

a fruitless battle, unless indeed it be to have called forth more actively, the resources of what is esteemed the embodiment of Antiochian; and to have exhibited its inability to impede and overcome its onward progress. Now this might prove of easy satisfactory resolution, were this struggle included within narrower limits of time and space. Then would we say, error may for a season make a successful stand against truth, as has frequently been the experience of the Church, yet must the tide speedily turn, and error quail before its power. In this case, however, no room is left for such a solution of the difficulty. Centuries have been engrossed, and world wide has been the scene, and yet do we this day see Romanism nerving itself with growing energy, with scarcely a wound or a scar to bespeak the severity of the conflict in which it is engaged, and the prowess of the power with which it is at war. Nay more. Just at this time does the tide of success seem to be in its favor and against Protestantism. As we have already seen, many who have sustained a conspicuous part in the service of this latter, and even some from among its champions, have felt themselves constrained, for reasons at least satisfactory to their own minds, to abandon their places in favor of the former. While on the other hand very few, if any changes of equal respectability have taken place in favor of the Protestant cause. Why, it may again be asked, all this? Has truth been shorn of its power against error so effectually as to be unable, in this long period to make any material impression on its enemy—to leave even a trace of its strength upon its deformed body?

It is not a little strange moreover, that Protestantism, absolute truth, as by many it is taken to be, should be unable to commend itself to spirits of the better order, who have been, and are still laboring in the service of the opposite cause. Humanity has an innate affinity for truth; and herein precisely holds the power of truth over it. Error may lead it captive, and hold it firmly bound in its fetters, yet does it recognise truth, when confronted by it; and while it may perversely refuse to submit to its power, it may not refuse its consent to it as truth. Where however, the spirit of man is keenly alive to its moral relations, and earnestly exercised to know the truth, attended besides with intellectual endowments of the highest order, all which are fully possessed by many who find their home in the Roman communion, as we are bound in all candor, as well as common honesty to admit; where such are brought in contact with truth, in the exhibition of both its written and living power—though for a while prejudice and education may prevent its embrace, yet may we confidently expect, that presently it will assert its native power, and rise superior to all hindrances. It is not possibly conceivable, that such a spirit, be the outward circumstance of influence ever so powerful, could contentedly live in the midst of unmingled error, with the solemn challenge of truth ever addressed to it, without sooner or later in some measure, yielding its consent. It helps not the Protestant cause to deny the existence of such men in the Roman Church. It but creates against it a suspicion of prejudice and desperation. Such men ever have, and still do live in full honesty and truthfulness to their own deeply earnest convictions, in the bosom of that same church; and the mystery is that they have so found their spiritual wants satisfied in the very sink of corruption and sin, as to enable them to withstand the very truth, for whose refreshing power they ever pant in their utmost spirits.

COMMON SCHOOLS AND CRIMES.

(From the American Cell.)

The Grand Inquest of the city of New York, at the close of the last term of "the Court of General Sessions," of that city, on last Saturday, offered a special presentment, in which the following remarkable statement appears:—

"The Grand Inquest are required, by a special sense of duty, to refer to another of those prolific sources of vice and eventual misery. Every year the power of control by parent and guardian over the youth of our city seems to diminish. In part this may be the result of defect in the laws regulating the relation between master and apprentice; and in part, is undoubtedly to be ascribed to the willingness of parents to suffer their unledged offspring to shift for themselves. Previous to the pseudo-philanthropic, interfering, his mawkish humanity, and depriving the legal guardian of the power of wholesome restraint and correction, the higher grades of crime were confined to adults. But since youth has been allowed to range at will, with little or no restraint—withdrawn from honorable employment, or allowed to spend their time in a precarious one, and thus tutored to eat the bread of idleness—what can be expected but the progression from idleness to mischief, from mischief to vice, and from vice to crime?"

"Such is the picture which has been presented to the view of the Grand Inquest this term. Of the higher grades of felony, four-fifths of the complaints examined have been against minors. And full two-thirds of all the complaints for crime acted on during the term, have been against persons between the ages of fourteen and twenty-one—thus making these seven years of life three times as much involved in crime as all the other periods of man's average existence.

This truly appalling state of things calls loudly for reform. Parents and guardians must be induced to again assume the responsibility of their respective charges, or the community will be compelled to undertake it in their stead. The institutions of our country are based solely on the intelligence and virtue of our people; and their perpetuity is solely dependent on the right training of our youth—the future men of the land. When the people become corrupted our experiment in self-government has failed in the great end for which it was established.

It then became the duty of every citizen to aid in arresting this alarming and dangerous evil, by timely and appropriate action."

Of all subjects, Education is that most talked of, and most important to be disposed of wisely. Every great free State has been founded upon its schools, and those of this Union are cordially united in the theory, though a good deal divided in the practice of the educational office.

New York and the States next to us, as we understand their "Journals of Education," maintain that the State is the only proper author of the education of its children. For nearly half a century, this conviction has, apparently, been grown stronger and stronger, notwithstanding that up to this time the fruits of the system, have been rather such as are gathered from thorns and thistles, than from more valuable shrubs. Without a metaphor, we assert, that the State School system, up to this time, has not, in America, made the

second generation more virtuous, more pious, or more wise, by its teachings. We have heard nothing for years but annual reports in praise of the theory, with annual statistics condemning the system. How are these two things to be reconciled? Do men become wiser and worse together? Or, is it some wretched counterfeit of wisdom we have got, which not only does not suffice for good, but is the inevitable occasion of evil?"

For our part, we believe the present State School system, to be a radical evil. It is precisely the old Pagan system of Sparta and Athens, and is no more Christian than if the Messiah was yet to come. We, who believe in an Era and Revelation, cannot also believe in the sufficiency of the pre-revelation system of teaching. It is impossible. Chronology and Christianity alike protest against it, and yet, in spite of their joint protest, our self-complacent public instructors insist that all is well, when they come near to their great Pagan originals, Solon or Numa.

This anti-Christian system ignores the soul, the family, and the Church. It makes the State the beginning and end of human existence, the end all and aim all of a rational creature. The State shall teach, the State shall control, and for the State the control and teaching shall be exercised. Such is the system. All for the State and the world, nothing for the family, the soul, or eternity.

No wonder such a system is fruitful of juvenile crime and delinquency. No wonder the Grand Inquest of the great city have such a story to tell of the pupils of their own schools. Reader! pause over their most remarkable words, and prepare your minds, as we do ours, to form a decided judgment upon the merits of a system which has hitherto been all empty theory, and no adequate performance.

PROTESTANT MISSIONS.

(From the Spectator.)

Surely there is distress and agony enough at home—surely there is ignorance and vice enough within the boundaries of the four seas. When this distress shall have been alleviated—when this ignorance shall have been extirpated, will it not be time enough to think of despatching missions to Cape Horn? What are we to think of that charity, which disregards the claims of the suffering thousands who speak with English tongues, but can find sympathy and money enough when there is a question of affording assistance to a parcel of scarcely human savages, separated from us, we may almost say, by the diameter of the globe? Let the promoters of these wild schemes go to the Bishop of London—let them go to Lord Shaftesbury—let them go to the nearest inspector of police, and they can soon supply themselves with facts sufficient to quicken their missionary zeal. We, who may be supposed to entertain the question rather in the spirit of statesmen or politicians, would say, "Why do not you, with abundant means, rather pluck a few hundreds or thousands of your suffering countrymen from certain destruction than waste your energies upon a horde of savages separated from you by every line of demarcation which Providence can set between human beings? What would you say to the wild Patagonian who would, with a dry eye, abandon his unfortunate countrymen to their ignorance, their brutality, and their storms, and devote his life to the purpose of procuring painted glass for the windows of St. Barnabas in Belgravia, or subscriptions for the erection of district churches in Bolton or in Sheffield? Is it not in your power, by a slight exercise of your superior intelligence and a slight expenditure of your abundant means, to remove many an English family to Australia or the Canadas, to lands where they will grow up without the awful temptations to which they must inevitably be exposed at home, and where their children will meet with all profitable instruction and teaching? Your sympathies are not with them.—Their sufferings are a common and everyday matter. It requires almost the pungency of a romance to lash your sluggish zeal into activity. The Patagonian and the Negro are your brothers—not so your poor English fellow-countrymen."

KOSSUTH.

It has been asked where all the money goes which has been given to Kossuth for the promotion of Hungarian independence. We do not know; but if reports are true, he has bought with it 20,000 discarded U. S. muskets at \$2 each, and 6000 saddles at \$12 each. Of the latter, 5000 were contracted for with Messrs. Holstein & Barclayfield, of Pittsburgh (so says the Pittsburgh Gazette,) and 1000 in Cincinnati—so says the Cleveland Herald. These muskets and saddles would cost, at the prices mentioned, \$112,000. And for all the purposes of Hungarian independence, the money might as well have been thrown into the sea. How much longer will the people of the United States be humbugged by this eloquent enthusiast? We will not say he is deranged, but his total miscalculation of all the chances, all the probabilities, if not all the possibilities of coming events, shows that he is in a state of mind which renders him utterly incompetent to conduct an enterprise so complicated and difficult as the achievement of Hungarian independence. Had he invested the money in some safe and easily converted security where it would be drawing interest, the time might come in the course of years, when it could be turned to account in promoting the object. But such times do not come at our bidding. They are of rare occurrence, and commonly unexpected. If expected, they would be guarded against, and prevented.

A man is demented who expects to achieve Hungarian independence against an army of 600,000 regulars, by an importation of saddles and refuse muskets from America. The idea is still more ridiculous, if possible, when it is considered that there is not in continental Europe a place where such trumpery could be even landed, except for the greatest convenience seizure. The Cleveland Herald, alluding to the saddles, asks,—

Was ever scheme more Quixotic since the days of fighting wind-mills? These six thousand saddles for imaginary squadrons in Hungary are of a piece with the dreams of mad Lear:

"It were a delicate stratagem to shoe
A troop of horse with felt, I'll put it in proof;
And when I have stolen upon these Austrians,
Then kill, kill, kill, kill, kill.

Kossuth is appointing agents in different parts of the country for the sale of his worthless bonds, which it is evident he wishes to multiply to the greatest possible extent. He has found a people ready and willing to be duped, and he is making the most of his opportunity.—N. Y. Journal of Commerce.

UNITED STATES.

FEARGUS O'CONNOR.—Feargus O'Connor, the eccentric member of Parliament, returned to England on Wednesday last by the Europa.

Kossuth left Boston on Tuesday, for Albany. \$15,000 was the result of his visit to New England. He anticipated, and so did the free-soilers, to raise from 75 to 100,000 dollars. What a falling off in the anticipations of the Kossuthites.—Boston Pilot.

Maine has adopted the Massachusetts Marriage Law, which enables parties in that State to be married without delay, and without public notice.—Ibid.

The Maine Liquor Law has passed the Legislature of Texas by six majority.

Six patients have been admitted into the Indiana Insane Hospital, within the past month, whose insanity has been produced by the spirit rappings.

One week in the puritan city of Boston—Susan A. Dexter was divorced from Theodore G. Dexter, for desertion. Daniel Lundgreen was divorced from Mary T. Lundgreen, for adultery. Alpheus Hadley was divorced from Ann Elizabeth Hadley, for adultery. Tamson G. Carrigan from George Carrigan, on the charge of adultery; Philip Brown from Rebecca Brown, for the same cause. In the case of James Chandler, versus Paulina Chandler, the marriage was declared a nullity for the reason that the wife has a former husband living, the husband not being aware of the fact at the time of the present marriage. Francis Alger was divorced from Louisa Alger, on the charge of adultery. The parties are all natives.—Boston Pilot.

THE COLORED PEOPLE.—A petition from numerous respectable colored people of the 9th ward was presented to the Common Council of New York, at their last meeting, praying the passage of a law granting them a like privilege with white people to ride in omnibusses. The Board decided not to entertain the communication.

RECIPROCIITY.—The Boston Congregationalist and the Trumpet have made an arrangement for each paper to keep before the people, in standing columns, a collection of Scripture texts selected by the other. So that the Trumpet publishes every week a list of texts against Universalism, selected by the Congregationalist; and the Congregationalist publishes every week a list of texts selected by the Trumpet. And each is pledged to continue this arrangement as long as the other will.—Christian Enquirer.

CATHOLICS.—The State of New Hampshire has again refused to strike out religious tests for office from their constitution, thereby continuing the exclusion of Catholics from office.—Conn. Courant.

There are in the United States not less than 207 colleges and professional schools. Of this number 120 are colleges proper, 42 theological, 17 law, and 27 medical schools. Out of the aggregate, Pennsylvania has 21—consisting of 8 colleges, 7 theological, 3 law and 4 medical schools. The number of volumes contained in the libraries of the colleges exclusive of those of the professional schools, is, as far as estimated by imperfect returns, 871,800.

PAUPERISM.—The increase and change of the Boston population, for the last five years, have been attended with some results of a most alarming character. By the report of the Secretary of the Society for the Prevention of Pauperism, which has just been published, it appears that the expenditures for the poor, since 1845-6, have increased 100 per cent, while pauperism and crime have grown fearfully in a still more rapid ratio.

CUBA.—The Washington correspondent of the Journal of Commerce, says it is believed that another and a very formidable expedition against Cuba is now in preparation.

Lola Montez wrote from Albany to her friend "Pick," in New York: "I will never stop at a 'Temperance House' again. It contains nothing but bed-bugs and Bibles."

WOMEN'S RIGHTS CONVENTIONS.—There is to be a Women's Rights Convention on the 26th instant, in Ohio, and one at Philadelphia on the 1st of June.—There was another recently at Rochester—the birth-place of the "knockings." The public may perhaps be curious to know of what description of individuals these gatherings consist. The male portion (if we may be pardoned the bull), are old women in pantaloons, who are to be found figuring at the meetings of the anti-slavery and abolition societies, at the orgies of the spiritual rappers, and in the re-unions of all the isms of the day. The women who kick up such a dust at the conventions, are either old maids who cannot get husbands, and are down upon the whole of the other sex—shocking brutes that they are—or they are of that class of married ladies who are too much of a Xantippe to live with a Socrates. There are probably not three hundred in all; and no matter where the conventions are held—whether in Massachusetts, New York, Ohio, or Pennsylvania—the same names turn up as the chief actors in the farce, and each performs the same rôle she enacted somewhere else. There are not, perhaps, three hundred of them in all; but still they make a terrible noise about their rights, just as if anybody was disposed to deny them. We at least go for women's rights, and are ready to do battle for them, with pen and ink, against every opposer.—We hold in the first place, that women have a right to a husband, and they have a right to any number of babies. They have a right to any quantity of scolding. They have a right to the domain of the kitchen—they have a right to make their husband's shirts, knit his stockings, and sew on a button that has dropped from his collar or wristband: and they have several rights which they do not always enforce. But that they have a right to put on the breeches, and do a great many other things which they regard as their province, we cannot admit. Their claim is so preposterous and absurd, that the rest of womankind ridicule it more effectually than men. All true-hearted women—all who have a right conception of the delicacy of their sex, and of their relation to the head of the creation—disclaim the masculine pretensions of these viragos.—Good women are too happy and too much at home in their domestic spheres, to have any taste for the din of the workshop, the publicity of the courts, the wrangling of Congress, the turmoil of politics, the carnage of the battle-field, and other scenes in which men play their appropriate parts, but which are revolting to the finer sensibilities of lovely woman.—American Paper.

SEDUCTION AND ATTEMPTED ASSASSINATION IN BALTIMORE.—About eighteen months since, a young man named Joseph F. Creamer, became acquainted with the daughter of Mr. George League, a gentleman

highly respected in our community, Miss Rosaloe League, attached to the choir of one of our churches, and numbers of persons wended their way thither every Sunday, to listen to her singing, almost unequalled for melody and compass. Creamer paid her the marked attention usual from a man towards the lady whom he intends to make his wife. The young lady, loved him not wisely, but too well—and the consequence, that her friends noticed a change and anxious maternal inquiries elicited the fact that she was about to become a mother. The father of Miss League at once waited upon the seducer and demanded the only reparation in his power to marry her. This he refused, alleging that he was a minor, and therefore incompetent to marry without his father's consent. A short time after, the father of the young lady induced Creamer to go and see Rosaloe. When he had arrived at the house, a preacher was in waiting, the license prepared, and every thing in readiness to celebrate the marriage ceremony. The question was then put to Creamer, by the father, "Will you marry my daughter?" to which he evaded a direct answer by reference to his father. League now became very much enraged, and pointing a pistol at the ruiner of the peace of his family, threatening to shoot him if he did not at once marry his daughter; but Creamer steadily refused, and finally was suffered to depart, on a promise that he would do justice to the lady at some future time.—While this promise was hanging over him, however, he was paying his addresses to another lady, the daughter of a highly respected citizen of Baltimore, still, however, regularly visiting Miss League, and making no avowal of his determination to break his engagement with her. On last Saturday week he eloped with the young lady mentioned—they being married here on Saturday morning. They did not get off, however, without considerable difficulty. Mrs. League and other members of her family were at the depot, and attempted to get to the bride but by some means they were put upon the wrong scent, and the bridal party succeeded in getting off. Creamer and his wife remained in Philadelphia a week, and then returned to Baltimore, where they have resided to the present time. The father knowing that reparation to his daughter was now out of the question determined personally to wreak his vengeance upon the destroyer of his family's peace, by shooting him. Yesterday morning he stationed himself at the Mechanics' Bank, armed with a double-barrelled gun. A few minutes after, Creamer came along down Fayette street, and passed him. When he had got about ten yards off, the avenger raised his gun, and taking deliberate aim, fired. The barrel was loaded with buckshot, one of which passed through Creamer's apparel, and after inflicting a flesh wound on the lower part of the breast bone, glanced along the margin of the ribs, and passed out without inflicting any further injury. The second shot struck a revolver which Creamer had in a side-pocket, shivering it into pieces, and then, strange to say, fell, and was found in his vest pocket. Immediately after this discharge, the trigger of the second barrel was cocked, and the gun levelled, but Creamer threw himself before some ladies who were passing, and thus gave time to some citizens to wrest the gun out of the hands of his assailant.—Baltimore Clipper.

PUBLIC NOTICE.

PUBLIC NOTICE is hereby given that the LETTING of the PEWS of the St. PATRICK'S CHURCH will take place on SUNDAY, the 30th day of MAY instant, by PUBLIC AUCTION, and adjudge to the highest and last bidder, for One Year only, at the door of the said Church, immediately after the morning Divine Service, and will be continued on every subsequent Sunday.

The conditions are that the amount of the price of adjudication will be paid in advance, at the Office of the Fabrique. Persons indebted to the Fabrique of Montreal, for Dues, Cost of Burying, or Rents of Pews, are requested to come and pay their accounts from this day to the First of June next.

O. LEBLANC,
Churchwarden.

Montreal, May 19, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE QUARTERLY MEETING of the above body will be held in the Rooms, St. Helen Street, on TUESDAY EVENING next, the 1st of June at half-past EIGHT o'clock p.m.

By Order,
DANIEL CAREY, Secy.

May 27, 1852.

A CARD.

Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage.
23 St. Laurence Street, Nov. 25, 1851.

Lodgings for Female Servants out of Place,
AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store,
No. 13, ALEXANDER STREET,
OPPOSITE ST. PATRICK'S CHURCH.

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to.
Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP.

SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply.
August 28, 1851.