the salvation of his soul. Although of a low caste, his sincerity is so apparent, that even the other members of the Severly congregation treat him with respect, and speak of him as a youth of whose faith there is no doubt. He was led to give up idolatry, and embrace Christianity, from what he had learnt at the mission school.

Agriculture and Horticulture.

THE STATE AND PROSPECTS OF HORTICULTURE.

(Continued, from Cultivator for November.)

In ornamental gardening, many and beautiful are the changes of the last few years. Cottages and villas begin to embroider the country in all directions, and the neighborhood of our three or four largest cities begins to vie with the environs of any of the old world capitals in their lovely surroundings of beautiful gardens and grounds. The old and formal style of design, common until within a few years, is almost displaced by a more natural and graceful style of curved lines, and graceful plantations. The taste for ornamental planting has extended so largely, that much as the nurseries have increased, they are not able to meet the demand for rare trees and shrubs—especially evergreens—so that hundreds of thousands of fine species are annually imported from abroad. Though by no means so favorable a climate for lawns as that of England, ours is a far better one for deciduous trees, and our park and pleasure ground scenery, (if we except evergreens,) is marked even now by a greater variety of foliage than one easily finds in any other temperate climate.

A peculiar feature of what may be called the scenery of ornamental grounds in this country, at the present moment is as we have before remarked, to be found in our rural cemeteries. They vary in size from a few, to three or four hundred acres, and in character from petty shrubberies and pleasure grounds, to wild sylvan groves, or superb parks and pleasure grounds—laid out and kept in the highest style of the art of landscape gardening. There is nothing in any part of the world which equals in all respects, at the present moment, Greenwood Cemetery near New York—though it has many rivals. We may give some idea of the extent and high keeping of this lovely resting place of the dead, by saying that about three hundred persons were constantly employed in the care, improvement and preservation of its grounds this season. The cemetery of the Evergreens, also near New York, Mount Auburn, at Boston, Laurel Hill at Philadelphia, and the cemeteries of Cincinnati, Albany, Salem, and several others of the larger towns, are scarcely less interesting in many respects—while all have features of interest and beauty peculiar to themselves.

From cemeteries we naturally rise to public parks and gardens. As yet our countrymen have almost entirely overlooked the sanitary value and importance of these breathing places for large cities, or the powerful part which they may be made to play in refining, elevating, and affording enjoyment to the people at large. A more rapid and easy communication with Europe, is, however, beginning to awaken us to a sense of our vast inferiority in this respect, and the inhabitants of our largest cities are beginning to take a lively interest in the appropriation of sufficient space—while space may be obtained, for this beautiful and useful purpose. The government has wisely taken the lead in this movement, by undertaking the improvement, (on a comprehensive plan given by us,) of a large piece of public ground—150 acres or more, lying almost in the heart of Washington. A commencement has been made this season and we hope the whole may be completed in the course of three or four years. The plan embraces four or five miles of carriage-drive-walks for pedestrians—ponds of water, fountains and statues—picturesque groupings of trees and shrubs, and a complete collection of all the trees that belong to North America. It will, if carried out as it has been undertaken, undoubtedly give a great impetus to the popular taste in landscape gardening and the culture of ornamental trees; and as the climate of Washington is one peculiarly adapted to this purpose—this national park may be made a sylvan museum such as it would be difficult to equal in beauty and variety in any part of the world.

As a part of the same movement, we must not forget to mention that the city of New York has been empowered by the State legislature to buy 160 acres of land, admirably situated in the upper part of the city, and improve and embellish it for a public park. A similar feeling is on foot in Philadelphia, where the Gratz estate, and the Lemon Hill estate are, we understand, likely to be purchased by the city for this purpose. It is easy to see from these signs of the times, that gardening, both as a practical art and an art of taste—is advancing side by side with the steady and rapid growth of the country—and we congratulate our readers that they live in an age and nation where the whole tendency is so healthful and beautiful, and where man's destiny seems to grow brighter and better every day.

THE MISCELLANY.

WHAT IS THAT, MOTHER?

What is that, mother?

The lark, my child,
The morn has just looked out and smiled,
When he starts from his humble, grassy nest,
And is up and away with the dew on his breast,
And a hymn in his heart, to yon pure bright sphere,
To warble it out in his Maker's ear,
Ever, my child, be thy morn's first lays,
Tuned, like the lark's, to thy Maker's praise.

What is that, mother?—

The dove, my son,
And that low, sweet voice, like a widow's moan,
Is flowing out from her gentle breast,
Constant and pure, by that lonely nest,
As the wave is poured from some crystal urn,
For her distant dear one's quick return,
Ever, my son, be thou like the dove,—
In friendship as faithful, as constant in love.

What is that, mother?

The eagle, boy,
Proudly careering his course of joy,
Firm in his own mountain vigor relying,
Breasting the dark storm, the red bolt defying;
His wing on the wind, and his eye on the sun,
He swerves not a hair, but bears onward, right on.
Boy, may the eagle's flight ever be thine,
Onward and upward, true to the line.

What is that, mother?

The swan, my love,
He is floating down, from his native grove,
No loved one now, no nestling nigh;
He is floating down by himself to die;
Death darkens his eye, and unplumes his wings,
Yet the sweetest song is the last he sings.
Live so, my love, that when death shall come,
Swan-like, and sweet, it may wait thee home.

DOANE.

EXHIBITION OF RARE AND ANCIENT COPIES OF THE BIBLE.

Rev. Mr. Waterston is delivering at the chapel of the Church of the Saviour, Bedford street, a series of lectures on the Bible. His subject last evening was—Its external history. He commenced by stating that the Old Testament was written in Hebrew, and the New, for the most part, in Greek. He spoke of the adaptedness of both languages, so full of power, to express the mighty ideas of the prophets and apostles. The books of the Old Testament were written from 1000 down to 300 years before Christ, and may be classified as those written before, during and after the captivity—sometimes with centuries intervening between each book. These books were collected together by Ezra, Nehemiah and Simon the Just, and were called the Sacred Canon, which were kept with great care in the Ark.

He here produced a parchment roll, sixteen feet long, of the Book of Esther in Hebrew. This parchment was read in the Hebrew Synagogue. It was contained in the valuable papers of the Duke of Sussex in London.

The first translation of the Old Testament was from Hebrew to Greek, known as the Septuagint. The cause of this was, that the conquests of Alexander the Great had caused many of the Hebrews to be carried to Alexandria, where they became accustomed to the Greek language, and hence the necessity of the translation. This was between 200 and 300 years before Christ. This translation was afterwards used in the Jewish Synagogues.

The New Testament contained twenty-seven different books, all written in the first century. There was an early translation of the New Testament into Latin, from which quotations are made by ancient authors, but it had not come down to us. The second translation was made by Jerome, about five hundred years after Christ. This met the approbation of Gregory, then Pope, was authenticated by the council of Trent, and is the only translation used by Catholics at the present time.

Extracts from the Bible were translated into English quite early, by Bede and King Alfred, but the first full translation of the New Testament was made by Wickliffe, in 1380. [A copy of this translation, printed in 1734, was exhibited.] A copy of this translation of Wickliffe is in the British Museum. Previous to the invention of the art of printing the New Testament was only known through priests and through pictures.

After the art of printing was discovered, but before moveable types were invented, engravings were made upon blocks, and struck off in that form. Before printing was known all books were transcribed with great labor by the pen, in most cases by monks.

Here a volume was produced written entirely upon Italian vellum, with the pen, in a most beautiful manner, & of the most minute dimensions in colored ink, &c. It was transcribed by a Jew, in 1150, or 300 years before the art of printing was discovered.

William Tindal made the second translation of the Testament into English; and it was printed in 1536; but the edition was bought up and publicly burnt by order of the Bishop of London, in order to keep the Bible from the people. [One of these copies saved from the flames was exhibited]. Tindal was obliged to flee from England, an injunction being published against him. He was arrested by order of Charles V. and burnt between Antwerp and Brussels. He had previous to his death declared that the Bible should be translated and reproduced until it could be placed in the hand of every plough boy in England. His audible prayer at the stake was, "God, open the eyes of the King of England!" Martin Luther, in reference to his death, said, that they might burn him, but not his truth. The translation was continued and accomplished by Miles Coverdale, assisted by John Rogers, (who afterwards also perished at the stake). This translation was accepted by Bishop Cranmer in 1540, and every parish was compelled to obtain a copy.

The lecturer here called attention to the fact that good men were ready in olden times to translate the Bible in the face of persecution and death.

He exhibited a copy of the Bible of Martin Luther, translated into German. Also a copy of the book of Ecclesiastes, by Luther, printed in London in 1574. Also a copy of the Paraphrase by the learned Erasmus, of the Bible, a copy of which Edward of England ordered to be placed in every Church porch as early as 1548.

A copy of the Bible edited by Cervetus was exhibited. He was burnt at the stake, and the flames were kindled by copies of the sacred book.

But the rarest specimen exhibited was a single leaf of the first Bible printed, which was in 1450.—There are only twenty copies of this known to be extant. One of them is in possession of the British Museum, and cost £500, or nearly \$2500. This

book is valuable as a work of art. Each letter was carved like jewelry.

In conclusion, the lecturer said that the subject was of such interest that he should continue it in a future lecture, when further exhibition of rare and ancient copies of the sacred book would be made.—He should then allude to Martin Luther, the great Reformer, and his time.—*Boston Traveller.*

IS IT HONEST?

1. To over-estimate the worth of any thing which we may desire to sell, and to depreciate the value of anything which we may desire to buy? This is often done, done by professing Christians, but is it right? Is it any the less an evil because some seem to forget that it is such, or do not regard it as such? Is it not an evil, the commission of which by the professed followers of Christ, had deeply wounded his cause, and brought reproach upon his church? So it seems to us. What is it but deception or falsehood to represent an article of property as worth more than what we know its true value to be? Does any one say that the buyer need not take it, unless he chooses, at the price at which it is offered? True, he need not, but it is an article, we will suppose, of which he is pressingly in want, and of whose real worth he is ignorant. What is it, therefore, but falsehood and fraud, to palm off the article upon him, for more than its proper value? If the buyer knows the value of the article, and is willing to pay more than it is worth for the sake of securing it, the case is materially altered. But for the seller to take advantage of the buyer's ignorance, is verily a sin against God and man.

It is not uncommon, also, for men, professedly Christian men, as well as others, in endeavoring to buy any article, greatly to depreciate its value. Possibly its owner does not know its true worth. Now to take advantage of his ignorance, and persuade him to part with it for a price less than it is richly worth, what is this but mingled falsehood and fraud? By what milder terms can the transaction be properly designated? Often no sooner does the buyer thus come into possession of an article, than it at once nearly or quite doubles in value. Its value has magically increased by its mere transference from one man to another. And the purchaser goes from the wrong which he has done in thus getting possession of it, to perpetrate a deed equally base in disposing of it to another who is ignorant of its worth, for far more than he ought to receive. I do not, of course, condemn in these remarks, the receiving of a fair profit in the disposition of property. They are intended to show the guilt of unduly estimating, or of depreciating the worth of that which we may wish to sell or to purchase, of taking advantage of the ignorance of those with whom we may have pecuniary dealings, to inflict upon them a pecuniary, which is truly a moral wrong.

2. To conceal property, or temporarily put it out of one's possession, to avoid the payment of an honest obligation when it becomes due, or to diminish the amount of taxes which we ought proportionably to pay,—Is this right? Who does not know that it is often done? Who does not know how common it is for men of wealth to conceal the real amount of their property, to represent themselves as worth far less than they really are worth, at the time when preparations are making for the assessment of taxes in towns and religious societies? In all such cases, in the first place, *deception* is practised, false representations are made. In the second place, *fraud* is practised. Others, the poorer classes in the community, are thus compelled to pay more than their just proportion, and therefore they are defrauded of all that they pay over and above what they would proportionably pay, in case all should give in a true account of their property. By becoming connected with a religious society, or by receiving the protection, and enjoying the privileges of civil society, an individual virtually promises to share in proportion, in defraying the expenses of the same. If, then, by concealing property, or in any other way, he intentionally avoids bearing his part of the pecuniary burden, and thus renders heavier than it ought to be the burden of others, is he not truly guilty of breaking both the great commands of the law?

How lamentable that the law of love with regard to pecuniary concerns, is so often disregarded. How especially lamentable are its frequent infractions by those who profess to be not of this world in their spirit and aims, and from whom therefore, men expect, and rightly expect better things. How almost irreparable the injury done to the religion of Christ, when one who professes to be under the control of its spirit and principles, has the reputation of being a "sharpener," of always trying to get the better of those with whom he deals pecuniarily. What a reproach to the church are small weights and measures. "Finally, brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; * * * whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Puritan Recorder.*

THE CRAZY DEACON.

Many years ago, a deacon in one of our New England churches became subject to a mild form of insanity. Being inoffensive, he was permitted to go at large and attend public worship, where he usually behaved with entire decorum. According to the custom of those days, he occupied the "Deacon's Seat" in front of the pulpit. One Sabbath, the minister preached a sermon on the subject of maintaining peace with all men. He first dwelt upon the duty, and then suggested various means of keeping the peace. The deacon was observed to be much interested from the first; but during the discussion of the second head, he turned towards the pulpit as far as the inconvenience of his seat would permit, and fixed his eye on the preacher. At length, he rose to his feet, and with his back to the congregation, gazed earnestly into the speaker's face with an excitement of manner, plainly significant of something special on his mind. Perceiving that his pastor had concluded his second head, and was about passing on to another division of the discourse, he became quite uneasy, and finally spoke out—"Permit me to suggest," said he, "that there is one other important means of keeping the peace, which you have not mentioned." "Ah, deacon," said the pastor, "and what is that?" "A substantial five rail fence," was the emphatic reply.

I have often thought of the crazy deacon's expedient for keeping the peace; and must say, that taking mankind as they are, it is one that cannot be dispensed with. When I have seen two neighbors, after trying to have all things common, falling out with each other and quarrelling with bitter animosity, I have said to

myself, "The deacon's five rail fence would have prevented all this."

When I have seen two friends alienated in consequence of trusting everything to each other's honor in their business relations, and neglecting all written contracts and formal settlements, I have thought of the deacon's fence.

When I have seen Christians of different denominations trying to force themselves into a union of worship and labor for which they had not the requisite preparation of heart, and fomenting new quarrels by the attempt, I have sighed to think how much more real union would have resulted from the "five rail fence."

It were better indeed, if no such barrier were needed. But since human nature, even when sanctified, is so imperfect, it is folly to attempt a constrained and unnatural union of parties whose diverse sympathies and interests will only cause irritation by coming in contact. The dividing wall, may, it is true, mark our infirmity; but we should gain nothing by its absence. Though an evil, it prevents far greater evils; and may be regarded as incidental to the best good of society.—*Puritan Recorder.*

PRIVATE THOUGHTS.

The great mistake of life, and the cause of all the wickedness and misery in the world, is looking for happiness here, and especially in externals, where it never will be found. If we were in a state of diligent preparation and patient waiting for it in another life, we should have nothing to scramble or quarrel for, nor ever be disappointed; we should be freed at once from all vain anxiety; bear crosses, help one another in love, rejoice in hope, and welcome death.

The things which God hath prepared for them that love him, are according to the revelation of his nature and will in Jesus Christ. In this belief study to know him more and more; make him your treasure and portion, and long for the everlasting enjoyment of him.

In heaven we shall have a perfect knowledge of sin, far beyond any thing we now conceive of it, in conjunction with the greatness of our deliverance; and the glory of redeeming mercy will be the eternal ground of our love and admiration. On earth it is the great exercise of faith, and one of the hardest things in the world, to see sin and Christ at the same time, or to be penetrated with a lively sense of our desert, and absolute freedom from condemnation: but the more we know of both, the nearer approach we shall make to the state of heaven; and are our own greatest enemies, if, together with the fullest comprehension of sin, and the deepest humiliation for it, we do not look unto Jesus, and see it taken away by the Lamb of God.

Before you do any thing pleasing to the flesh, be sure that you have God's leave and whatever he commands, though ever so unpleasing to the flesh, be sure to do it. Make a grievance of nothing but sin.

Nothing can be happiness to us but what we think so; and yet thinking anything to be happiness does not make it so. It is, therefore, of the utmost importance to us to be well informed in the matter.

He is the greatest saint upon earth who feels his poverty most in the want of perfect holiness, and longs with the greatest earnestness for the time when we shall be put in full possession of it.—*Adam.*

SCRIPTURE ILLUSTRATION.

"My liver is poured upon the earth."—Lamentations ii. 11.

Among the Hebrews the liver not less than the heart was regarded as the seat of the passions and affections. This shows the sense in which such passages as the present are to be understood. Here, as with regard to many other of the bodily organs as mentioned in Scripture, there is not only a literal sense capable of univocal interpretation, but a metaphorical import that cannot be communicated by any literal version, unless when the same metaphorical signification happens to exist also in the language into which the translation is made. Dr. J. M. Good touches on this subject in the preface to his translation of the Song of Songs, and is disposed to contend that such allusions, in order to convey their real signification, should be rendered not literally but equivalently; and we so far agree with him as to think, that the force and delicacy of many passages must be necessarily impaired and their true meaning lost, when the name merely is given, in a language where that name does not involve the same metaphorical idea. Pursuing the subject, Dr. Good says: "In Psalm xvi. 9, 'My heart is glad and my glory rejoiceth,' as it occurs in our common version, is literally, 'My heart is glad and my liver rejoiceth.' Yet who could behold such an interpretation without a smile? or who, if he were to behold it, would admit that the original was fairly translated?" Among ourselves, in like manner, the spleen is supposed to be the region of disappointment and melancholy. But were a Jew to be told, in his own tongue, that the inimitable Cowper had long laboured under the spleen, he would be ignorant of the meaning of his interpreter; and when at last informed of it, might justly tell him, that although he had literally rendered the words, he had by no means conveyed the idea.—*Faith Bible.*

DAILY BREAD.

DEC. 29.

"We being many are one body in Christ, and every one members one of another." Rom. xii. 5.

Oh the blessed communion of saints! one member has the benefit of all the other members' gifts, prayers, and ministrations. One prays for all, and all pray for one. What one has, the other enjoys also. It may be truly said of them, All is yours. There is no envy, no haughtiness, no strife or harm among real saints; for why should I envy that which is my own? why should I despise that which serves for my necessary assistance? and why should I strive against and hurt him whose hurt is my own? Is there any strife between the members of our natural body? By no means: they all serve, help, and assist one another; and if one be injured and suffers, all the rest run to his relief, and are neither tired nor angry, if the healing does not follow immediately. O Lord, unite us all in hearty fellowship and tender feelings for each other; and stop all open and subtle divisions which are fermented by lofty spirits, who always boast of mighty things and to be wise above the rest. Suffer not a self-conceited and a party spirit, which is the spirit of the world, to influence the members of thy body; but bless and grace them all with true humility; then we shall live in a solid union and uninterrupted harmony.

O glorious portion of the saints!
Let love suppress our sore complaints;
And tune our hearts and tongues to sing
"All glory to our sovereign King."

MONTREAL MARKET PRICES.—Friday, Dec. 26, 1851. Wheat per minot, 4s 0d a 4s 6d; Oats, 1s 6d a 1s 8d; Barley, 2s 9d a 2s 11d; Peas, 2s 9d a 3s 0d; Buckwheat, 2s 0d a 2s 1d; Rye, 2s 9d a 2s 11d; Flaxseed, 4s 6d a 5s 0d; Potatoes, per bushel, 1s 10d a 2s 0d; Beans, American, 4s 0d a 5s 0d; Beans, Canada, 6s 0d a 6s 8d; Honey, 4d a 5d; Beef, per lb, 3d a 6d; Mutton, per qr, 2s 0d a 5s 0d; Lamb, 1s 6d a 3s 0d; Veal, per qr, 2s 6d a 10s 0d; Pork, per lb, 4d a 5d; Butter, Fresh, 7 1/2d a 10 1/2d; Butter, Salt, 5 1/2d a 6d; Cheese, 6d a 7 1/2d; Lard, 4d a 7d; Maple Sugar, 5d a 4 1/2d; Eggs, fresh per dozen 10d a 11d; Turkeys, old per couple 5s 0d a 6s; Turkeys, young 4s 6d a 5s 0d; Geese, 2s 6d a 5s 0d; Fowls, 1s 8d a 2s 6d; Chickens, 10d a 1s 6d; Flour, per quintal, 10s 0d a 10s 3d; Oatmeal, 10s 6d a 11s 0d; Beef, per 100 lbs, 17s 6d a 25s 0d; Fresh Pork, per 100 lbs, 22s 6d a 25s 0d; Partridges, 1s 10d a 2s 0d; Pigeons, tame, per couple, 6d a 7 1/2d; Pigeons, wild per doz 0s 0d a 0s 0d; Woodcock, per brace 1s 6d a 1s 8d; Hares, 0s 0d a 0s 0d.—*Transcript, Saturday.*

ASHES.—No change; Pots, \$1 87 to \$1 33; Pearls, \$5 56 to \$5 63.
FLOUR.—State and Western less animated, but no special change in prices. Sales 2000 bbls State at \$4 50 to \$4 62. Canadian not so plenty, at \$4 31 to \$4 37 in bond.
WHEAT.—Still dear and not freely offered.
PORK.—Without change.

ARRIVAL OF THE BALTIC.
 FOUR DAYS LATER FROM EUROPE.

New York, Dec. 23.
 At the Corn Exchange on Tuesday the advance in Flour was maintained, Western Canal being quoted at 19s 6d to 20s 6d; Philadelphia and Baltimore, 20s to 21s. Corn advanced 1s 6d per quarter. White 30s to 32s, Yellow 27s to 28s, mixed 27s to 27s 6d.
 Wheat hardly so firm.
 Affairs on the Continent were quiet.
 At Manchester favorable accounts from Paris produced a better feeling.

FRANCE.—The latest accounts from Paris report quietness both in that city and the departments. Matters remain much the same as at the sailing of the Europa, and things were favorable for the Government. Napoleon had issued another proclamation declaring his intentions to abide the will of the people. The Havre Chambers had passed a resolution denouncing Napoleon. At the sailing of the Baltic it was reported that the Prince de Joinville had gone to Belgium to raise the standard of revolt against Napoleon. The President has put forth a new Proclamation, in which he invites the people to vote freely, and declaring that if the vote be against him he will resign every thing. The correspondent of the *Globe* says he will have large majorities. The people claim him for his restoration of the Pantheon to its original destination, religious worship. It is a guarantee that he will uphold religion, and will render the Clergy, who have great influence in the rural districts, favorable to his re-election.—The same correspondent says that another decree, which will produce a good effect for the President, is that by which he places troops for the suppression of riots on the same footing as those serving in campaigns, thus giving increased pay, rations, and years of services. This is one of the most judicious measures as regards the army that could have been imagined, and after this act it will be very difficult to shake the devotedness of the army to Louis Napoleon. A credit of 200,000 francs has been opened for the relief of the families of those who were killed in the insurrection. The *Moniteur* contains a decree announcing the dissolution of the National Guard of the fifth Legion. Several distinguished Legitimists who had excited rebellion in the crowds were arrested but were afterwards released. Immediately after the triumph of the troops, the President sent for the Minister of War, expressed his earnest desire that as much clemency as was consistent with security to the government, should be shown to the prisoners. Many of the insurgents, when about to be shot, were spared by the personal intervention of the officers. The Prefect of Police has issued circulars which command that all the causes of agitation be suppressed by practising on a large scale a system of searches and arrests. The exact loss sustained by the army in the late engagements is not known. One superior officer and fifteen soldiers were killed, and three officers and one hundred and four soldiers wounded. Many of the latter seriously. The loss is considered a heavy one. There has been liberated by the President on account of ill health, but with a promise that he leaves the country. The Rue St. Antoine, the spot which has become classical for its love of insurrection, has remained quiet. The Socialists have committed great atrocities at Clarency and elsewhere. The departments of Allon and Saone and Loire have been placed in a state of siege. The proclamation is addressed by Louis Napoleon to the French people. It says:—Frenchmen, the disturbances have been pacified. Whatever may be the decision of the people, society is safe. The first part of my task is accomplished. The appeal I made to the nation to terminate the struggles of parties, was, as I foresaw, attended by no serious risk to the public safety. Why should the people have risen against me? If I no longer possess your confidence,—if your ideas have changed, there is no need to cause precious blood to be spilled. It suffices to deposit in the box a single vote. I will always respect the desires of the people, but as long as the nation has not spoken, I will recoil from no effort, from no sacrifice, to baffle the attempts of the rebellious. The task, besides, is now become easy. It has been seen how mad it was to contend against an army united and disciplined, and elated by honor and patriotism; and on the other hand, the tranquil attitude of the people of Paris. The reprobation with which they stigmatized the insurrection show for whom the capital has declared itself, in those quarters where insurrection was wont to enlist its recruits,—commonly among workmen deced to its instigation,—anarchy, this time, has only been able to meet a profound repugnance for their detestable invocations.—Thanks should be rendered for this to the intelligent and patriotic population of Paris. Let that population persuade itself more and more that my sole ambition is to secure the repose and prosperity of France. Let it continue to lend its concurrence to authority, and soon the country will be able to accomplish in quiet the solemn act which is to inaugurate a new era for the Republic.—Done at the Palais d'Elisee, Dec. 8, 1851.

ADVERTISEMENTS.

MRS. RENAUD'S Classes will Re-Open on the 5th January, 1852.
 Dec. 27, 1851.

FIRST SPRING SHIPS.

REGULAR TRADERS FOR MONTREAL DIRECT.
 From **GLASGOW.**
CAMBRIA,... JOHN HARRISON, 448 tons register.
ERROMANGA, WM. LECKIE, 395 " "
CALIFORNIA, ROBERT GALL, 457 " "
 From **LIVERPOOL.**
AMERICA,... WALTER GUTHRIE, 485 tons register.
NIAGARA,... R. D. MUNRO, 422 " "

THESE Fine Ships are all **FIRST CLASS** at Lloyd's, well known for their sailing qualities, and for having delivered their Cargoes in the best of order. The Commanders are well acquainted with the St. Lawrence, and favourably known in the Trade. The accommodations for Passengers are most Superior. Apply in
 GLASGOW, to THOMAS C. ORR.
 LIVERPOOL, WILLIAM ORR.
 MONTREAL, JAMES R. ORR.
 To be followed from Glasgow by the **MARY**, and other A1 Ships.
 Montreal, Dec. 27, 1851.

THE BULWARK, OF REFORMATION JOURNAL, 4s 4 1/2d per Annum.—**HOME & FOREIGN RECORD OF THE FREE CHURCH**, 3s 1 1/2d per Annum.
 Subscriptions for either of the above Monthly periodicals, will be received during the present week, by
 JAMES R. ORR.
 Dec. 22, 1851.

CHRISTMAS & NEW YEAR'S PRESENTS.

THE attention of the Religious Public is respectfully called to the Stock of Books in the **UNION DEPOSITORY**, 31, Great St. James Street, suitable for gifts for the Holidays, consisting of BIBLES, in greater variety of sizes and bindings than in any previous season, especially those with Marginal References; also the Publications of the **RELIGIOUS TRACT SOCIETY, LONDON**, and the **AMERICAN TRACT SOCIETY, NEW YORK**, the character of which is so well known, as to render recommendation unnecessary; likewise, a large assortment of **MISCELLANEOUS BOOKS**, by the most eminent authors, in plain and fancy bindings, together with more than the usual supply of Books for **Children and Youth**, many of them illustrated, and well worthy the inspection of Parents and Teachers
 JAMES MILNE, Depository.
 Montreal, Dec. 22, 1851.

violent and effective. Archbishop Murray has been obliged to withdraw.

CAPE OF GOOD HOPE.—Later accounts are of the same unsatisfactory nature, and the Colonists are getting very dissatisfied, not only with the Government, but with the Governor General.

ARRIVAL OF THE "CANADA."

New York, Dec. 26.
 French affairs continued to be the engrossing subject of interest. No fresh incidents of striking importance. Several additional departments have been placed in a state of siege. Large numbers of the Mountain party have fled to the country.

PHILADELPHIA, Dec. 21.—Kossuth arrived here this morning, and took up his quarters in the United States Hotel. The city is all astir. The military and the numerous societies are out, and forming an arch in the streets, preparatory to the procession. Kossuth will review the military, when he will be welcomed to the city by Mayor Gilpen, in Independence Hall, and will afterwards speak on Independence. He partakes of the Corporation Banquet to-night, at the United States Hotel. Twelve o'clock.—Kossuth has just reviewed the military from a brouche drawn by six greys. The procession exceeds that of New York in display.

PART OF THE CAPITOL BURNED.—The Library contained upwards of 60,000 volumes, the loss of which is over \$135,000. The room adjoining the library, containing over 20,000 volumes, including the law-books was saved. The roof fell in at half-past eleven. The Senate Chambers, Hall of the House, and the Supreme Court Room, remained undisturbed. The appearance of the building is the same, except the library portion. Among the few articles saved was the Declaration of Independence.

PHILADELPHIA, Dec. 25.—Kossuth is better of his fever, but has kept his bed the most of the day. He has had an interview with Mayor Leburne of Baltimore, and has declined a public reception.

THE TREASON TRIALS.

Last week was a week of triumphs. The Conservatism of the Senate received a fatal blow in the passage of the Kossuth resolution and the doctrine of Constructive Treason received its quietus in the acquittal of Hanaway, and abandonment of the prosecutions for treason in Philadelphia. Thank God! Slavery has failed in its effort to smuggle into this country the bloody code of Jeffreys.

"Tuesday last, in the United States Circuit Court, David Paul Brown, Esq., made application for the discharge of all the prisoners charged with treason in connection with Castner Hanaway.
 "Mr. Read also made application for the discharge of Jackson and Lewis particularly, he being engaged for them.
 "Mr. District Attorney Ashmead urged that all the prisoners named be held to answer for the minor charge of misdemeanor.
 "One of the prisoners, Elijah Lewis, was then admitted to bail in the sum of \$2,000.
 "The Court stated also that bail would be taken in the case of Williams, who is charged with having conveyed information to the negroes as to the movements of the officers.
 "Mr. Ashmead said he intended distinctly to test the question, whether the refusal of citizens to aid the officers in the execution of the law is not of itself such a forcible resistance of the law as is recognised as a resistance."—*National Era.*

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 JAMES MILNE, Depository.
 Montreal, Dec. 22, 1851.

CHRISTMAS & NEW YEAR'S CAKES AND CONFECTIONERY.

CHARLES ALEXANDER begs respectfully to intimate, that he will be prepared with an extensive assortment, and an abundant supply, of **CAKES and CONFECTIONERY** of the Best Quality, for **CHRISTMAS and NEW YEAR'S PRESENTS.**

"* The Subscriber during the Winter will, as usual, give his best attention to Family Parties,—continuing to make to order, Jellied Turkeys, Lobster and other Salads, Italian Creams, Pyramids of Cocoa, Grape and Charlotte Russe Jellies, Blanc Mange, Ice Creams, and everything suitable for such occasions.
 CHARLES ALEXANDER.
 Dec. 22, 1851.

BAYLEY & BLEWS Des Bouquet
 do do Spermaceti Tablets
 Smith's Otto Rose Soap
 do Almond do
 Patey's Otto Rose do
 do Transparent Tablets
 do Honey Soap
 Buckell's Sand Balls, &c.
 ALFRED SAVAGE & Co.,
 Chemists, &c.,
 Next the Court House
 Nov 25

PRIZE MEDAL AWARDED TO THE GLENFIELD PATENT STARCH,

BY THE *Royal Commissioners of the Great Exhibition.*
AND in addition to this, it has been made "HONORABLE MENTION" of for its **GENERAL SUPERIORITY.** Thus doubly noticed by the Royal Commission and Jury, sets it far above every other of its competitors in the same line.
 Sole Agent for Canada
 ALEXANDER WALKER,
 Nov. 13, 226 1/2, St. Paul Street.

TEMPERANCE HOTEL.

ST. ANDREWS.
THE SUBSCRIBER begs to inform the friends of Temperance and the public generally, that he has opened a **TEMPERANCE HOTEL** in this Village, and trusts by strict attention to the comfort of travellers, to make it a desirable resting place, and thereby merit a share of public patronage.
 HUGH STEWART.
 St. Andrews, Dec. 15, 1851.

CANADA SUNDAY SCHOOL UNION.

THE Undersigned would call the attention of Superintendents and Teachers of Sunday Schools, to the present Stock of **LIBRARIES and MISCELLANEOUS BOOKS** at present in the Depository, 31 Great St. James Street, Montreal. By recent additions made to the Stock, both from **ENGLAND and the UNITED STATES**, a large assortment of Books, suitable both for Libraries and Holiday presents in both plain and fancy bindings will be found, at the **Low Prices** fixed by the Union.
 JAMES MILNE, Depository.
 Montreal, Dec. 15, 1851.

BAGSTER & SONS' PUBLICATIONS.

THE Undersigned has the pleasure to announce that a stock of the Books of the above eminent Publishing House, in London, has been consigned to him, and are on sale at the **UNION DEPOSITORY**, consisting of **BIBLES and TESTAMENTS**, in the various languages of Europe, and in their superior Bindings.
 The attention of Clergymen, Students, and Literary Gentlemen is respectfully invited to the Stock of Scriptures, Concordances, Lexicons, Grammars, etc., in the Greek, Hebrew, Syriac, and other languages.
 The prices of these books have been greatly reduced—the publisher being desirous of extending their circulation in the colonies,—and it only requires that their excellence should be known to ensure an extensive sale.
 Orders received for any special publications to be imported, bound as customers may direct.
 JAMES MILNE.
 Montreal, Dec. 15, 1851.

CAMPBELL & WILLIAMSON, COMMISSION, CUSTOM HOUSE

AND **General Agents,**
 MONTREAL.

ROSE BANK FOR SALE.

THE Undersigned offers at a **REDUCED PRICE** this valuable property, beautifully situated at Amherstburgh, on the Detroit River, and in the vicinity of the terminus of the Great Western Railroad. It contains 150 Acres of land, mostly in the highest state of Farm cultivation, with a spacious Mansion, Farmer's Dwelling, and Farm Buildings on an extensive scale, particulars of which, and of the valuable and extensive orchards, have been given in former advertisements.
 POSSESSION IMMEDIATELY.
 For further particulars apply to
 JAMES COURT.
 Montreal, Nov. 24, 1851.

WINDSOR (FORMERLY ROSEBANK) NURSERY.

THE Undersigned has upwards of 200,000 **FRUIT TREES** coming forward for the Market, comprising all the best varieties of Apples, on Standard and Paradise Stocks; Pears, on Standard and Quince Stocks; Cherries, on Standard and Mahaleb Stocks; Plums, Peaches, Nectarines, Apricots, &c. Also, Grape Vines, Gooseberries, Currants, Raspberries, and Strawberries, of all the most approved sorts; together with **Roses and Flowering Shrubs**, and a fine assortment of **Lilies, Hyacinths, Peonies**, and other Bulbous and Herbaceous Flowers; and a very extensive and choice collection of named Tulips.
 Orders, accompanied with the money, received during winter, will be carefully attended to, and safely forwarded in Spring. Orders may either be left with **JOHN DOUGALL, Montreal**, or sent to the Subscriber,
 JAMES DOUGALL, Windsor, C. W.
 November 24, 1851

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.
 September 4, 1851.

FRESH FRUITS.

JUST RECEIVED—
 Grapes, in 1/2 Kegs;
 French Prunes, in Glass Jars and Fancy Boxes;
 Layer Raisins, in Boxes and half Boxes;
 Bunch do, in Boxes, half Boxes, and qr. Boxes;
 Valencia do, in Boxes;
 Cluster do, in Kegs;
 Tamarinds.
 For Sale by
 ADDY & CHILDS,
 156, Notre Dame Street, and
 52, St. Lawrence Street.

SWEET CHOCOLATE.

20 BOXES FREGON'S No. 1, SWEET CHOCOLATE. A superior article. Just received.
 ADDY & CHILDS.

PACKAGE AND LOT SALE OF FRUIT TREES.

AFTER the Opening of the Navigation, the Subscriber will offer at Public Auction, on account of James Dougall, Windsor Nursery, a lot of 3000 Fruit Trees comprising the finest and most suitable sorts of Apples, Pears, &c. The kinds will be all labelled, and great care has been taken to have them true to their names. They are also fine thrifty trees in excellent order.
 As much delay and trouble has been experienced in assorting out the various Lots purchased at former Sales, it is proposed to sell most of the Apple Trees now offered, in Original Assorted Bundles, of about 60 trees each. The assortments, which are, in every case, to consist of the most popular kinds, will be described in future advertisements. Purchasers of these original packages can obtain delivery at once, and will find them in most excellent order for transportation to any distance.
 The attention of Nurserymen, of Country Merchants desirous of introducing Fruit Trees into their respective neighborhoods, and of Farmers intending to plant orchards, is respectfully directed to this notice.
 The time and particulars of Sale will be set forth in future advertisements.
 JOHN DOUGALL.
 December 22, 1851.

DAGUERRETYPE.

T. C. DOANE,
 DAGUERRETYPIST,
 No. 2, PLACE D'ARMES,
 RESPECTFULLY solicits attention to Specimens of Photographic **MINIATURES**, taken in any weather, from 9 A.M. to 5 P.M.
 N.B.—Daguerreotypists can be supplied with all sorts of material used in the process, with superior **FRENCH PLATES**, imported direct from France.
 No. 2, Place D'Armes, Up Stairs.

JOHN GALBRAITH, MERCHANT TAILOR,

No. 183, Notre Dame Street, Montreal.
HAS on Hand A GOOD SUPPLY OF BROAD CLOTHS, and SEASONABLE TROUSER STUFFS and VESTINGS.
 N.B.—All orders will receive the best attention.
 May 19, 1851.

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

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.

C. M. DICKINSON, SURGEON DENTIST.

No. 49 Great St. James Street, Montreal.
 N.B.—Mr. D. begs respectfully to remind the public in general, that he was the successful competitor for Artificial Teeth at the Provincial Industrial Exhibition held here in October last.

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 1852:—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. An old subscriber remitting for two new ones, will receive the three copies for \$5.
 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 Beaver Hall, for the Proprietor.