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DEATH OF JOHN BROWN—ANTI-SLAVERY MEETING.

(From Montreal Morning Papers.)

On Friday evening last, as we have already informed our readers, a meeting was held at Bonaventure Hall, for the purpose of giving expression to sentiments regarding Slavery, and to sympathize with the bereaved family of John Brown, and afford them material aid by contributions.

The chair was taken by D. P. Janes, Esq., at seven o'clock. The Rev. Mr. Wood, (colored) then gave out the hymn commencing "Oh! for a thousand tongues to sing," in which the entire audience joined. Prayer was then offered up by James Lea, Esq., for the cause of the oppressed and those in bondage generally, more particularly for the Slaves of the South.

The Chairman then rose, and said after the exercises of that morning it was an exceedingly proper method of closing the day by coming together, and having a free interchange of sentiment with regard to the subject of slavery, and an expression of their feelings and views with regard to the man, who might then be considered a martyr to the cause he espoused. It might be asked what had they to do with slavery in Canada—in Montreal. There were reasons, he said, why they should consider the subject here. It was enough for them that there was human suffering, and that they had hearts to feel it; and it mattered not whether that suffering were there, or in the South, or in China, or in Japan; wherever it was, their hearts should go out in sympathy with it. But there was another reason besides. This was an age of emigration, and parties often went from Canada to the Southern States, and as far as in them lay, they should carry with them thorough, deeply rooted Anti-Slavery sentiments. These were two reasons why they should have Anti-Slavery feelings, and why they should hold that meeting there.

He then introduced Mr. Musgrove to the audience. Mr. Musgrove said some twenty years ago he had been in the company of an African fugitive slave, from whom he heard statements which never had been erased from his memory:—How he and his fellow countrymen were kidnapped from their homes, thrust into the hold of a slave ship, crowded and packed together so that many never saw land, and the survivors brought to market and sold under the knock of the hammer; and the first one who was thus sold was his own father, from whom he was then separated, and never again beheld him. The speaker then described some of the evils of slavery.

Rev. Mr. Green was then called upon. He said that they were met together to express their sympathies on the subject of slavery; but for whom? Not for John Brown, who was then in eternity, and where he was assured he needed not their sympathies; where he was far beyond the reach of their sympathies, and as far removed from their necessities. John Brown had died a martyr's death. (Applause.) Many would think he died a traitor's death. Governor Wise, and his ex-cousin, President Buchanan too, and his ex-brother, President Pierce, would all agree that he had met a traitor's doom; but they, Britons, had no such sentiments. They sympathized with those who sympathized with John Brown, with the children he had left behind, with the many staunch advocates of freedom in the Northern States, whose hands must be strengthened: with them they were to sympathize. The speaker then called the attention of the audience to him who was the hero of the present day, for though hanged, he was yet a hero, and ever should be. He would be emblazoned in the annals of history, as the first harbinger of liberty to a down-trodden and grievously oppressed race. The enemies of Brown told them that he was mad, but he, the speaker, had never seen such madness since the day of the apostle Paul, when he stood before the tribunal of his judges, and was told that much learning had made him mad. The character of Brown reminded him of the old Scotch Covenanters, or of those Puritans who landed on Plymouth Rock, and to Brown pertained all their faithfulness and fidelity to the cause they espoused. Brown had felt the fearful wrongs inflicted by slavery—had felt them himself. He, with six noble sons, had gone out from his New England home and settled in Kansas, and there the Border Ruffians, hired by the Slave power, had invaded their peaceful homes, and three of those sons were stricken down before him. Was not that sufficient to arouse the feelings of a father?

The Chairman then spoke a few words touching the miseries of the slaves, instancing a trial to which he had been witness, where some kidnapped Africans were called upon to give testimony through an interpreter in regard to the horrors of the passage from their own country to America. He said that slave-traders were pirates, whose laws were binding upon none—surely not upon the slave, who had no part in making those laws—that there was but one law with regard to slavery that was binding on this earth, and that might be found in the twenty-first chapter of Exodus: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." That, he said, was the only law on the subject of slavery that was binding in this world. He then called on Mr. J. Douglass.

Mr. Douglass said he believed there were but few days in the world's history of more importance than this; the last great strong-hold of slavery had been shaken, and the axe laid to the root of the evil.—John Brown had been acting history as Hampden did in

his time, and his deeds would be remembered as long as the annals of the Anglo-Saxon or African race endured. Brown's life would not be thrown away, perhaps no life could have been better expended. In fact the brave old man, speaking of death, in one of his letters, told his friends "that it would pay": yes it would pay, and if the Southern States could but foresee the result of this execution, not all the courage of Governor Wise and the Virginia Militia would have come to the mark of hanging John Brown. (Cheers.) (The speaker here gave the particulars of the execution as supplied by the Telegraph, and published by us on Saturday). It was said of old that some slew the prophets and then ornamented their tombs, but here was an improvement in this age of civilization—they hung the husband, and paid military honours to the wife. At Plymouth and New Bedford, bells had been tolling all day to the memory of John Brown, and at Albany 100 guns had fired in his honour. These sounds would reverberate through the United States proclaiming the death of slavery. Prayers had also been offered up through all the North American States on behalf of this aged martyr and his family, and the cause for which he died.—These he believed were not formal nor perfunctory prayers but sincere and earnest in their purpose; he believed they would not have been spoken in vain; that they would speedily be answered, and that the Lord would speedily make bare his arm, and slavery would be abolished for ever.

Rev. Mr. Kemp was then called upon. He said he was not come to exult over those who, as the result of what he might call a justifiable *emeute*, had fallen in the struggle; they had no sympathies for any evils, or sufferings, or calamities that might fall upon those who, by the hand of power, maintained those millions of fellow-creatures in slavery and bondage. (Applause.) It was not to be slavish in their teeth because they sympathized with the slaves, they did with murder and bloodshed. He, the speaker, sympathized with the slave because he felt his heart wrung within him when he contemplated the sad condition to which he was brought, contrary to the law of right, and the highest law of God. In looking back upon history they saw that wrong righted itself, and avenged itself upon the wrong-doer; and he looked upon the events of Harper's Ferry, and the melancholy end of him they then mourned over, as one of the many voices of Providence. The Egyptians, when they held Israel in bondage, were warned by plague after plague to the number of seven, to let the Lord's people go, and still they would not. And when, at last, they had let them go, what was the result? Pharaoh and his host were submerged in the waters of the Red Sea. John Brown went to the South and gave the first warning voice; well would it be for the people of that land if they listened to that voice of warning. If they should not do so, his firm belief was that one more terrible would be heard, and that the time would come when the Spirit of the Lord himself would wake up the souls of those oppressed millions, and they would take their freedom into their own hands. (Applause.) And perhaps blood might flow, and a people noble and capable of high aims and great achievements as the Southern Planters—might exemplify the Providence of God as displayed to Israel, and their sin be washed out by an overthrow such as that at the Red Sea. Now he would wish to avert that day, and therefore he hesitated not to lift up his voice in defence of the down-trodden Africans in the Southern States of America, and if anything he could do would lead in any measure, either to an amelioration of their present condition or to a sudden emancipation, that act he would gladly do. (Loud applause.) The Rev. speaker went on to say that it was by lifting up their united voices in protest against these wrongs, that a public feeling could be created to influence the South and the North, for he said the North needed to be roused as well as the South, and every man should raise his voice to create a public feeling amongst the professed Christians and patriots of this country, and that it might swell and swell until it became so irresistible as to emancipate peacefully the Africans of the Southern States. (Applause.)

Mr. Anderson, a colored Minister, then being called upon; after depicting at some length the sufferings of the slave, of which, in travelling through the South, he was himself an eye-witness—how frequently, in gangs, chained and manacled, they were driven through the streets like cattle, with the whip at their backs, and, in other ways, treated no better than beasts of the field, showed how, were the owners of slaves so disposed, a system of gradual emancipation might be inaugurated, by which the evils apprehended from setting so many uneducated and ignorant beings at large on society, might be avoided. And while they looked at the condition of the slave, they must sympathize with John Brown, knowing how deeply he had all this at heart. The speaker concluded by saying that he rejoiced that he had come from under the claw of the eagle, and placed himself under the paw of the lion. (Applause.)

Mr. Baynes was the next speaker. He said that in reference to the South, he knew that it was frequently the case for them to vindicate the retaining of slaves in the position they were by Scripture, quoting both Old and New Testaments, and speaking of slavery as a thing recognized in Scripture. But there was a flaw in their argument, inasmuch as things spoken of in Scripture were by no means always identical with things called by the same name as known to us, and slavery in the Bible was of a totally different character from the bondage which it was a prostitution of the very name of slavery to dignify by that term. Besides which referring to the Old Testament, the Hebrews were permitted to retain slaves but for seven years, when there was a grand jubilee and setting free of

the slaves. Then if their friends of the Southern States advocated their system by reference to the law of God, they ought, to be consistent, to permit their slaves to go free every seven years. (Applause.) Mr. Baynes, concluded by saying that he was one of five joint heirs to certain estates in the West Indies, the value of which had materially lessened by the introduction of free labour. From 600 to 700 slaves were formerly employed, these had all been liberated, and he believed were happy in their freedom; his last share of the dividend had been £25 instead of his proportion of £5,000 but such was his detestation of slavery in every shape, that he declared before his Maker that he preferred the £25 as the produce of free labour, rather than a larger sum tainted with the curse of slavery. (Loud cheers.)

Rev. Mr. Corder next addressed the meeting.—He said that it was a very grave affair which had called them together that evening. An event had that day taken place which would henceforth occupy a marked page in American history, and it was that event which called them together. The ancient Southern State of Virginia had on that day, with a rope made of South Carolina cotton, hanged by the neck until he was dead, one John Brown, a native of Connecticut, New England. What had they as Canadians to do with this execution of John Brown? The whole world had to do with it. It was not a matter of local politics, or pertaining to one State, or one nation, but was a matter of universal concern as the sharp bloody clash of a conflict which has waged, is waged now, ever must be waged, until one of the conflicting powers places its foot on the neck of the other, the one victor, the other vanquished. He regarded the fact that Brown was hung by a rope made of South Carolina cotton as symbolic—symbolic of the commerce of the Southern States—that which had strangled liberty over the American nation, and that day had strangled John Brown. The speaker then gave a short summary of the history of slavery—how it had been found by the founders of the American Republic, treated by them as an existing fact, but with the hope that it would soon be done away with—how, gradually, freedom had advanced, and State after State had emancipated its slaves until at length by the discovery of machinery by which cotton could be worked up, it all at once became of greater value, and slave labor of increased importance—how it became the fixed policy of the South to strengthen slavery by all the means, social, commercial and political they could wield—and how, gradually, Northern sentiment yielded before the commercial pressure of the South, although at first it had rallied against the encroachments of slavery. The speaker proceeded to tell his audience of the political conflict in the Congress of the U. S. on the admission of Missouri into the Union—how then, a compromise, known as the "Missouri compromise," was made by which a line was drawn through the American Continent, from the Atlantic to the Pacific, and North of which slavery might not pass, and how a few years since, through the influence of commercial interests at the South this compromise was repealed, and high one million and a half square miles of territory thrown open for the influence of slavery; and now the barrier being broken down, they might come in and people it, with their slaves and their slave institutions. The speaker went on in his brief history to state how bands of noble minded, earnest hearted men, of whom John Brown was one, had gone to Kansas, to secure that fair state from the polluting touch of slavery, the incursions of which aroused into life the active energies of Brown in behalf of freedom. They had sowed in the repeal of the Missouri compromise—they sowed in that wind, and now have they reaped in the whirlwind of Harper's Ferry. The State of Virginia, he said, and John Brown, represented two different and conflicting ideas, the latter the human idea embodied and set forth in the American Declaration of Independence, to wit, that all men are equal—that all men have an inalienable right to liberty; the former the inhuman idea, to wit, that more than three millions of men, women and children in the U. S. had no right to liberty at all. And this was the cause that had given John Brown, and his martyrdom that day, such prominence. Could they, he asked, as men look on and see a cause and a system which held its heel on the neck of more than three millions of their brethren without raising some voice of testimony. They knew, and the world knew, that notwithstanding the verdict of a Virginia Jury, and the judgment of a Virginia Judge, that John Brown was no malefactor.—("Hear," "hear," and applause.) He was a man of faith, a man who gave up his life for his idea. It was easy for them, in a land where liberty was popular, to bear testimony against slavery, but they should consider what it was for a man in Brown's position, with all the organized power of the confederated States against him, what a risk he ran as he entered Virginia for the purpose, as he said, of showing his brethren in bondage the way to liberty. And what was he doing, but carrying out the gospel idea which came to preach deliverance to the captives, to set at liberty those who were oppressed by the iron heel of slavery. The speaker concluded his address by saying that, of Brown, it might be said, as of Algernon Sydney, who died during one of the most trying and critical periods of British history:

"He nobly acted what he nobly thought, And leagled by death the lessons which he taught." Loud and long continued applause followed the conclusion of this address.

Rev. Mr. Wood then moved the following resolutions, which were seconded by Jas. Lea, Esq., and adopted unanimously:—

"This meeting having learned with deep regret the execution of John Brown, in the State of Vir-

ginia, for making an attempt to liberate the slaves; Resolved,—That we hereby express our deep sympathy on behalf of his bereaved family, and that we aid them by collections and subscriptions so far as it be in our power to do, together with our humble prayers to Almighty God for their spiritual comfort, and for the downfall of slavery.

Resolved,—That S. Jones Lyman, Esq., be appointed Treasurer.

Resolved,—That an Anti-Slavery Society be established as soon as convenient in the city of Montreal." The Chairman then stated that Dr. Howe and Mr. Stearn, of Boston, were unable to be present in time to attend the meeting. A collection was then taken up for the benefit of the family of John Brown, after which the meeting was closed by prayer, by the Rev. Mr. Wood.

CANADIAN NEWS.

NOTARIAL DEEDS.—THE COUNTERSIGNING BY A SECOND NOTARY.—Under the French law in force in Canada notaries have not only the powers of notaries in other countries, with respect to protests, &c., but are the official conveyancers. For the proper witnessing of ordinary notarial deeds two notaries, or one notary and two witnesses, are required. Custom has introduced the greatest laxity with respect to the countersigning of the second notary. It has been done at any time long after the execution of the deed, and has become, in fact, of no value, except as an attestation by one notary of the recognised signature of another, and not always even that. It is very obvious that serious abuses were likely to creep in under this system, and that they have done so is made very apparent by the facts of the case in which Mr. Justice Monk rendered the judgment reported in our columns on Thursday. Legislation is required in the premises, for the greatest interests are dependent upon the validity of title deeds and the safe-guards set up against fraud in their execution. It is clear that in the execution of wills, inventories and other deeds, about which such especial care is needed, the countersigning notary should always be present.—*Gazette*.

THE MONUMENT TO THE FEVER VICTIMS OF 1857-8.—An idea almost worthy of the Napoleonic was realised on Thursday last, at Point Saint Charles, by the workmen employed about the Victoria Bridge. At a spot in the neighborhood of the bridge upwards of six thousand persons lie buried—immigrants from the old country and chiefly from Ireland. They died, shortly after their arrival, of that fatal disease then known by the name of the ship fever. This occurred in 1847, chiefly; and as the spot would otherwise be soon lost sight of, now when the population is extending so rapidly in that direction, an enormous stone, of an irregular conical shape, has been erected upon an elevated pedestal of massive stone work, as a monument to preserve from desecration the enclosed piece of ground around it. This Herculean business, was brought to a conclusion by the workmen on Thursday, in presence of a number of persons assembled to witness the ceremonial that indicated its completion. It will bear the following inscription:—"To preserve from desecration, the remains of 6000 immigrants who died from ship fever, in 1847 and 1848. This Monument is erected by the workmen of Messrs. Peto, Brassey, & Betts, Engaged in the construction of the Victoria Bridge A. D., 1859. The ceremony of laying the stone was performed by the Rev. Canon Leach, LL.D.—*Gazette*."

LEGAL LOAFERS.—Judge Armstrong lately delivered a lecture before the Mechanics' Institute of Ottawa; and the Ottawa Citizen thus speaks of the production, which, it appears, was good: "The subject—one of vital importance to the youth of the country generally, and those whose duty it is to watch over and instruct them in the business of life; and in fact to all classes of the community—was one calculated to arouse our national pride, and to deter us from being led into dangerous extravagances by notions of false pride and delicacy. The learned Judge bore down heavily on some members of his own honorable profession, whom he designated as nothing better than belonging to that class generally termed "Loafers," and strongly censured the overweening desire of parents generally, to select professions for their children instead of bringing them up to some mechanical pursuit, for which many of them, at least, would be better fitted, and in the practice of which they might become useful and respected. He also dwelt on the bearing such a course would have on our prosperity as a nation; in developing that energy and skill, on which Canada must depend for her future greatness."

DISTRESSING ACCIDENT.—A WEDDING AND A DEATH.—We learn that a most distressing accident occurred in the neighborhood of the Village of Ayr, on Friday evening last. A son of Mr. John Robinson had returned from the wedding party of his brother, who had been married on that day. During the evening, he had occasion to go to the shed or stable where the horses were kept. While there he was kicked in the abdomen by one of the animals, and died the following day. A marriage and a death in the same family in the brief space of twenty-four hours! Verily, "in the midst of life we are in death."—*Dunfries Reformer*.

PRESTON AND BERLIN RAILWAY LINE.—The sale of this line, which was advertised to take place yesterday we learn, has been postponed for a month, at the solicitation of parties who are exerting themselves to form a new Company for the purpose of buying out the bondholder, and putting the road in working order.—*Dunfries Reformer*.

SENTENCE COMMUTED.—The Chatham Planet states that the sentence of Andrew David, an Indian who was convicted of murder at the last assizes for the County of Kent has been commuted to imprisonment for life.

—The by-law to raise \$96,000 to build a new jail in Toronto, the foundation stone of which was laid a few weeks ago with so much ceremony and champagne, has been rejected by the electors on a poll, by a vote of 537 to 193.

British Press.

THE GULLABILITY OF ROMAN CATHOLICS.

(From London Telegraph.)

Popery all over Europe appears to be in extreme perplexity. In all the trials to which his infallible Holiness has been exposed there has never been anything like the system of persecution to which he is now subjected by rapidly diffusing knowledge and civilization. Our neighbours of Ireland, who fight under the standard of Catholicism, have been endowed by nature with an extraordinary amount of credulity, especially when anything connected with the Pope is concerned. Knowing scarcely anything themselves, they assume naturally enough that all mankind are plunged in equal intellectual darkness. Accordingly there is no statement too monstrous to be submitted to Irish Catholics, especially by a bishop, and when it happens to be in favour of him whom our ancestors used to call the impostor of impostors. The partisans of the Popedom in Ireland are manifestly believed by their bishops to be so utterly ignorant of modern history, of contemporary politics, and of the actual condition of the world, that they may have everything read backwards to them, like a witch's prayer. All persons of education know perfectly well that the Papal States are a blot on the map of Christendom; that the Pope is a trembling, imbecile old man, governed by a profligate priest, designated in the Popish world Cardinal Antonelli; that the inhabitants of those unhappy States are the poorest, the most ignorant, the vilest, the most degraded and immoral of all the populations of Europe; that bad government has nowhere reached so high a pitch; that the lands throughout are so badly cultivated that they are relapsing fast into a desert, and that wherever a Protestant shows his face he is followed by multitudes of ragged, miserable, unwholesome Romish paupers, who hold out to him a furnished hand for the smallest possible pittance of his heretical money. Every church, every ruin, every glorious relic of Pagan times, every immortal creation of Pagan art—everything, in short, that deserves to be studied or seen, must be approached through a circumvallation of Popish tatterdemallions, unclean, filthy, nauseous, steeped in vice to the very lips, and ready to crawl upon the earth before any heretic who will bestow on them a morsel of bread.

Yet an Irish Catholic bishop has just addressed to his benighted countrymen a charge in which the Papal territories are described in colours so rich and glowing that one might almost be tempted to go on a pilgrimage to the happy land to behold the blessed fruits of priestly rule. Unhappily this vision is for us impossible. We have beheld the hideous pictures ourselves and therefore, on our own authority, throw back the Bishop's assertion in his face as a false and scandalous libel. Either Dr. Cullen is ignorant of the real state of Romagna, or he is not. If he be ignorant, he should not presume to contradict those who know better than himself. If he be not ignorant, he lies open to the imputation of being something much worse. Let him and his friends choose upon which of the horns of this dilemma he is to be transfixed and held up to the scorn of Christendom. This audacious priest presumes to draw a parallel between the Pope's impoverished bogs, where everything smells of superstition and malaria, and the dominions of the British Empire, where all is bright with industry, with intellectual development, and with liberty—except where a few besotted ecclesiastics perform, in surplice and dalmatic, the worn out mummeries of Dr. Cullen's Church and creed. Not that we defend a single excess of power in any part of our own country or its dependencies. Even should authority be strained to put a stop to the babblings of the libellous priest himself, we should protest against it. We concede to him, therefore, the right to criticise, on proper occasions, the misdeeds of our countrymen in India, which have in all cases been owing to the predominance of those classes before whom Romish priests have ever been ready to lick the dust. We abhor oppressors and oppression wherever they may be found; but we would kindly suggest to Dr. Cullen that even he may damage his reputation for veracity by instituting a comparison between the population of free England and the emaciated, half starved, benighted and plundered slaves who worship wafers and cringe before a shaven priest in the polluted and unsavoury streets of Rome.

From what has been said it will readily be inferred that Dr. Cullen's ideas of education must be indeed refreshing. We pity our lively neighbours of the Green Isle if they really consent to have their minds filled with the obscene sweepings of the Vatican, which have rolled through stench and abomination for nearly a score of centuries. Let Dr. Cullen tell his Irish listeners whether or not he remembers a certain Pope Formosus—far more famed in his day for kindness and beneficence than Pio Nono—how he died and was buried, and was succeeded by another Pope, infallible of course, and meek, as a Pope should be. How did he behave towards the body of his predecessor? He tore it like a hyena out of the earth; he cut off three of those fingers which had been used in pronouncing the benediction; and then, with a stone tied to its neck, he flung it like the carcass of a mad dog, into the Tiber. We advise some

learned Irish Protestant to put together, for Dr. Cullen's edification, all the gentle deeds of those Supreme Pontiffs who by oppression and misuse have reduced the land once blessed by the superintendence of the Conscript Fathers into a howling wilderness, blasted by despotism and superstition.

With respect to Pio Nono, it matters not to the inhabitants of Romagna whether he be a sanguinary despot himself, or only the stupid tool of such a tyrant. On this point mankind are divided—some inclining to the one opinion, some to the other—but no two-legged creature ambitious of being thought rational expresses the slightest doubt respecting the withering influence of Papal domination. We are far from regarding Piedmont as a perfect political land of promise—Piedmont Emmanuel and his Ministers have been perhaps too lenient towards the sacerdotal faction in their country, instead of displaying that severity which Dr. Cullen objects to them, and which, in fact, had they shown it, would have constituted their best claim to the respect of the civilized world. Still we say, though no apologists of the Sardinian Government, we would willingly stake the success of the whole question at issue on the contrast between Northern and Central Italy. The inhabitants of the former, industrious, active, thriving, and inspired with some respect for human nature, show to wonderful advantage by the side of the ragged beggars who people the latter. All priests dislike political economy, which demonstrates the worthlessness of their calling. To eat the bread of idleness, to slink about from one haunt of vice to another, to introduce calamity into families, to shave their crowns, and mumble bad Latin—these are the sacerdotal claims to the veneration of Italy which political economy would extirpate. Give the catiffs wives and children, and make them labour to support them, and they who are now an excrescence upon Italian society might be converted into an ornament. At any rate, we pity our Irish fellow-countrymen, who are condemned to receive instruction from such a bigot as Dr. Cullen, who is so ignorant, or so reckless of the truth, that nearly all his statements are made in the teeth of acknowledged facts.

CURIOUS RELIGIOUS STATISTICS.

(From the Times.)

From the evidence (just published) taken before the Lords' Select Committee on church rates, which sat towards the close of last session, we have culled some facts bearing on the relative position both of the Church of England and of the leading Nonconformist sects towards the population at large. According to calculations based upon accurate data, and carefully made, there are 7,546,948 actual church-going men of the Church of England, or 42 per cent of the gross population; and 4,466,266 nominal churchmen, but practically of no church, or 25 per cent of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent, or 12,013,214 of the community at large. On the other hand, the chapel-going Roman Catholics in England amount to 610,786, or 3½ per cent of the whole population; the chapel-going Baptists (six different kinds) to 457,181, or 2½ per cent; the chapel-going Independents are 1,297,861, or 7¼ per cent; the chapel-going Wesleyan Methodists (seven different kinds) are 2,264,321, or 13 per cent; and all other "Protestant" Dissenters, including in the number Jews and Mormons, are estimated at 1,286,246, or 6¾ per cent. The total of worshipping and bona fide Protestant Dissenters is 5,303,609, or 29½ per cent of the gross population. Again, there is an alarming picture presented of the irreligion in which large masses of the population are steeped. For example, in Southwark there are 63 per cent of the people who attend no place of worship; in Lambeth, 60½; in Sheffield, 62; in Oldham, 61½; in Gateshead, 60; in Preston, 59; in Brighton, 54; in the Tower Hamlets, 53½; in Finsbury, 53; in Salford, 52; in South Shields, 52; in Manchester, 51½; in Bolton, 51½; in Stoke, 51½; in Westminster, 50; and in Coventry, 50. So that in all those places, except the two last named cities, the odds are on the side of those who habitually absent themselves from every religious service whatever. Of thirty-four of the great towns of England, embracing an aggregate population of 3,993,467, 2,197,388, or 52½ per cent of the community, are wholly non-worshipping. But this is, beyond question, to some extent attributable to the want of church accommodation, for the evidence goes to show that the sitting accommodation provided by the Church of England and Nonconformists together is only 57 per cent of the whole population, and of this 27 per cent is furnished by the Dissenters,—12 per cent by the Wesleyans, who alone during the last twelve months have spent about £100,000 in chapel-building. The sum expended annually in the repairs of the fabrics and the maintenance of the church service is nearly £500,000, of which only about £250,000 is raised by rate. There having been no ecclesiastical census before 1851, few or no reliable means exist for comparing the religious phenomena of the present day with those of half a century or a century ago; but, in answer to the Archbishop of Canterbury, the Rev. Dr. Hume, the incumbent of a parish, populous and poor, in Liverpool, and a witness

before the committee, expressed his conviction, founded on long experience and observation, that the large masses of the population who attend no place of worship whatever are in danger of being lost not only to the Church, but to religion altogether. The population of the country, and always on the increase, is becoming more and more a town population. In 1851 there were 9,000,000 living in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages, and in rural districts. Dr. Hume apprehends that at the close of the present century 70 per cent of the gross population will be located in the large towns; and, therefore, he adds, if our large towns are left to themselves, practical heathenism must inevitably outgrow Christianity.

THE CHANNEL FLEET IN THE GALE.

As the Channel Fleet has experienced one of the heaviest gales that have visited our coasts for many years, a short description of this revolving storm and of the well-being and doings of the fleet may not be uninteresting. The ships that comprised the squadron, under Rear Admiral George Elliot, were the "Hero," Captain Seymour, bearing the Admiral's flag; the "Trafalgar," Captain Fanshawe; the "Donegal," Captain Glanville; the "Algiers," Captain O'Callaghan; the "Aboukir," Captain Schomberg; the "Mersey," Captain Caldwell; the "Emerald;" and the "Melpomene," Captain Ewart. The ships remained in Queenstown a week. On Saturday the Admiral received his orders to proceed with the fleet to sea. The harbor was filled with shipping, a fresh north wind blowing. The signal was made about 9 a.m., "Up propellers," shortly followed by "Weigh; outward and leeward-most ships first." This was immediately obeyed; the "Algiers" led out under all sail, followed closely by the "Aboukir," "Melpomene," "Emerald," "Mersey," "Trafalgar," and "Hero;" the "Donegal" remained in port in consequence of the illness of her Captain. The ships sailed out in beautiful style, threading their way through a quantity of shipping.

Nothing occurred at sea worthy of note until Tuesday morning. The weather set in south-east, with increasing wind and heavy rain. The third reefs were taken in the topsails about 9 a.m., and shortly after topgallant yards sent on deck; topgallant masts struck by signal; and also a signal, "Admiral will endeavor to go to Plymouth," "Form two columns; form the line of battle." About 10 a.m., signal, "Prepare to move with bows. Bend sheet cable."

The wind increased to a fury, with torrents of rain towards 11 a.m., with very thick weather, the wind heading the ships off, so that it became very doubtful if the sternmost ships could possibly get into the Sound, although it was probable the "Hero" and the headmost ships could get in.—Admiral Elliott, then, with the spirit of a British Admiral, decided at once (although he knew his exact position, having made the Eddystone Lighthouse) to wear the fleet together, and stand off and face the gale. Although the leading ships were in good position to wear, it was not so with those in the rear of the line. The "Aboukir" had just passed the Eddystone, the "Trafalgar" having been detained to pick up a man who had fallen overboard from the jibboom, which was executed with great skill. The "Aboukir" immediately wore, set her courses, and dashed to windward of the Lighthouse, by carrying a press of sail, and weathered it half a mile, followed closely by the "Mersey." The "Algiers," "Melpomene" and "Trafalgar" passed it very closely to leeward, as the Hand Deeps were under their lee. Added to these difficulties there was a perfect fleet of trawlers, vessels unmanageable while their trawl is towing, so that it required the greatest skill to avoid running them down.

What must have been the sight from the Lighthouse—these leviathan ships darting about like dolphins round it in the fury of the storm, defying the elements, and the little trawlers, with their masts bending like reeds to the gale. The signal was made to get up steam to secure the safety of the ships. The ships then got their canvas reduced, and stood off the land. The "Mersey" and the "Melpomene" furled their sails, and got up steam, the former ship moving along like an ocean giant. The gale still increased until about three p.m., remaining very thick with rain. About three it lifted, the wind fell, the sun shone, but the sea remained towering up and breaking. The barometer then stood at about 28.50 degrees. The "Hero," "Trafalgar," "Algiers," "Aboukir," and "Melpomene" were not far separated. The signal made, "Form the order of sailing in two columns." This was partially executed, when in a squall the wind shifted to the N.W. It then for some three hours blew a perfect hurricane, considerably harder than it had previously blown at S.E. The ships stood up well. The "Hero," dauntless as her name, appeared to take it easy. The "Aboukir," close to the leeward of her, carried one reef out of her maintop sail through the whole of it; and the "Algiers," the "Trafalgar," and the "Melpomene" were all doing well. The former ceased up her topsail sheets in the squalls. The "Mersey" and the "Emerald," it is supposed, had steamed into Plymouth, as they were not in sight. The ships kept in open order through the night; they wore in succession by night signal at about 1 a.m., made the land at daylight near the Sarat Point, formed the line of battle by signal, got the steam up, and carrying

sail came up the channel at about eleven-knot speed, steamed into Portland, and took up their anchorage without the loss of a sail, spar, or a rope yarn.

BRITISH AND FOREIGN NEWS.

PRAYER-MEETING ON A MOUNTAIN.—[The following is a translation of a communication in a Welsh paper, called *Borrer Cymora*, of the 21st of August, describing a prayer-meeting held near the mine-works of Tronogoch, Wales]:—It was held in the open air, on a high mountain. The master gave orders that on account of the meeting no work should be done on that day, and they themselves attended. It was the most wonderful prayer-meeting I ever witnessed. There was some of every denomination present, and two languages were used. The number of those assembled was more than 3,000. At the meeting at 10 o'clock, nine prayed, and short addresses were given at intervals. Three prayed in succession, two Welshmen and an Englishman between them, and then a verse of a hymn was sung. The vast assembly all knelt at prayer; and I saw two or three on their knees, who I feel assured, had never been seen before on their knees in prayer; but they knelt down on that day. Heaven poured down its blessings in a powerful and irresistible manner, so that scores were praying, and hundreds were weeping and crying out, "Praised be God." The chief subjects in the prayers were a thanksgiving for that great unparalleled visitation granted us by God, manifested in the conversion of so many thousands in our country, together with a prayer that he would go on to save the world, a supplication for natural rain for the earth, and for the restoration of peace in Italy. At 2 o'clock thirteen prayed, and short addresses were delivered between the prayers; the whole was finished in two hours, and all returned home. At 7, all went to their separate chapels in the neighborhood, and the holy fire was carried home in their bosoms by many.—What a scene! three thousand people on a high mountain in prayer to God!

CLERICAL ABSTAINERS.—An association of the members of the clergy in England have published an address in which they pledge themselves to a total abstinence from the use of intoxicating liquors as a beverage. Rev. Dr. Close, dean of Carlisle, heads the list, which does not, however, contain the names of any of the Episcopacy. They state that they do it from a consideration of the widely-extended influence of the clergy, among all classes of society, and because they are convinced that example is better than precept, and that they will be able, by such a course, to give the liquor traffic a check that will make a great difference in the statistics of drunkenness. They expressly state that they do not urge it upon any one as a positive duty, nor do they conceive that there is any direct command in Scripture enjoining it, but consider that they are only acting in accordance with the principles of true Christianity when, for the sake of their fellow-men, they practice total abstinence among themselves.

DICKENS AND THE PAPISTS.—Mr. Dickens has had a controversy with an Ultramontane citizen of Cork, said to be an M.P. This gentleman, aggrieved by one or two articles exposing excesses in Italy, which appeared some time ago in *All the Year Round*, wrote to Mr. Dickens on the subject. Mr. Dickens, in reply, denied that the complaint was reasonable, declared that he had never "pandered to any acrimonious or intolerant feeling" against the Roman Catholic Church, and added the following well-merited thrust: "Let me, in all good humor, recommend you to observe whether its (the Church) accredited organs are as considerate toward Protestants, and to give your judgment of me the benefit of the comparison."

A PRESENT FROM THE QUEEN.—According to the *Durham Chronicle*, the Queen has performed a graceful little act by answering the petition of a pitman at Hetton le Hole colliery, who humbly solicited her Majesty to give a telescope to the local reading-room, the applicant being a student of astronomy, and the place being too poor to buy one. This petition was received with favour, and the answer was a beautifully-finished telescope, sent to the reading-room, where it is now used by the aspiring student and his fellows, and the gift is to be inaugurated with a mechanics' soiree.

—A correspondent of the *Indépendance Belge* says: "There has been something said of the probability that the Pope will launch a bull of introduction against the King of Piedmont. Some of his counsellors perhaps would not hesitate to adopt that extreme measure, because they do not see all the circumstances that might follow. If the Holy See should issue an interdiction, the general belief at Turin is that the King would accept the struggle, and decide on embracing another religion, advising the people to follow his example. In the present state of public excitement it is certain that part of the inhabitants of Piedmont and the other provinces would follow their Sovereign in that line of conduct. It is even asserted that Victor Emanuel has indirectly apprised the Pope of his intentions, throwing on him all the responsibility of what might occur."

—The recent meeting of the British Association at Aberdeen was enlivened by a novelty—the presence of a native Syrian member, Mr. A. Ameucy, who read a very interesting paper on "The Arabic Speaking Population of the World." After mentioning the masterpieces of Arabian poetry he says: "I speak not lightly of the poetry of other nations; it was my great desire to read Sir Walter Scott's poetry that urged me to learn the English language. I have read several of the best poets in English, Italian, French, and Latin, but all appear to me to write too much. An Arab poet says all he wishes to say in a few words; his poetry is burning with a strong passion; the nearest to it is Pope's *Eloisa* and *Abelard*."

—The first volume of the "Travels of Ladislaus Magyar in Southern Africa" has just left the press at Vienna. M. Magyar, a native of Maria Theresopol, who was educated in the Imperial naval academy at Fiume, has resided at Bihe, in Southern Africa, since the year 1849, and has explored countries which are hardly known by name to the European world. The adventurous traveler married the daughter of the ruler over Bihe, and her slaves accompanied him in his first journeys into the interior. The late Dr. Charles Ritter, the geographer, accepted the dedication of Magyar's work a few months before his death.

American Press.

JOHN BROWN IN PRISON TO HIS OLD SCHOOL-MASTER—HIS VIEWS OF DEATH AND RELIGIOUS HOPES—LETTER FROM THE REV. L. W. BACON.

(To the Editors of the Independent.)

My aged friend, the Rev. H. L. Vaill of this place, remembers John Brown as having been under his instruction in the year 1817 at Morris Academy. He was a godly youth, laboring to recover from his disadvantages of early education, in the hope of entering the ministry of the Gospel. Since then the teacher and pupil have met but once to take "a retrospective look over the route by which God had led them." But a short time since, Mr. Vaill wrote to Brown, in his prison, a letter of Christian friendship, to which he has received the following heroic and sublime reply.

Has ever such an epistle been written from a condemned cell since the letter "to Timotheus," when Paul "was brought before Nero the second time?"

I have copied it faithfully from the autograph that lies before me, without the change or omission of a word, except to omit the full name of the friends to whom he sends his message.

The words in italic and capitals are so underscored in the original. The handwriting is clear and firm, but towards the end of the sheet seems to show that the sick old man's hand was growing weary. The very characters make an appeal to us for our sympathy and prayers. "His salutation with his own hand. Remember his bonds."

Truly yours, L. W. BACON.
Litchfield, Ct., Nov. 21, 1859.

CHARLESTOWN, Jefferson Co., Va., }
November 15, 1859. }

The REV. H. L. VAIL:

My Dear, *Stedfast Friend*.—Your most kind and welcome letter of the 8th inst. reached me in due time.

I am very grateful for all the good feeling you express, and also for the kind counsels you give, together with your prayers in my behalf. Allow me here to say, notwithstanding "my soul is among lions," still I believe that "God in very deed is with me." You will not, therefore, feel surprised when I tell you that I am "joyful in all my tribulations;" that I do not feel condemned of Him whose judgment is just, nor of my own conscience. Nor do I feel depressed by my imprisonment, my chains, or prospect of the gallows. I have not only been (though utterly unworthy) permitted to "suffer affliction with God's people," but have also had a great many rare opportunities for "preaching righteousness in the great congregation." I trust it will not all be lost. The jailor (in whose charge I am) and his family, and assistants, have all been most kind; and notwithstanding he was one of the bravest of all who fought me, he is now being abused for his humanity. So far as my observation goes, none but brave men are likely to be humane to a fallen foe. "Cowards prove their courage by their ferocity." It may be done in that way with but little risk.

I wish I could write you about a few only of the interesting times I here experience with different classes of men, *clergymen* among others. Christ, the great captain of *liberty* as well as of salvation, and who began his mission, as foretold of him, by proclaiming it, saw fit to take from me a sword of steel after I had carried it for a time; but he has put another in my hand, ("the sword of the Spirit,") and I pray God to make me a faithful soldier, wherever he may send me, not less on the scaffold than when surrounded by my warmest sympathizers.

My dear old friend, I do assure you I have not forgotten our last meeting, nor our retrospective look over the route by which God had then led us; and I bless his name that he has again enabled me to hear your words of cheering and comfort at a time when I, at least, am on the "brink of Jordan." See Bunyan's Pilgrim. God in infinite mercy grant us soon another meeting on the opposite shore. I have often passed under the rod of Him whom I call my Father; and certainly no son ever needed it oftener; and yet I have enjoyed much of life, as I was enabled to discover the secret of this somewhat early. It has been in making the prosperity and happiness of others my own; so that really I have had a great deal of prosperity. I am very prosperous still; and looking forward to a time when "peace on earth and good will to men" shall everywhere prevail, I have no murmuring thoughts or envious feelings to fret my mind. "I'll praise my Maker with my breath."

I am an unworthy nephew of Deacon John, and I loved him much; and in view of the many choice friends I have had here, I am led the more earnestly to pray, "gather not my soul with the unrighteous."

Your assurance of the earnest sympathy of the friends in my native land is very grateful to my feelings; and allow me to say a word of comfort to them:—

As I believe most firmly that God reigns, I cannot believe that anything I have done, suffered, or may yet suffer, will be lost to the cause of God or of humanity. And before I began my work at Harper's Ferry, I felt assured that in the worst event it would certainly pay. I often

expressed that belief; and I can now see no possible cause to alter my mind. I am not as yet, in the main, at all disappointed. I have been a good deal disappointed as it regards myself in not keeping up to my own plans; but I now feel entirely reconciled to that, even; for God's plan was infinitely better, no doubt, or I should have kept to my own. Had Samson kept to his determination of not telling Deliah wherein his great strength lay, he would probably have never overturned the house. I did not tell Deliah, but I was induced to act very contrary to my better judgment; and I have lost my two noble boys, and other friends, if not my two eyes.

But "God's will, not mine, be done." I feel a comfortable hope that, like that erring servant of whom I have just been writing, even I may through infinite mercy in Christ Jesus yet "die in faith." As to both the time and manner of my death—I have but very little trouble on that score, and am able to be (as you exhort) "of good cheer."

I send, through you, my best wishes to Mrs. W— and her son George, and to all dear friends. May the God of the poor and oppressed be the God and Saviour of you all.

Farewell, till we meet again.
Your friend in truth, JOHN BROWN.

UNION OR DISUNION.—WAR WITH MEXICO.

(From Washington Cor. in N. Y. Independent.)

The leading journals of the South, and especially those of Washington, have already indicated the issue which they were to tender the people of this country next fall. It is simply union or disunion—the triumph of the nominee of the Charleston Convention and union—that of the Republican Convention and disunion. Day after day the organ of Mr. Buchanan, and in a certain sense the organ of the so-called Democratic party, is filled with diatribes against the disunionists, the traitors, the disorganizers, etc., etc., and with the same breath tries to force the disunion issue upon the people. A disunionist, says the organ of the slave-power, is of all knaves the worst—and disunion of all calamities is to be the most dreaded. So far so good. But it goes further, and threatens disunion in case a Republican president is elected in 1860. This is to be the great party cry of the Democratic party next year, and already it has had an effect in some portions of the free states, so that it may as well be exposed at the outset.

How are we to have disunion if a Republican be elected to the Presidential chair? Will the Republicans sever the Union? Not at all. Who will? Why the so-called Democracy. This is the kind of political slavery which the Slaveholding party proposes to the freemen of the North. It is for a Union so long as it triumphs, and no longer. So long as the North will remain a political vassal of the South all is well, but the moment the North elects a President after its own heart, the South will withdraw from the Union! The South, in short, will not allow the majority principle to be put into practice nationally, and will not abide the Constitution.

When this false issue, which the slave-power presents to the free people of the North, is understood, if there are crowds enough there to be intimidated by it, then the free states deserve to remain yet longer the subjects of the despotic slavery propagandists.

[Our correspondent adds a paragraph here in regard to the "myth" called the "letter of Edw. Bates of Missouri on the slavery question" but the whole matter has ceased to be of interest.]

We are evidently drifting into another war with Mexico. The President and Cabinet were so busy over the invasion of Virginia, that they could not spare a moment for the consideration of affairs on the Texan frontier. A little effort would have at once put down Cortinas and his crew of adventurers if the administration desired peace. But it is evidently the policy of Mr. Buchanan to allow the Mexican brigand all possible amount of tether. When he has sacked a few Texan villages—quite likely in retaliation for injuries received—then we shall suddenly perceive that our President and his Cabinet and the Democratic party at large are very wroth with Mexico, and an army of observation will be sent down to the frontier, and Congress will be informed that we have become involved in war with Mexico. This is the modern style of getting into war, and no one understands it so well as your slavery propagandist. Another slice of territory from Mexico will conquer a second peace, and we shall be amply remunerated for the loss of life and property by the prospect of three or four additional slave states in the union. This scheme may be thwarted by a firm and decided course on the part of the opposition in Congress. If they are determined they can force the administration into decency, for it is at their mercy this winter.

AMERICAN NEWS.

THE IRISH REVIVAL.—In many of the rural congregations the (half-yearly) communion is being held at this season. Large additions have been made to many of the churches as the fruit of the revival. But it is not in the numbers only that the ministers rejoice. The earnest faith and holy love and fervent zeal of many of these converts are most refreshing, and help greatly to stir up and quicken the spiritual life of other Christians. One minister in the neighborhood of Belfast had 250 added to his church at

the communion about three weeks ago, and nearly 200, another 150, and so on. The spirit and deportment of multitudes of these young believers are worthy of all admiration. A pleasing illustration of this came under my notice this week. About three months ago a young woman was "stricken" at an evening meeting in one of our churches in Belfast. I saw her the following day. She was a stranger to me, but I soon perceived that she was a remarkably intelligent young woman. The father and brothers are artists, but in no way connected with any of our churches. During the two hours that this girl was under this "physical prostration," in one of the rooms connected with the church, she repeated over many portions of the Psalms and the whole of M'Cheyne's "Sea of Galilee." Yet she told me the following morning that she had not the slightest recollection of having said a word. When I called (at the request of a friend) I found her rejoicing in God her Saviour. She spoke with exceeding beauty and feeling, both to myself and to two friends, in the room at the same time. In about a fortnight she was able to go out again. She soon set about doing something for Christ. Among other "labors of love," she persuaded several young friends to join with her in opening an evening school two nights in the week hard by a large factory in the neighborhood of our town. Thither this young woman—a very superior person—and some nine or ten others walk out a mile and a half, and a mile and a half home again, twice every week, to give instruction to about 100 to 130 young factory girls in reading, writing, counting, etc., but especially in Scriptural knowledge. I need hardly say that it is all a gratuitous service, and right heartily it is done. One of the teachers told me that about the half of these girls could not read at the opening of the school, but that now they have committed almost the whole of the "Shorter Catechism." This work, like others of a kindred character, is carried on with that ornamentation of "charity" which is so lovely an ornament of the followers of him who was meek and lowly.—*Extract of a letter from Belfast, dated Oct. 21, in N. Y. Independent.*

BANGOR.—A farewell missionary meeting, preparatory to the embarkation of three missionaries and their wives from that city for the Mendi Mission, West Africa, was held in the 1st. congregational church, on the evening of Nov. 15th. Addresses were delivered by some of the clergymen of that city, by one of the secretaries of the Am. Missionary Association, and by the missionaries themselves, Rev. Geo. B. Clafin, a graduate of the Bangor Theological Seminary, Rev. J. H. Dodge of Andover Theological Seminary, and Mr. Richard Miles of Ohio—with their wives. They sail in the good brig "Executive," Capt. Lee, direct for Shebro Island, West Africa. The lumber and other materials for two houses for the missionaries, (to be erected in Africa,) have been prepared and put on board the vessel, under the superintendence of Deacon Allen.

HOW THEY DO IT.—The Leeds (England) Methodists are famous for their missionary contributions, sometimes giving ten thousand dollars a year! An English correspondent of the Southern Christian Advocate explains how they do it. He says: "The secret of the success of this lies in the simple fact, that they do not leave the result to accident, or their contributions to impulse. One gentleman invites a large number of friends to breakfast; all have their minds directed beforehand to the question. What ought they to do in behalf of the missions? and when they meet, the result of individual decision is put together, so that when the public meeting comes, the bulk of the contributions are ready. This year names were put down after breakfast for £1,600, (\$8,000,) being \$1,500 more than last year.—*Christian Advocate.*"

THE GREAT ECLIPSE OF 1860.—M. Faye, in a memoir lately read before the French Academy, suggests a concert in the observations to be made by astronomers upon the great eclipse of the sun of July 18, 1860, partial over a great portion of Europe and America, and total in Spain, Algiers, and Morocco, and a portion of North America. M. Faye recommends the establishment of stations with some degree of regularity along the path of the total eclipse.—Among many recommendations to astronomers in their observations are, the study of the physical constitution of the sun; of the protuberances on the solar surface; the testing of the tables of the moon's motion; careful observations of meteorological phenomena, of magnetic variations, and the like, during the period of the eclipse. If the plan traced out by M. Faye be acted upon, it will furnish more positive information than has ever been obtained from the observation of any dozen eclipses since the world began. Great aid can be derived from the application of photography to recording the phases of the eclipse. A number of French astronomers propose to go to Spain to observe the eclipse; among them is M. Faye. He is now preparing instruments of all kinds to be used on the expedition. It is certainly to be hoped that all this labor will not be lost by a cloudy day on the 18th of July. The readers of the *Tribune* will remember also the suggestion made some weeks ago, that this eclipse will offer very favorable conditions for finding the new group of asteroids which M. Leverrier has shown to exist between the sun and Mercury. The obscuration of the sun's light will render them easily visible, should any of considerable magnitude be then near the sun. Of course we cannot be sure of seeing any of them; for it may be that this new group is made up of a very great number of very small bodies, possibly too small for the vision of our keenest-sighted telescopes.—*Tribune.*

OWEN BROWN SAFE.—There were three sons of John Brown with him at Harper's Ferry. Two were killed in the affray—one was killed in the engine-house, and the other died of his wounds a few days subsequent to the affair. These two were Oliver Brown and Watson Brown. The third one, Owen Brown, escaped, and we have it from a source, correctly informed, that he is safe from the reach of pursuers. We do not know where he is, and do not wish to know, and if we did know should not say even as much as we have above, for while we can in no way excuse the actors in that mad foray we certainly should let the Virginia officers catch their own insurgents. But Owen Brown was in the affair, and he now is safe. Whether he was buried in Pennsylvania by fugitive slaves as was Merriam, who a few days since turned up in Canada we can't say, but he got safely away, either on an underground or upper-ground railway.—*Cleveland Herald.*

MEXICO.—The civil war progresses with its usual catalogue of horrors. Assassinations, robberies, and outrages upon persons and property, were of daily occurrence. Our latest advices from the city of Mexico are to Nov. 1st. Intelligence had been received of the capture of Tepic and the scenes which transpired upon that event. The Constitutionalists, on taking possession of the town, shot in the Plaza many persons who were suspected of sympathy with the clergy, and imposed a heavy contribution upon the population.

A NEW WAR VESSEL IN CONTEMPLATION FOR THE LAKES.—The New York *Courier and Enquirer* has the following among its "Naval Items":—Chief Engineer King has been to Erie, whither he was ordered by the Department to report on the machinery of the United States steamer "Michigan," which was built at Erie in 1844 for service on the Lakes. This little steamer is now getting old and leaky, and a new one to replace her will probably be put on the stocks soon. The "Michigan" is 580 tons burden, carries one gun, and has done good service.—*Buffalo Courier.*

SINGULAR FATALITY IN A FAMILY.—Sanborn B. Foss, of West Alton, N. H., was returning home with a young heifer which he was leading, last Saturday, when she became frightened and ran at him, throwing him down and breaking his neck, which caused his death. On the same day a brother of Mr. Foss, living at Gilmanton, was driving an ox team attached to a cart when the oxen became frightened, threw him down, and the wheels of the cart passing over his body, fatally injured him. Two other brothers of the same family also lost their lives by accident,—one was killed by the falling of a derrick, and the other was drowned.

HEIGHT OF FOLLY.—Can a woman be whole soled with her little toe cut off?—asks the *N. Y. Home Journal*—and says: "This is to become an interesting point of Fifth-Avenuedity, as the Peruvian custom of amputation of the fifth toe, to make the foot pointed and small, is beginning to prevail in Paris. At Lima it is the rule to perform this operation on the female infant in the cradle. But a Peruvian surgeon, now advertising in Paris, offers to perform it on grown-up females, warranting that they shall not be confined to the house more than one week. If this fashion should become universal, the male sex will, we think, be the complete in *toe-toe!*"—*Boston Post.*

REV. H. GRATTAN GUINNESS.—This distinguished young man, now only twenty-four years old, whose preaching has awakened such interest in Great Britain, excelled only by that of Mr. Spurgeon, has been preaching in Philadelphia for two weeks, where crowds have thronged every place where he could be heard. We learn that he is to be in this city in a few days to engage in the same evangelic work.—*N. Y. Observer.*

THE SCHOOLMASTER NEEDED.—The *Memphis Enquirer* states that the census of 1850 reported upward of 77,000 native free white persons in Tennessee, or one-fourth of the whole number, who are unable to read.

THEY NEED PRAYING FOR.—A Newspaper correspondent writes, that while travelling in the South he attended a negro meeting, when the sable preacher offered an earnest prayer for "de white element in our population."

CONVERT FROM UNITARIANISM.—The Rev. Frederick D. Huntingdon, D. D., Professor at Cambridge, Massachusetts, and ex-officio Preacher to the University, holding a sort of pastoral relation to the officers and students, has written a letter avowing distinctly his belief in the Trinity.

SAN JUAN.—The Secretary of War has received a dispatch from Lieutenant-General Scott, expressing the opinion that his suggestion to Governor Douglass of a temporary adjustment of the existing San Juan difficulties will be accepted.

A Dr. Smith, of Rochester, has just perfected a new arrangement for light which is reported to be far superior to the celebrated Drummond light, and perfectly marvellous in its brilliancy and power. It is produced by the combustion through a peculiarly arranged burner, of carburetted hydrogen gas combined with a certain portion of oxygen gas. The light has been placed on one of the locomotives of the N. Y. Central R. R., and an experimental trip made a few nights since. The track was perfectly visible from the machine for a distance of from twelve to fifteen hundred feet, so that the slightest obstruction could readily have been discerned by the engineer. It was found that a man with optics of ordinary power could solely, by the light reflected from the lamp, readily read a newspaper printed in ordinary type a full quarter of a mile from the locomotive! This seems incredible, but it is literally true. The distance was carefully measured off by a professional engineer who was in the party.

The amount of salt manufactured at Syracuse, New York, is seven millions of bushels yearly. The annual revenue to the manufacturers is three millions of dollars, and the income to the state seventy thousand dollars, as a tax of one cent per bushel is charged by the state on all salt manufactured. The whole amount of salt manufactured in the United States is sixteen millions of bushels yearly.

There are five starch manufactories in the town of Stowe, Vt., each of which consumes from 17,000 to 20,000 bushels of potatoes yearly, yielding about eight pounds of starch to a bushel. The cost of the potatoes delivered at the manufactory is only one shilling per bushel. These Vermont hills seem to take to potatoes as naturally as an Irishman, and 500 bushels to the acre is reported as a common yield there this year.

The *United Presbyterian Church* of North America holds forth the following declaration: "That slaveholding—that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold—is a violation of the law of God, and contrary both to the letter and spirit of Christianity." This church numbers in this country some 500 ministers, 600 congregations, and 60,000 communicants.

Among the passengers who arrived by the steamship "Africa" is the Rev. Dr. Cahill of Dublin, famous as a priest, a scientific man, a lecturer, and a politician. He intends to lecture in this city, Boston, and other parts of the United States.—*N. Y. Paper.*

PROSPECTUS OF THE "MONTREAL WITNESS" FOR 1860. VOLUME XV.

Fourteen years ago, after long and careful deliberation, the Montreal Witness was commenced, as a witness for truth and righteousness in Canada; and ever since, the witnessing element in its character has been specially kept in view.

The literary character of the Witness has never been lost sight of, and the amount of entertaining and instructive reading contained in a volume of this paper, could, perhaps, no-where be found exceeded for the same money.

As a Newspaper, it has been the constant aim of the editors of the Witness to keep it well up with the times; and whilst a large space is devoted to the best articles on current events that can be found in the journals of Britain and America, the news-items, telegrams and summaries will be found to comprise all the most important events going on in the world.

An Agricultural Department is devoted to the improvement of the farm and garden.

The Commercial Department, which, for many years, was very subordinate in the Witness, has been gradually growing up to meet a felt want of the agricultural and mercantile community, and a comprehensive "Commercial Review" is now given twice a week, which is very extensively copied into other papers, even though often a week old when it appears in their columns.

The Advertising Department occupies a smaller space in the Witness than, perhaps, in any other secular or religious newspaper; and no advertisements can be admitted if in any way at variance with the character of the paper, which, on account of its very extensive circulation in families, among ministers, teachers, merchants and farmers, is a peculiarly favorable medium for several classes of advertisements.

The Terms of the Witness continue as last year, viz: Two Dollars per annum for the Semi-weekly, payable invariably in advance; and it is to be specially remembered that the paper stops when the subscription expires. As an inducement to extend our subscription list this year, a copy will be sent gratis to any one remitting for ten subscribers.

The Weekly Witness contains rather more than half the matter of the Semi-weekly, but few or no advertisements, and will be supplied at the following rates, viz:—A single copy, \$2; clubs of 2 copies, \$3; 10 copies, \$12; and 20 for \$20. In the latter case the papers will be sent in one parcel to the party who remits.

The main dependence of the Witness for support is upon the kind efforts in its behalf of the friends of such an enterprise in all parts of the country.

All communications, orders and remittances to be addressed, post-paid, to

JOHN DOUGALL, PROPRIETOR "MONTREAL WITNESS," MONTREAL.

THE WITNESS.

MONTREAL, WEDNESDAY MORNING, DEC. 7.

CONTENTS OF INSIDE PAGES.—Second page: "The Gullibility of Roman Catholics." Great as their gullibility undoubtedly is, they succeed in gulling Protestants to a great extent. The British Government is annually giving hundreds of thousands of pounds to a sect which takes no care to conceal its treasonable designs. Its sympathies are with the French in hatred of England, and with the Pope in his oppression of Southern Italy. "Curious Religious Statistics." There are some very startling facts given in this article. An active, living Christianity alone can save one-half of the population from sinking into heathenism. Building places of worship will not evangelize the people. Scores of instances are known, where the greatest spiritual ignorance and destitution are to be found almost under the eaves of city churches. The true way to reach the practical heathenism of our cities is to obey the Lord's command, and carry the gospel into the lanes and streets. "The Channel Fleet in the Gale." Interesting for the idea it gives of the skill of British tars.

Third page: "John Brown in Prison." This letter, from the martyr of freedom, abounds in fine thoughts, and will well repay perusal. "Union or Disunion—War with Mexico."

Sixth and Seventh pages: "Mistaken Kindness." "Clerks from the Country." "Top-Dressing Grass Land." "Birth Days." "Jones and Johnson." "Foreign Investments in the United States." "Scattering and yet Increasing." "Christian Treasury."

REV. MR. CHINIQUY.—The London Record of the 9th ult. contained a letter from the Rev. Dr. Hellmuth, a clergyman of the Church of England residing at Quebec, giving some interesting particulars respecting the French Canadian settlement at St. Anne's, and also a letter of Father Chiniquy's, addressed to Dr. Hellmuth. The facts supplied in these letters are already familiar to our readers. Dr. Hellmuth, who has taken a very deep interest in Father Chiniquy, and remitted for the relief of the distressed inhabitants of St. Anne over \$600, says:—

"I believe him to be a really converted man, enlightened by the Spirit of God, and animated by the

constraining love of Christ to rescue his dear but benighted countrymen from the tyranny, superstition, and idolatry of the Church of Rome. Wonderful and astonishing has been the success which the Lord has granted to this noble and bold reformer. Not less than 635 families, or something over 3,000 souls, have actually left the Church of Rome, and now profess the simple truth as it is in Jesus! Father Chiniquy has six missionary stations, which he and another convert from Romanism (Mr. Gauthier, formerly a "Friar,") a most excellent Christian man, are endeavoring to supply with the means of grace. The scattered settlers will flock from distances of twelve and fifteen miles (even in week-days) to hear the pure word of God preached. Mr. Chiniquy is an eloquent and an attractive speaker and preacher. No one can listen to his simple but thrilling story, how God graciously led him from Romanism to the pure faith of the Gospel of Jesus, without feeling one's soul stirred up to the very inmost depth, and ready to aid him in his struggles with the hierarchy of Rome, for those precious principles involving the very life of Protestantism. One may truly say, that the same heroic firmness, the same courageous and honest pursuit after truth that distinguished the immortal Luther in his apparently single-handed conflict with Rome, are reproduced in the past and present course of this French Canadian priest, who for his countrymen in Canada, as well as in the United States, has achieved as glorious a victory for Gospel truth and freedom as ever brightened the pages of history. The harassing and cruel persecutions to which he and his followers have been and still are subjected by the ever-persecuting Church of Rome, have reduced them to real want and poverty. We, who profess to be Protestants, and, above all, followers of Christ, must help them."

Dr. Hellmuth, in a private letter received before the Record came to hand, says:—

"I think something more effectually ought to be done by the Protestant community at large to help him and his people to further their temporal and spiritual well-being. Whilst we are lukewarm and suspicious, the enemy is making inroads to frustrate and destroy the work of reformation begun at St. Anne."

It appears the inhabitants of St. Anne are burdened with debt. Their lands are mortgaged to Roman Catholics at a high rate of interest. The failure of their crops not only exposes them to want, but renders them unable to meet the payment of the burden upon their lands. A Boston paper recently stated that Mr. Chiniquy's appeals were being generously responded to in New England. Mr. Kirk's congregation in Boston had contributed \$1,000, and other congregations had been liberal in their gifts. The New York Observer acknowledges the receipt of several sums, and the New York Committee, which sent a deputation to inquire into the condition of the people, acknowledges the receipt of over \$1,000.

During the absence of Mr. Chiniquy, we believe that Mr. Auger, of this city, is preaching to the congregations at St. Anne.

From all accounts, the case seems to be one to commend itself to the sympathy of Christians. The faith of the new converts is being severely tried, and they will, no doubt, have the prayers and aid of the Lord's people.

THE REV. W. F. CLARKE AND COLOR-PHOBIA.—The Rev. W. F. Clarke, who left this Province some months since as agent of the Colonial Missionary Society in Vancouver's Island, has published a circular respecting opposition which has arisen against him from an unexpected quarter, on account of his determination to know nothing of race or color in his labors as a minister of the Gospel. When Mr. Clarke commenced to preach, his audience was partly composed of colored persons. This gave offence to a number of whites, who threatened to withdraw from the congregation. Mr. Clarke refused to yield to their prejudices, stating in a letter published in this Province a month ago, that he counted the souls of colored people as precious as those of white people, and if God gave him seals to his ministry among blacks, he would give Him the praise. He would rather that his mission proved a failure than that he should swerve from right principle, or cover before unholly prejudice. Since this letter was written, the Rev. Mr. Macfie, sent from Britain by the same society which sent Mr. Clarke, arrived at Victoria. Finding that there was a good deal of opposition to the noble and disinterested course of Mr. Clarke, in place of acting with that gentleman, Mr. Macfie commenced another service, with a view to build up a congregation of those whose prejudices Mr. Clarke had refused to yield to. Mr. Clarke states that the stand he has taken, has resulted in winning over some persons whose opposition to a congregation of mixed races was at first the most bitter. The action of Mr. Macfie in organizing another congregation of persons refusing to worship where Africans worship, it is hoped, will not be sustained by the British Colonial Missionary Society. Mr. Clarke protests against the movement as "recrudent to Scripture principle, subversive of human rights, and a caricature and burlesque upon the Christianity of England," and asks:—

"Could not some one else be found to do this thing, instead of a man laden with the benedictions of British Christians—and freshly come from the dear old land where the grass is green on the graves of Wilberforce, Clarkson, Buxton, and other philanthropists of like precious memory; and where Brougham still lives to pour out his veteran eloquence on his darling theme of human brotherhood and universal freedom?"

JUSTICE AT LAST.—Justice has at last overtaken three men, who for two years past have probably been under the expectation of escaping from the penalty due to their offence. We hope the well-merited punishment inflicted upon Mr. Fellowes and the two Casselmans will be a warning to others during election times. The final decision of the judges was given in the Court of Queen's Bench at Toronto on Friday last. Mr. Justice McLean after noticing the importance of the law that had been violated, and the serious nature of the offence committed, proceeded to say:—

"We had it upon the best authority that such at-

tempts had been made in the county of Essex, and upon as good authority that like attempts had been made in Lower Canada. It was necessary in such circumstances, that when a conviction did take place, the punishment should be a severe one. It was a high offence against the public at large—but he need not enlarge upon its magnitude. Every person must be aware that upon the proper exercise of the elective franchise everything connected with our liberty depended. The defendants had been convicted of conspiracy in endeavoring to return to the House of Assembly an individual who had not a majority of legal votes. There was not a shadow of doubt on that point. Mr. Fellowes himself must have been perfectly well aware of the fact, notwithstanding which he took his seat in that assembly as member for the county of Russell. The people of that county had great ground for complaint; the people of the whole province had a right to complain that any individual should take part in the proceedings of the House of Assembly who did not enjoy the confidence of those whom he called his constituents. The people of Canada had a right to complain that he should have taken his place as the representative of a county which had, in fact, elected another individual. He (the learned Judge) need not further enlarge upon the enormity of the offence. The Court had come to the determination that George Byron Lyon Fellowes should be imprisoned in the common jail of the United Counties of York and Peel for the term of six calendar months, and to pay to Her Majesty a fine of £200, remaining in jail until said fine was paid. J. S. Casselman the Court sentenced to imprisonment in the said jail for six calendar months, and Martin Casselman to imprisonment in the said jail for a like term, and to pay a fine of £100, remaining in jail until paid."

TO THE FRIENDS OF THE "WITNESS."

The season of the year is at hand when nearly the whole of our subscription list has to be renewed, and when we are, consequently, in need of the kind assistance of the friends of this enterprise all over the country.

We ask no one to subscribe for the Witness who does not think it worth the money, and we ask no one to make efforts to induce others to subscribe who does not approve of the principles it advocates. But if all who wish well to those principles would aid us to increase its circulation, we would have as extensive a list for 1860 as we ever dared to anticipate. Will not, then, the friends of the Gospel, of Protestant freedom, of Temperance, and of every good and holy enterprise aid us to promote these causes by circulating this paper, which is devoted to them?

It is to be borne in mind that the Witness is sustained by its subscription list, which can only be kept up by the active efforts of voluntary agents; and we should be much pleased if every subscriber would constitute himself or herself a voluntary agent to procure for us as many new subscribers as practicable. We would offer inducements, but a semi-weekly paper, at two dollars per annum, is already so low, that we can deduct nothing from the price. A gratis copy will, however, be sent to any one remitting for ten subscribers, whether new or old, and we hope many will be entitled to it.

Our new volume begins with first January, but, as an inducement for new subscribers to remit soon, we will send gratis the unexpired time of the present year after the remittance arrives.

Old subscribers renewing their subscriptions, are requested to send a week or so before the 1st January, that there may be no confusion or delay at that time.

We need not add, that unless the subscription be renewed the paper stops, without respect of persons, in accordance with the cash principle, the only one on which a cheap paper can be furnished.

Our exchanges will greatly oblige us by inserting our Prospectus as long and prominently as they can, and calling attention thereto editorially.

EXECUTION OF JOHN BROWN.

There is something sublime in the thought that thirty-three Sovereign States and several Territories and Provinces were all watching with intense interest the death of one old man. How many millions sink into the grave without exciting the attention of even the street in which they lived, and of whose existence no record remains beyond their own family circle, and but a few years even in that? But in this case the death of one man excites more interest than the death of millions of every-day characters; and the question may well occur, Why is it so? The answer will be found in the fact that John Brown was a representative man. He was like one of the grand old puritans of Cromwell's time, risen as it were from the grave of two centuries, and stepping forth on the stage of life in all his pristine vigor. He had the intense love of liberty and justice, the resolute purpose, the fearless daring, the high enterprise, the long perseverance, the stern integrity, the unbounded faith, and, at the same time, the childlike tenderness which characterized the best and greatest men of old England and New England in times that tried men's souls. If the world had been searched for an individual to embody the characteristics of the puritans, to personify their virtues, aye, and their failings too,—for we reckon, as among their failings, too great a readiness to take the sword,—there could not probably have been found another individual so suitable as John Brown. It was not, therefore, surprising that the Puritan race throughout the Union should look on with intense sympathy when their representative man was hanged by the descendants of the Cavaliers,—descendants who have preserved not only the good qualities of their predecessors, but all their faults and aristocratic propensities. Indeed, Governor Wise, with his threats to march on Washington and seize the federal treasury, armory and archives, in case an anti-slavery President were elected, whilst he inexorably hangs John Brown for a far less crime, is a good representative man for that class with whom Might

ever made Right; who never hesitated to subject the poor and the weak to their purposes, or to use the most unscrupulous means to retain their ascendancy.

As the old conflict of the Reformation appears to be renewed in our days in the religious world, so the old conflict of freedom and slavery, which, so far as England is concerned, began at Runnymede and ended at Marston Moore, or, perhaps, more properly speaking, at Boyne Water, is renewed again in North America.

There are several points of deep interest connected with the latter days of John Brown that deserve notice:—

1st. He is the first man who has fearlessly uttered abolition sentiments in a Slave State to the slaveholders and rulers themselves. This he did upon his trial, when his words fell with all the power of truth on the audience, and, through the press, on the Union. And this, he says, in one of his letters, he had continual opportunities of doing with the multitudes of slaveholders who visited him in prison. Precious opportunities these were of speaking faithfully but kindly, unwelcome truths, and they were well improved, and may yet produce fruit.

2nd. In steadily refusing the help of any pro-slavery minister, he gave a fine testimony, in his dying hours, to the reliance of the believer in Christ. He knew in whom he had trusted, and no more needed a priest or a minister to prepare him for the next world than one of old who was ready to be offered. Doubtless, could he have had a minister in whom he had confidence, he would have been delighted to take sweet counsel with him, but it was no way necessary. He was, we believe, spiritually one of that race, all of whom are kings and priests to God.

3rd. More attention has been turned to slavery within a few days, and more prayers have gone up against that cruel and iniquitous system than many years would have drawn forth but for John Brown's death. Seldom has one life been better or more profitably expended than his for the object he had in view, namely, the deliverance of four millions of human beings from bondage. Yes, the tolling of bells and firing of minute guns, and, above all, the prayer-meetings all over this continent on the day of his death, clearly prove that he did not die in vain.

4th. In giving Mrs. Brown a guard of honor, Governor Wise condemned himself. Had John Brown really deserved hanging, the chivalry of Virginia would not have turned out to escort his wife with military honors.

[For the "Montreal Witness."

THE FUTURE MAYNOOTH OF UPPER CANADA; OR, THE ONE CENTRAL MONOPOLY SYSTEM OF UNIVERSITY EDUCATION SHOWN TO BE MOST FAVORABLE TO POPERY.

DEAR SIR,—As Collegiate Institutions are among the most potent agencies that contribute to the formation of the moral and religious character of nations, I do not think that undue prominence can well be given to a subject so important. There is no question, that the future history of this great and noble country, religiously considered, will be affected to an extent few are adequate or willing to contemplate, by the University or Collegiate system that may ultimately prevail. I again, therefore, solicit a place in your columns.

In my former letters I endeavored to set forth and maintain the following positions:—

First,—That the Government of Canada having set apart certain lands, upwards of 200,000 acres, for Collegiate purposes, the religious denominations, comprising as they do the bulk of the population of the country, have a just and proper right to a due proportion of the annual revenue arising from said lands for their respective Colleges, according to the number of the youth they educate.

Secondly,—That to disallow this right, and to withhold from the Denominational Colleges the aid necessary to their subsistence and operations, while the whole of the vast Collegiate revenue is allowed to be appropriated by one Central University, the Professors of which may be Unitarians, Romanists, or Infidels, is a course alike unjust, illiberal, and unpatriotic; inasmuch as, should it prove successful, it would necessitate, and thus compel, the religious of the land in seeking Collegiate education for their sons, either to send them to the Colleges of other countries or to peril their eternal interests by having them educated in said University.

Further,—I also expressed a conviction which widely prevails, that because we, as one of the denominations, choose to assert and demand our rights in this matter, for the Witness to represent us as purely sectarian in our object, as dangerous agitators, as willing to pander to Rome for the sake of gain, &c., is a prejudiced and hostile course, arising from feelings, whether consciously possessed or not, of an unfriendly nature to us as a religious body.

Whether in your replies you have, in any one particular, shown the incorrectness of these positions, or whether you have been evasive and resorted (possibly unwittingly) to that sophistical and argumentum ad terrores mode of debate for which certain Fathers in the Church of Rome are said to be distinguished, the public, of course, will judge.

Now, as to the real bearings of this question relative to the influence and spread of Popery. Methodist Ministers are not the men, sir, to think or speak lightly on this subject! Nor have I done so, in adducing and stating an unreasonable outcry, as a simple absurdity.

It is, however, a fact which neither editors, politicians nor Protestants can ignore, that Roman Catholics are rather numerous in this land of Canada; that they form, at least, a somewhat considerable proportion of its inhabitants. Now, if the Government has thought proper, and should still think it proper, to make provision for the higher or collegiate education of the country, are the Roman Catholics to be denied a share or interest in such provision? They will not be thus denied. They will claim, so far as the Government is concerned, equal rights, privileges and advantages with Protestants. Are you prepared, Sir, to deny them such rights? I presume not. Then, one of two courses must be adopted. Either a just share of the Government provision must be allowed them, in common with the other denominations, that they may educate their own youth in their own colleges; or, an equal interest and influence must be acceded to them in the one university provided, as you say, for the

people—that is, for both Protestants and Romanists. If the latter plan be adopted, what follows? Why, in all probability, the one university may, in a few years, become one great Maynooth—a vast Popish Institute for proselytizing the Protestant youth of Canada. For if Roman Catholic youth are to be educated in said university, then, upon what principle can you exclude Roman Catholic professors from occupying its chairs and becoming its teachers? You cannot exclude them. And as the appointment of the professors is made by the Government for the time being, according to the Roman Catholic influence in the Government, so will be the number of Popish professors in the Government University. There is nothing to prevent this. And then, when the chairs are thus occupied by Jesuit instructors, the Protestant youth of Canada are to be sent thither to receive collegiate instruction. Or, should Protestants refuse to send their youth under such circumstances, the splendid university and its vast endowment falls at once into the hands of Romanists; and we have erected and standing in the very heart of Protestant Canada, a GIGANTIC MAYNOOTH—a fit monument of the folly of all such Protestants as would ignore Christianity altogether, or treat the religion of Christ as a secondary thing in the matter of collegiate training.

That the above is not imaginary, we are creditably informed a similar process is actually taking place with respect to at least one of those very Queen's Colleges in Ireland, to which you, Mr. Editor, in one of your replies, have referred.

Such, then, is the favored University system, as advocated by our opponents. And because the Methodists denounce this scheme and advocate the Denominational one, they are held up to the public as panders to Rome. Is this fair, sir? Is it not an injustice and a wrong? We submit, and we desire to do so with all due courtesy, whether the Methodist Conference and the Methodist people are not as likely to be as wise, and as fully on the alert, as it regards the religious and Protestant interests of Canada, as those who condemn them?

In conclusion, allow me to assure you, sir, I cherish no feelings towards you personally but respect and esteem; nor do I desire to detract in any measure from the legitimate influence of your journal. For the conveyance of general religious information, and the advocacy of righteousness and truth, I regard it as doing good service to the country. I always receive and read it with pleasure, except when, as in the present case, it exhibits a spirit and pursues a course which I conceive to be prejudiced, improper and injurious.

With a sincere and hearty desire that right and truth alone may prevail,
I remain, yours respectfully,
G. H. DAVIS.

REMARKS.

We doubt the propriety of filling our columns with arguments which we don't think correct, and the success of which we would consider very detrimental to the country; but we are willing to do much to content our Wesleyan friends. We have, however, no fear that the readers of the Witness will fail to perceive the true merits of the case, and that truth and right may prevail in our only wish.

We have not room for any reply to the above letter to-day, further than to take exception to the accuracy of Mr. Davis' language. We never spoke of Methodist Ministers pandering to Rome, a phrase which he twice imputes to the Witness, with what object he best knows. We indeed showed that in this controversy some of them were—doubtless unwittingly—fighting the battles of Rome, as will be seen, when the question comes up, by the side the priest party will take. The hierarchy and their adherents will be found siding with Mr. Davis' views, and not with those of the Witness. We would respectfully ask for the particulars respecting the Irish College mentioned above. All our information goes to show that the priests will have nothing to do with any College unless they can wholly control it.

We are very happy to add that our course meets with approval even among the very class that we appear, though most reluctantly, to oppose, as will be seen by the following letter recently received from a Canadian Wesleyan Minister:—

"In view of my limited means, and the low state of my finances at present, there has been quite a contest going on in my mind for a few days past, whether, under the circumstances, I would afford to take the Montreal Witness for the year 1860; but when I considered the independent course it pursues, and its constant, unwavering advocacy of the cause of truth and justice on Scriptural principles, and its fearless exposure of error of every kind, I feel it my duty to patronize such a journal, as long as I have means of doing so. I will only add, as I said before, if I can procure any additional subscribers for the Witness, it shall be cheerfully done."

EDITORIAL NOTICES.

—Our city readers will remember the Temperance Soiree to-night.

—A Social Tea-Meeting will be held in Ebenezer Church, Dupré Lane, on Wednesday evening, the 7th inst. The friends will sit down to tea at 7 o'clock precisely. Tickets 1s. 3d. The proceeds will be applied to the Trust Fund.

—The Annual Festival of the Young Men's Christian Association is to be held in Nordheimer's Music Hall on Tuesday evening, the 13th inst. The last festival was a very pleasant meeting. As the coming festival is to be similar in character, the young men will no doubt have a large gathering. A Committee of Ladies has been organized to provide refreshments, and to preside at the supper tables. Tickets, to include refreshments, 50 cents each. Can be obtained at the Bible Depository and at this office.

—We receive, in the course of the year, a number of letters on which post marks are very indistinct, or altogether omitted. These marks are often so serviceable to business people that Postmasters would do a favor by having the requirement of the department in relation to stamping the post mark on letters carefully attended to.

—Immediately after the New Year, we mean to give in a series of numbers in the Agricultural column, a

most valuable article, entitled the "Great Tile Drainer," being the experience of Mr. Johnston, of Geneva, New York, who stands as an authority at the head of the Agriculturists of the United States. Also, after that, a series of articles, written expressly for the Witness, on "atmospheric influences and agriculture."

—The Anglican Bishop of Quebec having issued a pamphlet against the Colonial Church and School Society, a 'son of the Church' asks through the Chronicle if it is the same society as that for which the Archbishop of Canterbury preached the anniversary sermon, and if so, which is the 'churchman' to receive as his guide, the Archbishop or the Bishop?

—The Port Hope Guide states that a meeting has been held in that town in behalf of Victoria College. Owing to unfavorable weather the audience was thin. Two gentlemen were appointed to canvass the town for subscriptions in aid of the College.

—A Stratford paper calls attention to the advantages and facilities presented by the county of Perth for various manufactures. The Grand Trunk Railroad passing through this section of country must tend to its increased settlement and improvement.

—The Brockville Recorder says:—"The Progressionist complains that the Rev. Mr. Wilson, who advertises a notice to Consumptives, has not paid for such advertising. We took the precaution to get paid in advance. Advertisers of the Rev. gentleman's class should never be trusted."

Is it right of the press to give currency, even if paid for it, to the schemes of such advertisers as Mr. Wilson, to gull the public?

—Four individuals charged with disturbing a religious meeting near Omeme, have been fined by the magistrates. The fine, including costs, amounted to nearly \$6 each.

—We learn, with deep sorrow, from the Boston papers, that Dr. Pomroy, one of the Secretaries of the American Board, has been guilty of immoralities which render it impossible for him to have any longer the confidence of Christian people. The Board dismissed Dr. Pomroy as soon as the facts were known. The departure of any professor of religion, and especially one so prominent as Dr. Pomroy, from the path of rectitude, must fill every Christian heart with sorrow. The grace of God alone can preserve any one from falling into grievous sin. The sins of professors should lead those who think they stand to take heed lest they fall.

—A Minnesota paper reports the death of Mr. John McLeod, for several years resident of Granby, C. E., where he edited a paper. Mr. McLeod left Canada in 1854. Soon after his arrival in Minnesota he was seized with disease, and since that time he appears to have kept himself very reserved till the day of his death.

—General Scott and Gov. Douglas appear to get along amicably respecting the island of San Juan. The island is under the joint occupation of the Americans and the English. The matter in dispute now remains for settlement by the two Governments.

—The London Builders have abandoned their demand for the reduction of the time of labor to nine hours per day, and have expressed their willingness to return to work on the old terms.

PUBLICATIONS.

ATLANTIC MONTHLY for December. Boston: Ticknor & Fields.

The present number of the Atlantic contains the following:—1. The Experience of Samuel Absalom, Filibuster. A narrative of Walker's movements in Central America in 1856-7. 2. The Minister's Wooing, concluded. 3. The Northern Lights and the Stars. 4. Thomas Paine in England and France, suggests some good lessons. Washington lives in the affections of all good men, whilst Burr and Paine died in misery, uncared for, and few are found to do honor to their memories. 5. Eikana Brewster's Temptation. A good story. 6. Magdalene. 7. "Strange Countries for to see." 8. Beauty at Billiards. 9. Italy in 1859. 10. The Aurora Borealis. 11. The Professor at the Breakfast Table. The Professor again gives utterance to his anti-evangelical opinions. The number closes with the usual literary notices.

JOURNAL OF PROCEEDINGS of the Sixth Annual Convention of Young Men's Christian Associations, held at Troy, from the 13th to 16th of July, 1859. Published by the Committee.

This journal will be specially interesting to members of Young Men's Christian Associations, but no one can read it without becoming convinced of the great importance of these Associations, and the immense influence for good exerted by them. In addition to the reports presented, and business transacted at the Convention, this journal contains the annual address, and also the essays which were read on the following subjects: 'The relation which the Young Men's Christian Association bears to the Church'; 'The relation and duty of Associations to young men, but more especially to unconverted young men'; 'The relation and duty of Associations to city and town, or village evangelization, including the appropriate means to be employed in this respect'; and 'The development of Young Men's Christian Associations.' The journal, which is as large as 'Harper's Magazine,' is published at the low price of 25 cents. Orders for it may be addressed to the Secretary of the Montreal Association.

A HAND BOOK OF GYMNASTICS—This little book treats of physical development, a subject of great importance in view of the number of individuals whose life is a scene of constant suffering through neglect of physical training. It is published by Routledge.

THE ROMISH HIERARCHY AND FRENCH NATIONALITY IN LOWER CANADA.

(Correspondence of Toronto Leader.)

M. C. De Laroche-Heron, a writer well known and much esteemed in ultra-Romish circles, has been publishing in a Parisian newspaper sketches of the Roman Church in Canada. His statistics with regard to the ecclesiastical institutions are interesting enough in their way. But he might at the same time have favored his readers with an estimate of the value of the property belonging to them. For although the sainted priesthood of the Church of Rome is held up by its hirelings as most careless of this world's goods, it is yet constantly grasping in every country the wealth of the faithful; and in Lower Canada a very large proportion of the real estate is in the hands of the Church militant. But it is more interesting still to be told that it is to the Romish priesthood, that we owe the existence in Lower Canada of a "nationality" which regards with increasing aversion everything English; the leaders of which are constantly engaged either in proclaiming or hinting sedition to a worthy people; and whose press is for the most part a vehicle of anti-English slander. After speaking of the period when Canada was subjected by England "to the tyranny of a military government," M. De Laroche-Heron coolly observes that "the clergy resolved to preserve to this little people its manners, laws, customs, language, and religion; and it has succeeded in spite of all the obstacles thrown in the way by Protestant England." Perhaps, if the truth were known, notwithstanding the indulgence with which they have been treated, it is more to the priests of Lower Canada than any other class that we owe the industrious propagation of sentiments, which will sooner or later bring down upon the heads of their authors, the common indignation of every Canadian of British origin. The Jesuit priests who have so much influence in Lower Canada, should remember that they are plotting in a British Province. Moderates, Tories and Clear Grits regard them with very similar feelings. And if surmises, becoming very general in Upper, as well as in Lower Canada, are well founded, these aliens may rest assured that they will one day smart under the consequences of a hatred, quite as bitter and perhaps more energetic, than that which they are successfully endeavoring to excite against the Queen and institutions of the country in which they live.

THE TEMPERANCE CAUSE.

(From Halton Journal.)

It has often been a matter of surprise to us to see with what indifference the cause of Temperance is regarded by a large class of professing Christians. The dissemination of biblical literature, the extension of missionary labour, or the erection of places of worship, finds support among all lovers of moral law and social order; why is not the same generous assistance extended to the inculcation of temperance principles? The country is deluged with the liquor traffic—the prisons, the asylums, the alm-houses are crowded with victims of intemperance. Dens of iniquity—we mean those houses where strong drink is dealt out to the public—meet us at every turn. Every village has its half-dozen taverns; every town its scores, and every city its hundreds. Their numbers are increasing at an enormous ratio. What counteracting influence is brought to bear against this source of misery? What efforts are put forth by friends of humanity to stop this stream whose course is always marked by the blood of victims? In all humiliation, we say, the energy displayed by the Christian community is not in proportion to the enormity of the crisis. The secular press—that mighty engine for good or evil—records the deaths, the accidents, the murders, the robberies, and other fruits of intemperance, without as much as pointing to their cause. It is high time this apathy was forgotten. The results of traffic in intoxicating liquor are too palpably written in the records of crime to be allowed much longer to pass unchallenged. Indifference to the legitimate consequences of habitual drunkenness is incompatible with progressive civilization.

MISCELLANEOUS NEWS.

THE ELECTIVE FRANCHISE IN CITIES.—It is by no means a singular opinion that the American system of universal suffrage, as applied to the Government of our large cities, is a failure. It does not, as a rule, give government to the majority. It does not secure civil order, economy or honesty of administration, or protection of life and property. We need but to cite the late election riots in Baltimore, and to look back but a little space over our own history, and that of all our principal cities and towns, and even many of our rural districts, to have the fact confirmed to us, that the abuse of the system has gained such proportions as to destroy much of the confidence heretofore felt in it by the most intelligent and patriotic of our people.—N. Y. Paper.

A SAD CASE.—A few days ago the daughter of a well known citizen, a prominent merchant and wealthy man of Albany, New York, was found in the street by some friends of her father in a beastly state of intoxication, and taken home. A crowd of idle boys were about her, who were throwing piles of leaves upon her. She was tastefully and richly dressed, and wore a large amount of jewelry. From some cause or other she had become addicted to strong drink, and her parents are obliged to keep a continual watch upon her movements. She is a beautiful girl, about nineteen years old.

SUSPECTED PERSONS.—The "Harper's Ferry" trouble is infusing its influence through the South, and a common crusade seems about to be made against Eastern "Drummers." They are young men sent out by Eastern manufacturers and New York merchants, to sell goods by samples, and to secure orders for merchandise during the winter and spring. Originally it was charged that these men sold goods at a low profit, to the injury of the regular Southern dealer. Now they are looked upon in the light of suspected persons, and the South would gladly dispense with their presence.

MURDER OF AN ARCHBISHOP BY ROBBERS.—Accounts from Aleppo state that Mgr. Planchet, Archbishop of Arcadiopolis had been stoned to death near Sverak, on the road from Diarbekir, by some Kurds, who wished to rob him. Two priests, who accompanied him, took to flight. This prelate had resided twenty-eight years in Asia Minor.

REMARKABLE DECREASE OF DRUNKENNESS.—Ballymena market is held on Saturday, and parties accused of drunkenness on that day are generally brought up for trial before the Petty Sessions' Bench on the following Monday. On such occasions we have seen as many as fourteen persons so accused, the greater number of whom were marched into the court from the bridewell, where they had been incarcerated during the entire Sabbath. Now, let us refer to the custody cases, on charge of drunkenness, at the three last meetings of the court, ending with that of Monday last:—Oct. 15th, One!—Oct. 29th, One!—Nov. 7th, Not one!! On the first occasion one man appeared on summons, and was convicted on a charge of drunkenness, but the case occurred at Cullybackey; on the second, a Ballymena inhabitant was convicted in like manner, but he had never been, nor had he ever pretended to be, of the revivalists—he was a scoffer at them; on the third (Monday last), there was not a single prosecution for drunkenness, either by summons or otherwise!—Banner of Ulster.

THE "GREAT EASTERN."—Preparations are being made to lay up the "Great Eastern" for the winter. Considerable alterations will be made in the machinery. The decks will have to be re-laid. The total expense yet to be incurred will probably be from £50,000 to £60,000.

POISONED.—A young lady in Philadelphia, named Miss Ann Nicholson, died on Wednesday afternoon, from the effects of morphia, administered through carelessness, instead of quinine.

—There are two Bibles in the Mayor's Office in Mobile upon which witnesses take the oath—one for the whites, and the other for negroes.

—On Tuesday, October 18, the marriage was celebrated at St. Michael's Church, Highgate, London, of Alaric Alfred Watts to Ann Mary Howitt, eldest daughter of William and Mary Howitt.

COMMERCIAL REVIEW.

MONTREAL, Dec. 6, 1859.

The weather has been severe, with a good deal of snow. It is now milder.

—Business in all its departments is quite inactive, so that there is very little to report.

WHEAT.—U. C. Spring has been sold from store at \$1.15 since our last. We hear of no large transactions, and there is very little arriving.

FLOUR has been rather inactive at the high prices mentioned in our last. Sales of small parcels have been made at \$5.35 for Superfine, which is the asking price. Were a quantity placed in the market for sale, however, it would not realize that rate.

ASHES.—Pots and Pearls 27s. 3d. PORK has shown a tendency to advance all over the interior, and consequently there is very little arriving. The price here is firm at the rates so often quoted already, viz., \$5.50 to \$6.50.

BUTTER is unchanged in price. The demand is very slack, but there is not much coming, and the stock in this market is not, we believe, very heavy. We quote it 14c. to 15c.

FISH—Lake White Fish is in fair demand at \$7 to \$7½ for good fall catch in retail parcels. Lake Trout is not so saleable at \$8 to \$9.

MONEY is easy for business paper.
JOHN DOUGALL, COMMISSION MERCHANT.

MONTREAL MARKET REPORT.

(Corrected by Clerks of Bourse and St. Ann's Markets, Tuesday, December 6.)

WHEAT—None in market. OATS may be quoted at 2s. to 2s. 1d. Supply large. BARLEY 3s. to 3s. 8d. Fair supply. INDIAN CORN 3s. 9d. to 4s. Small supply. PEAS 3s. 6d. to 3s. 9d. Good supply. FLAX SEED 5s. 6d. to 6s. Very scarce. TIMOTHY SEED 10s. to 10s. 6d. Very scarce. BAG FLOUR 15s. to 16s. Fair supply. OATMEAL 10s. 6d. to 11s. Supply very fair. BUTTER—Fresh, 1s. 3d. to 1s. 4d.; Salt, 10½d. to 11d. EGGS 11d. to 12s. POTATOES 3s. 9d. to 4s. HAY and STRAW remain the same. POULTRY—Good supply. Turkeys, 7s. 6d. to 10s. Geese, 5s. to 7s. 6d. Ducks, 3s. to 4s. Fowls, 2s. to 2s. 6d. GAME—Partridge, 3s. to 3s. 6d. Wild Ducks, 2s. to 3s. Hares, 1s. to 1s. 3d. The above prices are by the pair; these are the selling prices. REMARKS.—The attendance at the market not very large; the supply of produce very fair.

MONTREAL CATTLE MARKET.

[WEEK ENDING DEC. 6.] Cattle, extra, none; first quality, \$5 to \$5½; second and third, \$3½ to \$4½; Milk Cows, \$25, \$35, and \$50 each. Sheep, \$3½ to \$5 each. Lambs, \$1.75 to \$3 each. Hogs, \$5½ to \$6 3-8 Hides, \$7. Pelts, 80c. to \$1 each. Tallow, 7c. REMARKS.—No material alteration in prices, but there is a little improvement in the market for good cattle.

NEW YORK MARKETS—DEC. 6.—[By Telegraph.]

Flour firm and quiet. Wheat quiet and steady. Rye firm at 80c. to 90c. Corn firm. Pork steady. Lard steady. Ashes in fair demand; Pots \$5.12, Pearls \$5.25. Barley steady at 70c. Oats firm at 45c. to 46c. for Western, State and Canadian. Peas firm at 70c. to 80c.

NEW ADVERTISEMENTS.

LAND SERIP.—For Sale, Land Serip applicable for payment of Government Lands purchased after 9th May next.
COURT & MACINTOSH.

TO TEACHERS.—WANTED, for the United Grammar and Common School of Smith's Falls, C.W., a HEAD MASTER. A salary of £250 will be given to a well-qualified Grammar School Teacher. Applications, addressed to Secretary of Board of School Trustees, will be received up to Dec. 20th.
WILLIAM AITKIN, Secretary.

DR. DAWSON'S NEW WORK on "The Cosmogony and Natural History of the Hebrew Scriptures" is now ready. Sent by mail, post-paid, on receipt of 6s. 3d.
"WITNESS" OFFICE.

DR. CUMMINGS' NEW WORK, "The Great Tribulation, or Things Coming on the Earth," sent by mail, post-paid, on receipt of 6s. 3d.
"WITNESS" OFFICE.

POCKET COMPANIONS FOR 1860.—POCKET DIARIES for 1860, for registering events of past or present occurrences, for the use of Manufacturers, Merchants, Housekeepers, and Professional men.

No.	Size	s.	d.
No. 1.	4 inches by 2½	-	1 3
No. 2.	5 " by 3 "	-	1 10
No. 3.	6 " by 4 "	-	2 6

Sent by mail, post-paid,
"WITNESS" OFFICE.

Mothers and Children.

MISTAKEN KINDNESS.

"Come, aunty, the cars will leave you." This was the cry of a little boy of three years old, whose mother had just placed him on a seat in the car in which we were leaving for a short excursion to the country. "Come, aunty," repeated the little fellow, "the cars will leave you."

"Hush, darling, aunty has gone to get you a stick," was the reply of the gentle mother. A lovely young lady had accompanied mother and child to the cars; but too gentle and tender to pain the little fellow, had bid a *silent* good-by to the mother, and then glided quickly away, while the equally tender mother was arranging her small parcels preparatory to being seated.

But the cry went on, oftentimes repeated, and increasing in earnestness and impatience, "Come, aunty, O come aunty, the cars will leave you."

"Hush, darling, aunty has gone for a stick," again repeated the fond mother; and thus they continued for five minutes, when the whistle sounded, and the cars were off. At this the grief and disappointment of poor little Charlie were inconsolable. He cried most piteously, and when he regained utterance, it was again to repeat, "Oh, aunty, aunty, the cars have left you. Stop, you have left my aunty;" and with this he rushed frantically at the window, and would doubtless have dashed headlong through it, had not the tender mother gently restrained him, saying, as she did, "You must hush now, Charlie; the cars have left your aunty, and you must be quiet."

Now, from a significant smile which the mother favored us with when she first repeated her quieting words, we supposed she was dealing falsely with her darling child, and merely to save the pain of a few tender, *natural*, and loving tears, at parting with this beloved aunty, was all this duplicity practiced, and tears more bitter and long-continued were the result.

How often, think you, could such scenes be repeated, ere this darling Charlie, now so loving and truthful, would learn to deal falsely with dear mamma, and tender-loving aunty, and then with his little play-fellows, and so on up to manhood?

Oh mothers, too gentle mothers, who thus teach your children to lie, pause ere you make scars upon the souls of your children that ages may not efface.—*American Messenger.*

LORD BROUGHAM ON FAMILY TRAINING AND INTemperance.—"Nothing can possibly be more highly interesting, more requisite, or more deeply important to the best interests of society, than the education and general training of women. Upon that depends whether the workman shall have a good housewife for his house, whether his children shall have a good mother to attend them, whether his house shall be made comfortable and happy to himself, and thereby a formidable rival—and the best possible rival raised to another place, of which other place I will not go farther at present than to say it neither has the comforts at home, nor the innocence of home, nor the instruction and sound relaxation and refreshment of home; but its enjoyment is obtained by the sacrifice of the domestic duties, by robbing the wife and children of the peace which are spent there to support the indulgences obtained, and in return for those indulgences, the health of mind and body alike are undermined, and ultimately are totally subverted." Such is the argument which Lord Brougham addresses to the popular understanding. He enters into no casuistry, or what to his hearers might appear casuistry, regarding the criminality or non-criminality of drinking alcohol. He takes a wider view. He looks to the habit in its relation to real life, and plunging at once into the heart of the family, he asks what is the operation of the habit there? He sees the father at the public-house idling away the precious hours, and he puts the case in this light, "whatever may be said on any other branch of the subject, one thing is infallibly certain—namely, that this habit indulged in, brings undermining of the health of the body and of the mind, and ends at last in ruin."—*Commonwealth.*

MISS MARTINEAU ON FEMALE DRESS.—Do the petticoats of our time serve as anything but a mask to the human form—a perversion of human proportions? A woman on a sofa looks like a child popping up from a haycock. A girl in the dance looks like the Dutch tumbler that was a favourite toy in my infancy. The fit is so the reverse of accurate as to be like a silly hoax—a masquerade without wit: while, at the same time, it is not an easy fit. The prodigious weight of the modern petticoat, and the difficulty of getting it into the waistband, creates a necessity for compressing and loading the waist in a way most injurious to health. Under a rational method of dress the waist should suffer neither weight nor pressure—nothing more than the girdle which brings the garment into form and folds. As to the convenience of the hooped-skirts, only ask the women themselves, who are always in danger from fire, or wind, or water, or carriage-wheels, or rails, or pails, or nails, or, in short, everything they encounter. Ask the husbands, fathers, or brothers, and hear how they like being cut with the steel frame when they enter a gate with a lady, or being driven into a corner of the pew at the church, or to the outside of the coach, for want of room.—*Miss Martineau, in "Once-a-Week."*

WHAT IS NEEDED.—We need for our dwellings more ventilation and less heat; we need more out-door exercise, more sun light, more more manly, athletic and outdoor sport; we need more amusements, more holidays, more frolic, and more noisy, boisterous mirth. Our infants need better nourishment than colorless mothers can ever furnish, better milk than distilleries can ever manufacture; our children need more quieting and less study; our old men more resting and earlier relaxation from the labors of life. All men, both young and old, need less medicine and more good counsel. Our cities need cleaning, paving and draining. The Asiatic cholera, the yellow fever, the plague, and many other fearful epidemics are called the opprobrium of our art, and our fellow-citizens upbraid us with the feebleness and inefficiency of our resources in staying their fatal progress. When will they learn that although we do not fail to cure these maladies, the more precious secret of prevention is in our possession, and has been for these many years?—*Hall's Journal of Health.*

"NERVES."—A writer in the *Southern Presbyterian*, describing "a woman of the old stock," says: "Having come into existence long before nerves were fashionable, Mrs. — had no patience or sympathy with the delicate organization, laggard ways and dyspeptic incapacity of the fine lady. She thought that 'if the girls would get up in the morning with the sun, make their beds, and sweep their rooms, they would be much better for it; girls never pretended to be nervous in her time; they had too much to do, instead of nerves, she would use the word laziness.'"

DON'T SPEAK CROSS WORDS.—"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kind to Amy." The last time they were together, she spoke cross to her, and the thought of that last cross word now lay heavy on her heart. This speaks a good rule about kind words. Speak kindly to your father, or your mother, or your brother, or sister, or your playmate, or your teacher, or the poor, when you are speaking, lest it may be your last time to speak to them. Cross words are very, very sorrowful to think of.

Young Men's Department.

CLERKS FROM THE COUNTRY.

THEIR PERILS.

Young men having comfortable homes, or any occupation which will give them a decent support in the country, should not come to New York for employment. There may be occasional instances where relatives or friends secure positions for young men, or desire their special services, when this suggestion may be disregarded. But the rule admits of but few violations. Ordinarily, there are enough of them of city growth to meet the demand, unless some special emergency comes up. Even then, inexperienced young men from the interior are the last who are safe here; too often fascinated by the novelty of strange scenes, and the seductive influences about them, they are the first to yield to temptation, and are derided, if not ruined.

All is not gold that glitters. The young clerk who periodically visits his native village, enveloped in the drapery of the city, and its outward gloss, is not the happy man always, or the prosperous one that his showy costume and his swaggering airs among his rustic friends would imply. They should see him, with his short allowance, in some obscure city lodging house, and the schemes of economy, if not of petty speculation to which he often resorts, to admit of a periodical show of "fine feathers" to his admiring friends in the country. And then, again, while he seems to them the most moral and exemplary man, he may be rampant in his vices, and can drink and use profanity, and indulge his low propensities equal to the most matured city sinner.

"My son Eben," said a gentleman in a beautiful country village, some years since, "is the most correct young man about. I have entire confidence in his habits and morals, and don't believe he ever does a wrong act in New York." This son was the favorite of a confiding father, and the oldest of a large family of children. He had early been sent to the city without religious instruction. While a clerk he would make his annual visits, "astonishing the natives" with the extent of his personal displays and narratives of city exploits. Many of them were only the betrayal of his proclivities, and the tone of his moral character, which gave hues to his whole life. The parent was grossly deceived, and the son paid the penalty a few years after, by sudden death hastened by excesses.

While New York has ever a surplus of young men in pursuit of clerkships and other avocations, we would intreat our friends in the interior, if possible, "not to enter into temptation." Above all others, they are early beset in this great city, and are too often the victims of craft, of villainy, and of vice. There are large numbers of estimable, intelligent and pious young men engaged in business in this city. There are still larger numbers who are outside of any home restraint, beyond the oversight or care of employers, who run a fearful race in New York, and often terminate a most ignominious existence. Let none of our young friends suppose they can easily resist temptation, and with this view, court its

power. If they do, they may find it is anything but *purity or paradise.*—*N. Y. paper.*

DETERMINATION OF WILL.—Compared with the respect paid to this persistency of will, even moral considerations are frequently subordinated. Indeed, such is the power of it, that it is not unusual to see it overcoming differences of opinion, of taste, and of interest, carrying its points against all odds. There is a kind of fascination in it. Men yield to it as to a fate. It associates with itself the prestige of success, and everybody, at least in America and in this age, knows the cumulative energy of that. We have all probably known some determined spirit, some ambitious politician, or enthusiastic merchant, or stanch reformer, not very gifted, perhaps, not very wise, not remarkable for tact or resources, and possibly not sound in judgment nor agreeable in manners, who yet accomplishes his ends by simple adherence to his purpose. Through the mass of hesitating, feeble, vacillating people, he moves like the steady and everlasting Gulf-stream through the inert and sleepy seas, sweeping along with him all that touch him and feel his impulse.—Weaker natures give way to him by a kind of superstition. "Good or bad," they say, "wise or foolish, he is bound to prevail,—he carries victory in his right hand,—and the best we can do is to follow in his wake." Brave and barbarous tribes have ascribed divinity to this steadfastness. Said an old Gothic warrior: "A brave man's gripe grows the firmer the longer he holds on, because the spirit of Odin comes upon him."—*N. Y. Independent.*

A CURIOUS THING.—How curious it is that men, good men, men trained to eloquence, do not know that in a large and crowded assembly, they cannot be heard near as well when they *screeam*, as when they speak with the natural force and compass of their voice! This is one of the two things which I do not expect to live long enough to see corrected. The other has already been referred to, namely, too long speeches. These, in my judgment, are the two great evils of our day at all great gatherings. As Whitefield said of the man who "prayed him into a good humor and out again," I always regret to have a man spoil a good speech, by fatiguing himself, and wearying the patience of his audience.

IDLE CURIOSITIES.—Care not to see what it is not needful you should see, and you will shun much sin and many temptations. Vain curiosity is a snare. It is very foolish and sinful to be curious about what it is none of our business to know. The woman in the garden of Eden was forbidden to eat of the tree of knowledge of good and evil. The serpent persuaded her that she ought not to be satisfied till she knew evil as well as good, and thus he excited in her a curious wish to taste of the fruit of the forbidden tree, which led her to disobey God's command, and by her fall to bring sin, and with it sorrow and death, upon the world.

A GREAT WORK.—No work done for Christ and for the salvation of man's soul, is a small work; and it is an easy thing for God to make it a conspicuous work, if it please him to do so. Let Christians beware of that spirit which refuses to do any thing, unless something great and splendid can be accomplished. Do that which must be done, whether it leads to the hovel or the palace, and let the Master give the reward.

—Lord Macaulay is reported to have said, in a late dinner speech in Edinburgh, that he would rejoice to see the memoir of Stephenson in the hands of every young man who had his own way in the world to make; that, for himself, he knew of no greater honor an author could claim than to have written a biography which depicted so admirably, in every point, an example so worthy to be followed.

—Depend on it, no wicked man ever meant to be so wicked at his first beginnings. But he began with allowing himself some *little* transgression, and that led on to something greater still, and thus became the miserable being that he now is.

Agriculture.

TOP-DRESSING GRASS LAND.

The last annual report of the Hampshire, Franklin and Hampden (Mass.) Agricultural Society, contains a paper by H. J. Hodges, the Secretary, "showing the effects of top-dressing, consisting of different kinds of fertilizers, for the years 1857 and 1858, upon seven half-acres of grass. Each lot was upon the same kind of soil, and in the same condition. The substances used were poudrette, plaster, superphosphate of lime, horse and cow manure, ashes and guano, and one lot was left without any dressing. The result was, that ashes was the only profitable fertilizer to be used as a top-dressing on such land. The lot upon which the ashes was used, was the only one upon which the increase of hay paid for the fertilizer. The lot upon which the guano was applied the first year, gave 105 pounds more hay than the lot dressed by the ashes. But the guano cost \$5.24, while the ashes cost but \$2. Eight dollars worth of horse and cow manure increased the hay only to the value of \$1.66, leaving a loss of \$6.44."

"We should be glad," says the *N. E. Farmer*, from which we quote the above, "to have many

more such experiments made and reported with the same accuracy, especially as the idea seems to be gaining ground, that top-dressing is an economical way of applying manure to grass land. We have no doubt that this is the best mode on heavy, moist land; but on light, dry soil, we fear it can never be profitably substituted for occasional plowing and re-seeding."

We should like to know more of the circumstances of the application, but have not seen the report. Will the *Farmer* tell us at what season the manures were applied?

BEDDING FOR FARM STOCK.—Anything which promotes the comfort and quiet of our farm stock, promotes also its thrift and productiveness. A horse or ox is in better condition for labor the next day after passing an undisturbed night's rest upon an easy bed, than if forced to stand or lie in discomfort—a cow will give more milk, a fattening animal will take on more flesh; and all upon less food than would otherwise be required. Leaves in the country are abundant and easily secured. In towns, dry sawdust, chips and shavings from laths and planing mills, spent tan-bark, dry muck, and the like may often be obtained more economically than straw or coarse hay. And to any one near a sawmill or tanyard, the sawdust and tan bark furnish valuable material both for bedding and manure. We hope these or leaves, or all of them, will be gathered and stored by every farmer who has not an abundance of straw to give every animal in his stables or sheds a warm, dry bed through winter. He will be doubly paid, first in the comfort and thrift of his stock, and again in increased crops from the additional supply of manure.—*Country Gentleman.*

HOW TO FATTEN CHICKENS.—We make the following extracts from an article on this subject in the *London Cottage Gardener*, and commend them to our readers:—"It is hopeless to attempt to fatten them while they are at liberty. They must be put in a proper coop; and this like all other poultry appurtenances, need not be expensive. To fatten twelve fowls, a coop may be three feet long, eighteen inches high, and eighteen inches deep, made entirely of bars. No part of it solid—neither top, sides, nor bottom. Discretion must be used according to the sizes of the chickens put up. They do not want room, indeed, the closer they are, the better,—provided they can all stand up at the same time. Care must be taken to put up such as have been accustomed to be together, or they may fight. If one is quarrelsome, it is better to remove it at once, as, like other bad examples, it soon finds imitators. A diseased chicken should not be put up. The food should be ground oats, and may either be put in a trough, or on a flat board running along the front of the coop. It may be mixed with water or milk; the latter is better. It should be well slaked, forming a pulp as loose as can be, provided it does not run off the board."

VALUE OF CHARCOAL.—The use and value of charcoal are very little understood. The underlaying of stable beds with it has been found to serve an excellent purpose, as it is a sure and prompt absorbent, and renders the urine inodorous, while the excretory gases given off from the bodies of animals are taken up by it, and the atmosphere rendered sweet. Animals frequently suffer severely from the injurious effects of these gases, by which they are surrounded in badly ventilated stables. The deodorizing and disinfecting properties of charcoal may be inferred from the fact, that if a horse be enclosed in a silk bag, varnished and tied around his neck, leaving his head free to breathe the atmosphere, he will die in twenty-four hours; for the obvious reason, that the gases given off from the surface of his body, which should be got rid of as fast as liberated, are kept in contact with the animal. These gases will all be absorbed by charcoal, and after its removal from the stable to the compost heap, it will continue its office of a ready absorbent, taking up the ammonia, and purifying the surrounding atmosphere.

THE WOODPILE.—Now is the time when farmers should look out for a woodpile, sufficient for the twelvemonth to come. Dry fuel has not only a good deal to do with domestic comfort, but is far less expensive than green, for ordinary use. A large amount of heat is expended in evaporating the water from the latter, and making it combustible. Besides, what surer sign of shiftlessness can there be in a farmer, than putting off this work to interrupt him at intervals through all the warm and busier season of the year?

UNDERGROUND TEMPERATURE.—A paper was read before the British Scientific Association on "Under ground Temperature," in which it was stated that, with a thermometer sunk to the depth of three feet, the greatest cold was experienced in February; while at six feet deep the greatest cold was in March; at twelve feet deep the greatest cold was in April; and at twenty-four feet the greatest cold was in July.

INCREASE OF STRAWBERRY PLANTS.—The rapid increase from a single strawberry plant in the course of a few years, under favorable circumstances, can be hardly comprehended by one who has never observed this increase. There is a great difference in varieties. In rich soils, some will occasionally produce a hundred in a single year, but calling the number but thirty, the yield would be 900 at the end of the second year.

The Miscellany.

BIRTH DAYS.

Are all the memories of life
Buried when life has fled?
Are we forbid to keep again
The birth-days of the dead?

Time was, when each successive year
Brought one birthday of mirth,
The looked-for anniversary
Of some beloved one's birth.

The birth-day feasts of childhood's age,
The feasts of riper years,
Remind us of like youthful joys
Remembered now with tears.

For they with whom those days were spent
Have done with all on earth—
The fond home circle's broken up
That hailed each day of birth.

Yet, as the day comes round again,
Mark it with love's true seal,
Once more we think of those we've lost,
Once more their presence feel.

The blessed spirits now in heaven
May not such cycles keep;
Time metes not out their happiness,
They know not night nor sleep.

Yet may they still retain the thoughts
Commemorating birth,
And happily still be in heaven
The calendar of earth.

Far off are they, but still toward them
Our loving arms we spread,
And ever in their hearts we keep
The birth-days of the dead.

GEORGE E. SHIRLEY.

JONES AND JOHNSON.

William Johnson and Edwin Jones were both of them farmers, and they were also near neighbors. Their farms were beautifully situated; the soil naturally productive. So far there was not a particle of difference between the two places. Yet they wore a very different aspect. Johnson's buildings looked nice and tidy. His doorway was clean, his house neatly painted, his windows whole. His barns and out-buildings were snug and comfortable, his orchard looked thrifty, and the trees were carefully dressed. Now, Mr. Jones had no more of a family to support than his neighbor, yet the aspect of his house and farm was very different. Old rubbish was kicking around in his yard, that should have been in less unsightly places, his house looked weather beaten and neglected, rags to be seen in spots where panes of glass are expected to be found; there were large cracks in his barn, through which the winds of heaven had free course. His apple trees were disfigured by old bark and dead limbs; in short, everything seemed to wear a look of dilapidation and neglect. Edwin Jones was a hard-working man, yet everything was at loose ends with him, and he often caught himself wondering how it was that his neighbor Johnson kept along so smoothly and quiet, and yet had everything in one perfectly order.

* * * * *

One rainy day in the fall, after harvesting was over, Johnson was at work in his tool chamber, when his neighbor Jones entered.

"Johnson," said the latter, after he had watched the movements of his neighbor's plane a few moments, "how much did that sled of yours cost? I have got to have one this winter."

"Oh, that cost me nothing; I made it myself. I got out the timber last winter, so that matter's disposed of; and I feel proud of it, too. It's my first attempt."

"Well, neighbor Johnson, I don't see how in the world you get along so. Your farm don't produce any more than mine does, and I don't believe you work as hard as I do. Your wife don't make any better butter than mine; your sheep don't grow any better wool. You raise more fruit to be sure."

"I have not so many trees as you."

"No, but the fruit, is of a better quality, and finds a ready market."

"Yes, because I have taken pains to obtain the best grafts. My trees were the same as yours when we started. My cows give more milk than yours do in winter, for they have a warmer barn. I raise more pork than you do, because my pens are tight and comfortable, and so on."

"And I suppose you are laying up money?" muttered Jones, with a crest fallen look.

"Certainly I am—about two hundred a year."

"So much!" exclaimed Jones, with a look of surprise; "why, I can't lay up a single cent: in fact am running behind."

"Let me tell you the secret," said Johnson, in the kindest and most neighborly way. "Last summer I saw you buy two new rakes and two pitchforks; now, how much did they all cost you?"

"Let's see—two dollars and a half."

"Well, now, my folks handle got broke last winter, so did some o. my rakes. I brought them right up here, and when I had leisure just fixed them up. There was so much saved. Now you have nothing to do at all to-day."

"No, indeed! it rains too hard."

"But I am to work making my apple boxes; how are you going to get yours?"

"Grandison makes them for me, and I am to give him a barrel of apples."

"Which is as good as two dollars. Now if you hire as good a sled as mine made it will cost

you at least twelve dollars. You see how these little things count up."

"And all this comes of your having tools to work with," returned Jones, whose eyes were beginning to open.

"Yes, neighbor."

"Well, if I had tools I might save a good many sums in the course of a year, but I never have the money to spare for them. Why, these 'ere tools of yours must have cost mor'n fifty dollars."

"Just about that."

"Then I'm mighty afraid I shall have to scrape along with borrowed tools. I shall never have that sum to spare."

"You don't understand. Let me explain the secret. I should never have gone with a fifty dollar bill and bought these things. I have procured one at a time with my grog and tobacco money."

"Grog and tobacco money!" repeated Jones, with a look of blank surprise.

"Yes," said Johnson, with a smile. "Now I am going to give you a lecture. I am going to give you the benefit of my experience. The first year I begun on a farm I used to keep spirits by me, and every now and then take a drink to keep up my strength, I said to myself. In the long warm days, in haying and harvesting, the bottle used to be patronized liberally. But I finally begun to see that it was growing hard for me to resist; and so after deliberating upon the subject I came to the conclusion that rum and tobacco did me no good and might do me much evil, and I would leave them off, and I did. So I commenced laying up the money they cost me. I saw how much might be saved if I could do the work myself I had been obliged to pay for, and so I began buying such tools as I thought would come handy. At the end of the first year I found I had quite a collection, and it had all come from money I might otherwise have drank and smoked up, and I felt healthier and happier than the year before. I knew I had laid the foundation for future good. Time passed on; my grog and tobacco money kept coming in. It was now a hammer, then a saw, then a new auger, and another excellent, a bit-stock, &c., till I have now an excellent set of tools; and they are not only a source of great profit, but solid comfort into the bargain. I believe, friend Jones, in giving up my grog and tobacco I have been a great gainer."

"Now, do you not think you would do as well without it?"

"Johnson," said Jones, at length, after a protracted silence, "I wish you had told me of this long ago."

"I was afraid it might offend you; it is a delicate matter at best."

"I know it, but Edwin Jones is not the man to be offended with a neighbor for friendly advice."

"Well," said Johnson, with look of extreme gratification, "it's never too late to mend, and if you get in a pinch where fifty or a hundred dollars will be use to you, come to me."

Mr. Jones thanked his friend with a suspicious moisture shining in his eye, and shortly after took his leave. The very next day he went into town, and instead of refilling his brown jug and empty box, he brought home a new auger, and a proud and happy man was he to be at work with his own tools. Time passed away, and he soon found himself the owner of quite a little lot of implements. This thing operated in many ways for good. Now that he had the ability to fix up his buildings without borrowing tools, he began to take a certain pride in doing it. He reset his windows, roofed his bee-hive, built new pig pens, tightened his barn, and in rainy weather was never without a pleasant and profitable employment. His cows do not break through the barn floor now, and they give as much milk, his bees make as much honey, his trees yield as good apples as his neighbor Johnson's do, and all this is because he stopped his grog and tobacco expenditure, bought his tools, and left off depending upon his neighbors, and so he is now a happy, thriving and contented farmer.—*Maria B. Cushman.*

FOREIGN INVESTMENTS IN THE U. S.

A writer who has access to the books of the Sub-Treasury in New York, where the interest of about seven eighths of the public debt of the United States is paid, says:—

These books are a curious study. Many of the names they contain are household words.—Some are the names of Europeans; others of West Indians, and even Asiatics. Barely a third of the public debt is held in this country. The bulk of it, we imagine, is held in Continental Europe. One is not surprised to find the names of John J. Astor, William B. Astor, Jacob Little, George Peabody, and such men, in the list of the creditors of the United States, but they and their countrymen are in a minority.

The heaviest foreign creditor we noticed is Lord Overstone (the famous John Lloyd, who has lent this country no less than \$350,000. A Spanish lady, Mercedes de Lasca, is our creditor to the tune of \$200,000, and a noble friend of hers, the Count Casa Nontlovey Castillo, draws six per cent on the \$100,000. Several persons connected with the royal families of Europe are creditors of ours. The brother of the King of Naples took \$50,000 some years ago, and instructed his agent to invest the dividends as they accrued, in the same security. He now owns over \$75,000.—

His niece, the daughter of Bomba, is registered as a creditor for over \$50,000. These wise people have been looking out for a rainy day. Another noble personage, the late Duchess of Orleans, has enough in the United States sixes to save the Count of Paris from being compelled to follow his grandfather's example and keep school. Several of the Saxe Coburg Gothas have also invested in the same country.

The Count Rossi saw enough of this country while he was here, to invest a few thousands in the name of Sontag; and little Paul Julien has a trifle—enough to keep him when his violin fails. One can readily account for the appearance of the name of the Rothschilds, both of London and Paris; but it is curious that the famous publisher, Panckonke, of Paris, is a dramatic of the United States; and that the dramatic author, Scribe, has also invested enough to give him nearly 10,000 francs a year. A careful study of democracy in America appears to have persuaded Monsieur Tocqueville to lodge some of his savings in the hands of our government; and Lord Macaulay, who began with a bagatelle of some \$5,000, has since increased his venture to nearly \$30,000.

But we shall never end if we attempt to enumerate all the people who have their money placed in the United States securities. Here are Lord Dundonald, the great sailor, who has a large sum for a son of Neptune; the Prince de Beauveau, the Count de Narbonne, Sir John Bayley, the Marquis of Champagne, Baring Brothers, Count de Beaumont, General Bermoloff, and a host of titled people, who, perhaps, depend upon the honesty and solvency of the United States government for a living.

Lord Elgin saw enough of us to leave \$17,000 of his savings in our six per cents; and the famous Russian, Alexander Herzen, has a bagatelle of \$80,000 in the same security. It runs thus: Baron Louis Numa Epaminondas Justidian Aristides Decius Salis Haldenstein Lichensten Gortenstein. Fancy a man with such a name drawing twenty-six dollars and fifty cents annually from the United States of America!

SCATTERING AND YET INCREASING.

There is sound wisdom in the riddle put forth by good old Father Honest, in Bunyan's Pilgrim:—

"There was a man, (though some did count him mad,)
The more he cast away, the more he had."
and in the solution given by the hospitable Gaius:—

"He who bestows his goods upon the poor
Shall have as much again and ten times more."

The Lord is a sure paymaster, and he has given his word that to those that give it shall be given, "good measure, pressed down, and shaken together, and running over." There are some facts which seem to show that this is the case even where persons do not give with an eye to God's glory.

"I do not give money for such objects," said a skeptical physician, who was applied to for a contribution to the Bible Society.

"You will lose nothing by it, even in a worldly point of view," said the agent.

"If you really believe that," said the physician, "I will try it for once," and gave him twenty dollars. The agent requested him to watch the providence of God, and see if he was not repaid double. "I shall take care to do that," was the emphatic answer.

Soon he was called to attend a wealthy old gentleman in a very critical condition. When his bill was to be made out, a son of the man took him one side and requested that, as his father was so feeble, and his mind so set upon his money, he would make out a small bill to present to him, and he would make up the balance.

"I am willing to leave the bill to your father," he replied. "What do you think he would be willing to pay?"

"Well, he would not object to two hundred dollars," said the son.

The physician took the money, and when next he saw the agent he related the incident, and told him that the Lord had repaid him five-fold, as he should not have thought of asking over one hundred dollars in the case.

Said a gay young planter, on being rallied by his companions for giving so much for church purposes: "You do not understand it—I am no loser by my liberality, but for every five dollars I give the Lord, his providence in some way brings me back a hundred."

How much better to give of our substance in a spirit of Christian love.—*Sunday School Times.*

"WHICH DO I WANT MOST?"—A farmer from Connecticut, who recently emigrated to the fertile valley of the La Crosse, Wisconsin, made it his first care to provide his family and neighbors with the means of grace. He gained the acquaintance of two or three scattered Christian emigrants, and a little church was organized, and a house of worship was for it, mainly by this good man at once. He said to the first minister who preached for them:—"Last spring I revolved the question in my mind—'which do I most need, a barn or a meeting-house?' As I had not the money for both, I decided that I could do without the barn another year, but the meeting-house we must have." As I visited his residence last week, (writes the missionary,) and counted half a score of tall stacks of grain, notwithstanding the very unfavorable season, and

looked upon a large field of corn, that reminded me of the Scioto Valley, and saw in the advanced prices over those of last year, that the deficiency would be more than made up, I thought, how "the Lord blessed the house of Obbedassur, because the Lord blessed the Lord," and felt assured that rich blessings were in store, in the future history of this valley, as the fruits of the earnest efforts of this brother and his co-laborers, men of kindred spirit. "Them that honor me I will honor."—*Examiner.*

USING UP A PASTOR'S TIME.—People, generally, have no idea of mental labor. They know it takes some time to make a pair of shoes, or a hat, or a coat, or a table, or to plow a field, or to build a shed, but they have no idea of the time or labor it requires to prepare a good sermon. As it may be preached in forty or fifty minutes, they suppose it may be prepared in twice that time. When told that some sermons have taken their authors a week, or even a month, to write them, they seem amazed! They think a minister has but little to do, who prepares only two sermons a week, and preaches them on Sunday! And they have no sympathy with the minister who says, "I am not prepared" when called to preach on a sudden emergency. They know all about physical labor, but nothing about mental. They know something about raising a heavy weight, but they know nothing about the construction of an argument, or the refutation of a popular and plausible error, or the placing of a controverted truth in a light which convinces all.

DOING ALL FOR THE GLORY OF GOD.—The point of personal duty which we wish to press, is this,—that the minute, yea, the minutest details of our daily labor are to be attended to under the conviction that each one is expressly appointed of God to be performed under the influence of the principles laid down in His word. Under such conviction, and in conformity with these principles, every Christian man and every Christian woman should habitually endeavor to apply to the recurring details of daily work this plain reasoning—"God assigns me this particular task to-day." He demands that my full energies of mind and hand shall be given to it, and that I should engage diligently, prayerfully, and with the aim of serving Him, in its performance. Let me then remember that every thought I give, every word I speak, and every act I perform in connection with this work is of importance as affecting His glory, which is the great end of my being and toiling." This is the simple form of reasoning which must be habitually cherished, engrained into our working life, hourly applied to the details of our occupation, if we would have our toil consecrated, if we would have upon it that divine benediction which will make it tributary to our sanctification and His glory. This practical course of thought and action applied to every day labor, and this alone, will succeed, and hallow its prosecution and bless its results.—*Am. Presbyterian.*

"OLD DOMINION"—ORIG.—Few things are so well calculated to awaken in the mind of the proud Virginian, when wandering in foreign lands, touching reminiscences of home and kindred, as the simple mention of the "Old Dominion." And yet there are comparatively few who are aware of the term which has so long and so generally been applied to Virginia. It originated thus:—During the protectorate of Cromwell, the colony of Virginia refused to acknowledge his authority, and declared itself independent. Shortly after, when Cromwell threatened to send a fleet and army to reduce Virginia to subjection, the alarmed Virginians sent a messenger to Charles II., who was then an exile in Flanders, inviting him to return in the ship with the messenger, and be King of Virginia. Charles accepted the invitation, and was on the eve of embarkation, when he was called to the throne of England. As soon as he was fairly seated on his throne, in gratitude for the loyalty of Virginia, he caused her coat-of-arms to be quartered with those of England, Ireland and Scotland, as an independent member of the empire, a distinct portion of the "Old Dominion." Hence arose the origin of the term. Copper coins of Virginia were issued as late as the reign of George III., which bore on one side the coats-of-arms of England, Ireland, Scotland and Virginia.—*Notes and Queries.*

CHRISTIAN TREASURY.

THE HOUSE OF GOD.—Ye shall keep my Sabbaths, and reverence my sanctuary, I am the Lord.—Leviticus xxvi. 2. Not forsaking the assembling of ourselves together.—Hebrews x. 25. Mine house shall be called an house of prayer for all people.—Isaiah lvi. 7. I will make them joyful in my house of prayer.—Isaiah lvi. 7. I was glad when they said unto me, Let us go into the house of the Lord.—Psalm cxlii. 1. I will pay my vows unto the Lord now in the presence of all his people.—Psalm cxvi. 14. Where two or three are gathered together in my name, there am I in the midst of them.—Matthew xviii. 20.

Love for the Sabbath, and love for the sanctuary, will always go together. For there is no part of Sabbath duty more solemn and important, or to the child of God more delightful, than worshipping the Lord along with our fellow-believers in his own house of prayer. Wherever the Christian goes, it is his earnest desire to find, or to raise a temple, wherein he and others may enjoy united prayer, and the preaching of the truth. No trifling obstacles of weather, distance, or health, will prevent his attendance. He will go in the spirit of humility and prayer, and he will come away, like the Ethiopian (Act vi.), recollecting and meditating on the services in which he has joined. Are these our feelings? Are we glad when it is said unto us, Let us go up to the house of the Lord?

BIRTHS, MARRIAGES & DEATHS.

BIRTHS.

Hamilton—30th ult., Mrs. G. L. Reid, of a daughter. Quebec—28th ult., Mrs. F. Gross, of a son.

MARRIAGES.

Chicago, Ill.—21st inst., by Rev. S. Nash, Mr. Reuben Y. Cory, of the firm of B. S. Cory & Sons, to Miss Charlotte M. Munson, eldest daughter of F. F. Munson, Esq., of Waukegan.

Hamilton—30th ult., by the Rev. William Ormiston, Hugh McInnes, Esq., to Margaret Ann, second daughter of Alexander Carpenter, Esq.

Kingston—1st inst., by the Rev. J. A. Sanderson, M. A., Mr. Francis Tracy, to Anne Jane, eldest daughter of Mr. Wm. Jones.

Sarnia—1st inst., W. D. Mackintosh, Esq., to Hester, fourth daughter of James Farrel, Esq.

DEATHS.

Montreal—3rd inst., Charles Herbert, son of Mr Charles M. Lang, aged 9 months, 3rd inst., Margaret, wife of Mr. Thomas Hill, aged 75 years.

5th inst., Margaret Millar, widow of the late James Hutchison, Senr., of St. Laurent, aged 76 years.

Beauharnois—26th ult., the Rev. P. L. Leger.

Chatham, C. E.—26th ult., John Hay, Esq., J. P., aged 60 years.

London, C. W.—30th ult., Ann, wife of Mr. Samuel North.

ADVERTISEMENTS.

CLOSING SALE OF CANADIAN MANUFACTURES AND BUFFALO ROBES.—On WEDNESDAY, 7th December, will be sold at the Store of JOHN DOUGALL, 270, St. Paul Street, to close consignments—

Several invoices of Etoffes, Satinets and Tweeds Wadding, Batting and Wrapping Paper.

—ALSO— About 600 Buffalo Robes, consisting of a few original bales and the remainder loose.

Parties at a distance wishing to purchase at this sale, may send their orders to the undersigned.

Sale at ONE o'clock. BENNING & BARSALOU, Auctioneers.

Goods intended for the above sale should be sent in at once. Orders to buy Buffalo Robes at it may be sent to the undersigned.

JOHN DOUGALL.

JOHN HENRY EVANS,

IMPORTER OF IRON AND HARDWARE.—Stores and Iron Yard: St. Nicholas Street; Office and Warehouse: St. Paul Street.

MONTREAL.

December 1, 1859.

PILBEAM'S PERFECTUS LAST, patented July 18, 1859. The Subscriber begs to direct the attention of the citizens of Montreal and the public in general, to his improved method of manufacturing LASTS, for which he has obtained a patent. This invention is a method of making lasts which shall be an exact counterpart, so far as shape and size is concerned, of the foot or feet of any individual—thus obviating the pain and annoyance in so many instances caused to persons wearing boots and shoes made on ordinary lasts.

The following certificates will be convincing of its utility: August 29, 1859.

I have much pleasure in testifying to the superiority of Mr. Pilbeam's "Perfectus Last," having, from experience, proved them to have all the properties which he claims for them.

F. SCHOLES, Of firm of Childs, Scholes, & Ames.

Montreal, Aug. 27th, 1859.

I have much pleasure in testifying that having patronized Mr. David Pilbeam, in the use of his "Perfectus Last," I am satisfied therewith. The boots and shoes made therefrom completely fit the feet and afford comfort not hitherto attained.

W. S. CHILDS, Of firm Brown & Childs.

Montreal, Sept. 1, 1859.

These facts to certify that Mr. Pilbeam has furnished me with a pair of his patent Lasts, from which I have had boots made, which have given me complete satisfaction and greater comfort than I have ever enjoyed before in wearing newly made boots.

JAMES MILNE, Montreal, 29th November, 1859.

Str.—I am now wearing a pair of shoes, made on your "Perfectus Lasts," and am happy to say that they justify all your recommendations.

I remain, yours truly, ROMEO H. STEVENS.

DAVID PILBEAM, 99 McGill St.

ENGLISH PERIODICALS.—Wesleyan Methodist Magazines, Family Treasury, Leisure Hour, Sunday at Home, British Workman, Band of Hope, &c. &c. &c. The Subscriber, in again calling the attention of his numerous friends and the Christian public generally to these invaluable Monthlies, would gratefully acknowledge the liberal support he has experienced for many years, and respectfully solicits a continuance of their patronage.

During the past year a duty of ten per cent has been imposed upon Books, Periodicals, &c., but no additional charge will be made on the above, except the "British Workman" and "Band of Hope," the Subscriber (while in England) having made such arrangements with the publishers as will enable him to furnish these periodicals at the usual rates.

Wesleyan M. Mag. \$3.00 per an. Leisure Hour, \$1.50 per an. Abridged, do. 1.50 do. Sunday at Home, 1.50 do. Christian Mis. 0.50 do. Family Treasury, 2.00 do. S. S. Magazine, 0.50 do. British Workman, 0.70 do. Early Days, 0.25 do. Band of Hope, 0.15 do.

Sundays Schools will be supplied with the "British Workman" and the "Band of Hope," free of postage, at the above rates, in quantities not less than twenty copies; payment strictly in advance. English and American Newspapers supplied at the lowest prices.

Illustrated L. News . . . \$9.00 News of the World . . \$5.00 do do Times . . . 5.25 Lloyd's Weekly 5.00 Illus. Times in Monthly Watchman 9.00 parts 3.75 Willmer and Smith's . . 10.00 Punch 6.50

The Postage rates on Magazines under 3 oz. 1 cent, over 3 oz. 4 cents each. Address, post paid, E. PICKUP, Montreal.

E. P. has just received a large supply of Wesley's Hymns, in all styles of bindings, which he offers cheap for cash:— Purple sheep, cheap ed- Brown sheep 8vo. . . 10s. 6d. tion, 6mo. 1s. 8d. C'd calf, marble do 13s. 0d. Embossed, gilt, 6mo. 2s. 0d. do do gilt do 15s. 0d. Red or purple s/p, 4mo. 2s. 6d. Morocco do gilt do 18s. 0d. Roan emb'd, gilt do 3s. 3d. Purple sheep 2mo flat, do do do extra double column 4s. 0d. 4mo. 3s. 9d. Roan emb'd, gilt do 5s. 0d. Imitation morocco, gilt Colored calf, gilt do 6s. 3d. 4mo. 3s. 9d. Morocco gilt do 7s. 6d. Colored Calf, gilt 4mo. 4s. 6d. do extra do 10s. 0d. Red and purple 3mo. 3s. 6d. Colored calf, gilt 8vo. 9s. 0d. E. or purple s/p 2mo. 3s. 6d. Morocco, gilt do 10s. 6d. Roan emb'd, gilt do 4s. 6d. do do extra do 12s. 6d. Colored Calf, gilt do 5s. 9d. Roan emb'd, gilt 3mo. 4s. 6d. Brown sheep 18mo. . 5s. 3d. Bible and Hymns 9s. 9d. Colored calf, gilt do 7s. 6d. Calf, gilt do . . . 10s. 6d. Brown sheep 12mo. . 6s. 9d. Colored calf, gilt, re- imitation morocco, gilt, ferences do . . 15s. 9d. extra do . . . 10s. 6d. Morocco, gilt do do 17s. 6d. Colored calf, marble do 9s. 0d. do do gilt do 10s. 0d.

As we have this year a Weekly Line of Steamers to and from Europe, Subscribers may depend upon the prompt execution of their orders. He will also procure from England or the United States, any Book, and deliver the same at the Publisher's prices, with the additional ten per cent. duty added. A liberal discount to the trade. Orders respectfully solicited.

Montreal, Nov. 19, 1859.

WANTED, by a French Protestant man of mature age, a place as servant in a good family. He has served several years in Paris in that capacity. Address "Jeremie Stockbourg, Bonsecours Hotel, 55 St. Paul Street." Reference: Rev. N. Cyr, Loranger's Block, Craig Street, opposite Viger Square.

BLACK AND FANCY SILKS, at McDUNNOUGH, MUIR & Co's., 185 Notre Dame Street, Montreal.

MANTLES, RAGLANS, SHAWLS, McDUNNOUGH, MUIR & Co., 185 Notre Dame Street, Montreal.

HOSIERY, GLOVES, UNDER-GARMENTS, McDUNNOUGH, MUIR & Co.

FRENCH MERINO, DRESS GOODS, TRIMMINGS, McDUNNOUGH, MUIR & Co.

BLACK AND COLORED CLOTH, SEALSKIN, CASSIMERE, FLANNEL BLANKETS, &c. McDUNNOUGH, MUIR & Co.

MOURNING GOODS, in great variety, at the Oldest Mourning Establishment, McDUNNOUGH, MUIR & Co., 185 Notre Dame Street, Montreal.

MANTILLAS.—J. CALDWELL & Co. will have out the winter Styles of Mantillas on the 18th inst. Having commenced manufacturing Ladies' CLOAKS, they are now prepared to offer inducements to purchasers. 300 St. Paul Street. Montreal, Nov. 18, 1859.

NOVELTIES.—CLARK, WINKS & Co. are receiving a per "North British" and "Anglo-Saxon," now in port, one hundred packages, comprising all the novelties of the season, selected specially for the late fall trade, in the British and foreign markets by our Mr. Clark, who, to supply the increasing demands of our trade, again remains in Britain this fall and winter to forward the latest novelties as they are produced.

Town and country buyers invited to call and examine the stock at Boyer's Block, No. 1 Custom-house Square, and 70, 71, 72 and 73 Commissioners' Street. CLARK, WINKS & CO. Montreal, October 28th, 1859.

CLARK & CO.—In order to protect ourselves against the numerous fraudulent imitations of our "CABLE LAID THREAD AND POLISHED THREAD," false in length, and inferior in quality, we beg to intimate that we have altered our WRAPPER, which, in place of Blue, will now be a Drab color, and bear a view of our works, with the Paris and Brussels Exhibition Prize Medals. Purchasers will please note that our Trade Mark is CLARK & CO.'S, without Christian Name or Initial Letter. SEEDHILL AND CUMBERLAND MILLS, Paisley, Scotland.

STARCH! STARCH!! STARCH!!!—The Purest, the Strongest, and the most Economical Starch in the country is BROWN, BRO'S. CANADIAN PATENT STARCH. 16, Grey Nun Street, Montreal, August 23, 1859.

GLENFIELD PATENT STARCH, used in the Royal Laundry, and pronounced by HER MAJESTY'S LAUNDRESS, to be the finest Starch she ever used. When you ask for GLENFIELD PATENT STARCH, see that you get it, as inferior kinds are often substituted. Sold by all Grocers, &c., &c.

DRY GOODS.—ST. LAWRENCE HOUSE, 93 McGill Street, second door from Notre Dame Street. JOHN PAPE & Co., have just received a large assortment of BALMORAL SKIRTS. Montreal Oct. 21.

DRY GOODS.—JAMES JOHNSON & Co., would respectfully inform their customers and the Trade generally, that they have removed from St. Paul Street to the new building, No. 42 St. Peter Street, corner of Recollet Street, and are now receiving and opening their Fall Stock, comprising the newest styles in all descriptions of Fancy Dry Goods, with a very extensive assortment in every department; also, a large and well-assorted stock of Heavy Staple Cotton and Woollen Goods, to which they solicit the inspection of town and country buyers.

HARDWARE.—Bar Iron, Common and Refined. Hoop and Band.—Sheet Iron, Common and Russia. Canada Plates.—Staffordshire, Hatton, Swansea, Pontypool. Steel—Cast, Spring and Shear. Nails—Cut, Wrought and Pressed. Tin Plates—1C, 1X, 1D, 1DX. Glass—7 1/2 x 8 1/2 to 30 x 30.—Putty. Oil—Raw and Boiled, "Blumell's." Turpentine—Varnishes. Paints in Oil—Best White Lead. Dry Colors, All kinds—Whiting. Powder, Blasting—F F, F F F, and Canister. Shot, All Numbers. Coil Chain. Potash Kettles and Coolers. Sugar Kettles. Spades and Shovels. Chopping Axes. Iron Gas Pipe.—Lead Pipe. Sheet Lead, 5 to 6 lb. Scales, Counter and Platform. Cordage, Of all kinds. Also, a large assortment of Shelf Goods.

FERRIER & Co., 15 St. Francois Xavier Street.

HARDWARE AT PRIVATE SALE.—SEVERAL CONSIGNMENTS, forming a large amount of STAPLE BIRMINGHAM, SHEFFIELD, and AMERICAN HEAVY and SHELVE Articles, at Private Sale, at Reduced Prices, on the usual terms of Credit. ALEX. BRYSON & Co., Auctioneers.

MONTREAL MARBLE WORKS, ESTABLISHED 1850.—Messrs. MAYOR & MORGAN (late W. C. Hyatt & Co.) have always on hand a large and varied stock of MONUMENTS, HEADSTONES and MANTEL-PIECES. They will fill all orders with promptitude and on the most LIBERAL TERMS FOR CASH. Please write inscriptions in a clear bold hand. Country orders will receive ESPECIAL CARE. MARBLE WORKS, corner of Craig and St. Peter Streets. Montreal, July 12, 1859.

IMPORTANT TO COAL OIL DEALERS.—The undersigned is now prepared to fill all orders immediately on their reception, for the BEST REFINED COAL OIL, at greatly reduced prices. Doing chiefly a CASH business, buyers can rely upon buying to advantage, everything being offered at the lowest prices. N. M. LIVINGSTONE.

GIANT PATENT DOUBLE STOVE.—COME AND SEE THE NEW "GIANT" PATENT DOUBLE STOVE—the Best Double Stove for Canada, ever Manufactured. It is a beautiful model; warranted not to break by heat; a great economy in fuel; has places for boiling and cooking; radiates a greater amount of heat than any other Stove. For Sale by A. BREWSTER, 250 1/2 St. Paul Street. Montreal, Sept. 16, 1859.

JUST RECEIVED.—Very Superior English Watches in Gold and Silver Cases. —ALSO— A full supply of Pebble Spectacles. JOHN WOOD & SON.

ESTATE OF WM. SMYTH & Co.—NOTICE.—The Subscriber, duly appointed Acting Trustee to the Estate of WILLIAM SMYTH & Co., of this City, requests all parties having claims against said Estate to render the same duly certified; and those indebted thereto, to make immediate payment. JAMES SCULTHORP, Acting Trustee to Estate of Wm. Smyth & Co., Montreal, 139 Craig Street. Montreal, Nov. 22, 1859.

SHOP TO LET.—That well known stand, so long occupied by A. Ramsay, Painter, corner of McGill and Great St. James Streets. —ALSO— OFFICES over the above Store, and an OFFICE in St. Francois Xavier Street. Apply to JOHN PARLOW, 32 St. Francois Xavier Street.

LECTURER WANTED by the Lower Canada BOARD OF ARTS AND MANUFACTURES. The Sub Committee of the Board being desirous to make arrangements for the delivery, before affiliated institutes, of a short series of Popular Lectures, upon Chemistry, Natural Philosophy, Mechanics, or some branch of applied science especially useful for the instruction of mechanics, applications will be received from gentlemen prepared to undertake the delivery. Apply, with testimonials of experience or requirements, to B. CHAMBERLIN, B.E.L., Secretary.

AUCTION SALES BY HENRY J. SHAW.

EXTENSIVE ANNUAL BOOK SALES, Embracing 35 Cases of Valuable New and Second Hand Books, including several Consignments from the London and New York Publishers, embracing several hundred FAMILY BIBLES, works of Literature, Arts and Sciences, Biographies, Travels, &c., &c. —ALSO— Several Consignments of Valuable Second Hand Books, forming the collections of various Libraries, and embracing many valuable works in the departments of Literature and Science.

The Sale will be held at the NEW STORE, Cathedral Block, Notre Dame Street, and will commence on TUESDAY evening, November 1st, and be continued until the whole are sold. Sale at SEVEN o'clock each Evening. HENRY J. SHAW, Auctioneer.

November 1.

THE Subscriber has on hand for Private Sale a great variety of FURNITURE and CABINET WARE, from the Penitentiary Cabinet Works at Kingston, and from the extensive Furniture Manufactory of Wm. Drum of Quebec, as well as from several Furniture Manufactories in the city. This variety embraces Superior Sofas, Tete-a-Tete Couches, Easy and Rocking Chairs, Curled Hair Sete-a-Chairs, all in Hair Cloth or Damask; Fine French Bedsteads, Cheap do, Wood Seat Chairs, Rocking and Cane Seat do, Dining, Centre and Hall Tables and Chairs, Dining Room and Office Chairs, Bureaus, Washstands, Chest Drawers, Superior Office Desks in Oak and Black Walnut; a great variety of Book Cases, &c., &c., &c.

The above are manufactured of the best seasoned Woods—Rosewood, Oak, Black Walnut, Mahogany and Ash; and will be sold in many instances below net cost. The subscriber has on hand Wrought Iron and Bronze Bedsteads, Curled Hair Mattresses. Also, a variety of New Cooking Stoves. Regular Weekly Sales every Thursday forenoon.

H. J. SHAW, Auctioneer. Commercial Sales Room, St. Francois Xavier Street.

JAMES BAYLIS, Importer of CARPETING, FLOOR OIL CLOTH, &c.—MONTREAL: 74 Great St. James St., near the Ottawa Hotel. TORONTO: 2 Commercial Buildings, Yonge Street.

CARPETING of every description and newest designs. FLOOR OIL CLOTHS of various makes and styles of the most celebrated English and American manufactures. COCOA MATTINGS, of all Widths, Druggets, Door Mats, Stair Carpets, Hassocks and Carpet Bags. Every article warranted to be what it is represented. Carpets made up and Oil Cloths laid by an experienced Upholster. Church Cushions made to order, and Pews fitted up in the best style.

Parties at a distance, by sending an order, accompanied with a remittance or reference, chiefly as well if on the spot. In consequence of doing chiefly a CASH BUSINESS, all goods are sold at the lowest possible prices.

JAMES BAYLIS, 74 Great St. James Street, 3 doors East of Ottawa Hotel, and opposite The Offices of Grand Trunk Railway.

SAVAGE & LYMAN have received— THERMOMETERS in Japanned Cases, 8, 10, 12, & 14 inches. THERMOMETERS in Ivory on Ebony, 8, 10, & 12 inches. THERMOMETERS in Leather Cases, for pocket, 6, 8, & 10 in. THERMOMETERS in Rosewood Cases, 18 inches long, for Public Rooms.

THERMOMETERS for registering extreme Heat. THERMOMETERS for registering extreme Cold. CATHEDRAL BLOCK, Notre Dame Street Centre.

DIRECT FROM PARIS.—Farina's Eau de Cologne and Toilet Vinegar, Cork & Wood Floats, French Jubube and Gum Drops, Eau de Botoc, French Hair, Nail and Tooth Brushes, Puff Boxes, &c., &c.

FINEST BERMUDA ARROWROOT—Crop 1859. Virgin Honey in the Comb, (finest quality) in Boxes, —ALSO— Strained Honey, in 6lb and 12lb jars. Just received and for Sale by J. GARDNER, Chemist, West End, Notre Dame Street. October 7.

CHEAP GROCERIES.—W. D. STROUD is still supplying Black, Green, or Mixed Tea, at 2s. 6d. per lb., and the finest Java, or the Pine Mountain Tea—Berry Ceylon Coffee at 1s. 3d. per lb. Store—33 St. Lawrence Main Street.

CHOCOLATE, COCOA, &c.—Taylor Brothers CHOCOLATE and COCOA; Fry's & Sons do. do.; Mott's do. do.; W. Baker & Co.'s do. do. Also French Chocolate, of superior quality; Broca, Cocoa Sticks, Cracked Cocoa Nibs, Cocoa Shells, Cocoa Beans. For Sale by GEORGE CHILDS, November 21.

TEA.—Black and Green, imported direct from China, for Family use, in packages of 10lb. to 40lb. each. Good Twankey, 2s. 0d. per lb. Fine Imperial, 2s. 6d. per lb. Do. Young Hyson, 2s. " Fine Gunpowder, 2s. 6d. " Fine do. do. 2s. 6d. " Good Strong Souchong, 2s. 6d. The best Teas imported, Finest Gunpowder, Finest Young Hyson, best Souchong, and best Oolong, 3s. 6d. per lb. EDWARD GEE & Co., 27 Great St. James St., Montreal.

TEAS.—In Store and for Sale: 1,000 HALF CHESTS FINE GREEN and BLACK TEAS, Crop 1858 & 1859. DAVID TORRANCE & Co. Montreal, Nov. 18 1859.

CURRENTS—CROP 1859. For Sale: 100 BARRELS prime quality. DAVID TORRANCE & CO. NOV. 18.

HOMINY, &c.—Just received, Choice Southern Hominy, Hecker's Farina, Wheaten Grits, Graham Flour, Buckwheat and Rice Flour, Sweet Corn, and Shaker Tomato Catsup. For sale by GEO. CHILDS, 287 Notre Dame Street. Nov. 15.

WHEAT.—The undersigned invites the attention of Country Millers to the consignments of Upper Canada Spring Wheat which he is daily receiving, and which he can supply at market prices, either from the track at Point St. Charles or from store. Orders will meet with the same attention, and be supplied at the same price as if the purchasers were personally present. JOHN DOUGALL, COMMISSION MERCHANT, 270 St. Paul Street.

WANTED, for School Section No. 4, Pakenham, a liberal salary will be given. Unexceptional testimonials will be required. By Order of Trustees, JAMES MCLEOD, Sec. -Treas. Pakenham, Nov. 11th, 1859.

LITERARY AND THEOLOGICAL INSTITUTE, FAIRFAX, VERMONT.—Rev. E. B. Smith, D. D., President. Quarters commence Aug. 31, Nov. 16, 1859. The course of study is thorough and systematic.—Accommodations ample and expenses moderate, varying from \$85 to \$150 per year of 44 weeks. For further information apply to Rev. John Goadby or James Milne, Esq., 43 Great St. James Street, Montreal, who will answer all inquiries and furnish circulars of the school. S. L. ELLIOTT, SEC. Fairfax, Vt., July 22, 1859.

APPOINTMENTS OF MR. PATTERSON, of the Montreal Temperance Society:— St. Johns, Dec. 7, 1859 Sutton, Dec. 19, 1859. La Colle, " 8, " Pottow, " 20, " Clareville, " 9, " Knowlton, " 21, " Pike River, " 10, " West Bromie, " 22, " Bedford, " 11, " Cowansville, " 23, " Phillipsburgh, " 12, " Hurlbut's Corners, " 24, " Pigeon Hill, " 13, " West Shefford, " 25, " Freighsburg, " 14, " Adamsville, " 26, " Dunham, " 15, " Farnham Centre, " 27, " Abbott's Corners, " 16, " West Farnham, " 28, " 29.

In some announcements the hour for Evening Meetings is said to be 7 o'clock. It should be understood that the friends in the several places may fix the hour that will best suit their own convenience.

HEAD MASTER WANTED for the United Grammar and Common School of Gananoque, on the 15th January, 1860. None but those who have a thorough knowledge of the Normal School mode of teaching need apply. A Liberal Salary will be given. Applications and testimonials will be received (prepaid) till the 25th December, 1859, by S. MCCAMMON, Secretary-Treasurer. Gananoque, 22nd Nov., 1859.

ARCHAIA: or, STUDIES OF THE COSMOGONY AND NATURAL HISTORY OF THE HEBREW SCRIPTURES. By J. W. Dawson, LL.D., F.G.S., Principal of McGill College, Montreal, author of "Acadian Geology," &c.—No subjects have of late years more occupied the attention of thinking men than the alleged discrepancies between the Mosaic and the Geological accounts of the origin of the world and the antagonism of many of the recent theories of the origin of the human race to the account given by the inspired writers.

It affords the Publishers great pleasure to bring under the notice of the public a book on a subject so interesting and important, by an author whose abilities are so well known both in Europe and in America, and who is so well fitted by his previous studies for the treatment of such topics. They feel convinced that it will at once take a high rank among the publications of the English and American press, and will form a welcome and valuable addition to Christian as well as to scientific literature.

The work will be published early in November. It will contain 420 pages, and will be printed in a bold, clear type, in a manner to compare favorably with publications of a similar character in other countries. Price, in neat cloth, \$1.25. B. DAWSON & SON, No. 23, Great St. James St., Montreal.

THE STEREOSCOPE is the most delightful amusement ever introduced into the family circle. "No Family should be without one."

ALEX. MURRAY, 151 Notre Dame Street, Montreal, has just received the largest and best assorted stock of SLIDES ever shown in Canada, and he respectfully solicits an inspection of the same by all who wish to possess a choice selection at the lowest possible price.

Interior Views of French Palaces, best Colored Transparent, 75c. each.

Interior Views of Pope's Palaces, best Colored Transparent, 75c. each.

Exterior Views in Paris, Rome, Venice, &c., best Colored Transparent, 75c. each.

Exterior Views in Paris, Rome, Venice, &c., 2nd quality, 60c. each.

Swiss Winter Scenes, Snow Effects, best Colored Transparent, 75c. each.

Comets and Railway Scenes, best Colored Transparent, 75c. each.

Groups, Evening Parties, French Stores, &c., best Colored Transparent, 75c. each; 2nd quality, 60c.

Best Colored Slides, Comic Groups, &c., 50c. each. Second " Views, Groups, &c., 30c. each.

French, Italian and Swiss Scenes, Colored, 40c. each. Interior French and Roman Palaces, Plain, 40c. each.

Views of Victoria Bridge in its various stages, 50c. each. Miscellaneous Views in England, Statuary, &c., Plain, 20c. Job Lot, " " " 12c.

Good Stereoscopes from \$1.50 upwards. A reduction made to purchasers of one dozen or any class of Views.

Parcels of \$5 value and upwards sent free to any part of Canada, on receipt of cash, and purchasers may rely on a good selection being made for them from the class of Views indicated. Remember the Stand, 151 Notre Dame Street, (Corner St. Lambert Street.)

JUST PUBLISHED, STEREOSCOPIC VIEWS OF THE VICTORIA BRIDGE in its various stages of construction; also, of the CITY and ISLAND of Montreal, by W. Notman. Price 50 cents each, and may be had in Sets of 12, 24 or 36, in handsome cloth cases, with letter press description in each case. To be had at all the principal Stereoscopic Depots, and at W. Notman's, 11 Beury Street, Montreal. October 14.

S. J. LYMAN & CO'S SELECT PREPARATIONS.—FLUID MAGNESIA—nearly double ordinary strength. Dr. Churchill's Chemical Food, an elegant preparation, for Debility, Weakness, Consumption, &c. Oleine of Cod Liver Oil. Pure Cod Liver Oil, fresh from Newfoundland. Oleine and Quinine.

Pure Extract of Jamaica Sarsaparilla, made from real Jamaica Sarsaparilla, imported for this purpose.

PIERREAN FLUID, the best preparation for the growth of the Hair, cure of Dandruff, Headache, &c.

S. J. LYMAN & Co., Place d'Armes. November 28.

PHENIX FIRE ASSURANCE COMPANY, Lombard street and Charing Cross, London. ESTABLISHED IN 1782. GILLESPIE, MOFFATT & Co., Agents for Canada. JAMES DAVISON, Manager.

Insurances against Loss by Fire are effected on the most favorable Terms, and Losses paid without reference to the Board in London. No charge made for Policies. Head Agency office, Montreal, 12th May, 1859.

INSURANCE NOTICE.—THE ROYAL INSURANCE COMPANY continues to insure Property on most favorable terms, and at the lowest rates charged by any good English Company. OFFICE—15 Water Street, on the Wharf. H. L. ROUTH, AGENT. Montreal, Sept. 24, 1859.

BROWN'S BRONCHIAL TROCHES.—Coughs, Bcolds, hoarseness, and influenza, irritation, soreness, or any affection of the throat cured, the hacking cough in consumption, bronchitis, whooping cough, asthma, catarrh, relieved, by brown's Bronchial Troches, or cough lozenges. "A simple and elegant combination for Coughs," &c.—Dr. G. F. Bigelow, Boston.

"Have proved extremely serviceable for Hoarseness."—Rev. Henry Ward Beecher. "I recommend their use to Public Speakers."—Rev. E. H. Chapin, New York.

"Effectual in removing Hoarseness and Irritation of the Throat so common with Speakers and Singers."—Prof. M. Stacy Johnson, LaGrange, Ga., Teacher of Music, Southern Female College.

"Two or three times I have been attacked by Bronchitis so as to make me fear that I should be compelled to desist from ministerial labor, through disorder of the throat. But from moderate use of the "Troches" I now find myself able to preach nightly, for weeks together, without the slightest inconvenience." Rev. E. B. RYCKMAN, A.B., Montreal. Wesleyan Minister. Sold by all Druggists in Canada, at 25 cents per box.

BUSINESS CARDS

J. W. HOPKINS, (Late of Hopkins, Lawford and Nelson,) ARCHITECT, OFFICE—No. 3 "UNION BUILDINGS."

EDWARD LEWIS MONTIZAMBERT, ADVOCATE, 18 St. Peter Street, Quebec.

COMMISSION BUSINESS.—M'LENNEN & KYLE, General Commission Merchants and Dealers in Grain, Flour, Oatmeal, and General Produce. Agents for J. & W. Stewart, Musselburgh, Scotland, Manufacturers of Russian Hemp Nets, Twines, &c. Also, for Barrow's Celebrated States Lime. Young's Buildings, McGill Street, Montreal.

COMMISSION