

and greater. Every year a widening breadth of land was manured by spreading plantations of the blooming cotton shrub, and sable laborers were every year swarming in greater multitudes over the southern soil. Two great nations, eager to grow rich, and not remarkable for social amenity, found themselves rapidly accumulating fabulous opulence by negro oppression, and accordingly the negro was oppressed—African slavery assumed proportions more gigantic and portentous than any system of serfdom which in preceding ages had ever afflicted and disgraced mankind. It is a melancholy truth that all idea of emancipation faded from the generous mind of the republicans in a mathematical ratio with the increase of English guineas—"the yellow dirt," as the American poet terms them—in the capacious pockets of the Americans! The very men who, when it was less emolumentary, spoke of it slightly as a temporary institution, were now heard with strange inconsistency championing slavery as a "patriarchal institution," which was never to be altered. The philosophers of America seemed to brighten in intelligence as their plantations improved in opulence, and they found in the very nature of things profound and previously unheard of reasons for the perpetuity of slavery. It was quickly ascertained that the negro had been a long time subjected to oppression—that he was fitted for slavery by his instincts of submission—that he was undeniably inferior in condition to his masters; but, above all, it was discovered in the Bible, which the slave-owners opened with one hand while brandishing a scourge with the other, that Ham had been cursed by Noah. The newspapers at once seized on the philosophical portion of these profound arguments, while the pulpits resounded with the biblical argument. The revival in America of fanatical opinions calculated to rivet the chains of the black result inevitably from the widening of that European industry from which our wise "philanthropists" expect the emancipation of the Africans. In precisely the same proportion as Protestant England needs more cotton, Protestant America demands more slaves—she must have them. To sweep away the Africans is no longer the puzzle of American statesmen; they are now tormented by the agonising question, how they shall increase the number of negroes. Meantime, if there be any truth in the proposition of the "philanthropists" that cotton raised by slave labor is, like the sable laborer himself, dishonestly come by, then America is the thief and Britain the receiver of stolen property. European industry at the time of the battle of Waterloo was only in its infancy, while in America manufacturing industry was not even born. At the present moment the pharisaical north works up and consumes a portion at least of the raw material furnished by the south, and, of course, in imitation of the British abolitionists, while fostering slavery with its purse it denounces slavery with its lips. This is a thing understood. In America the foundations of manufacturing industry have certainly been laid, but only the foundations. According as population increases and the teeming towns are multiplied, manufactures will spread over the land and rise into vast dimensions. Then one or other of two things must take place; either the southern states will refuse to supply the markets of Britain, or those states will grow such an enormous quantity of cotton as shall satisfy at once the home and foreign demand. To satisfy the last condition only one means is even possible—namely, slaves, slaves, more and more slaves.

The exalted ideas of the last century, transplanted into America, the philanthropy which France had engrained on the states, have died out in an alien soil, and a sullen Protestantism, divorced from an unnatural alliance with philosophy, has strengthened into morose fanaticism, and grown ferocious throughout the republic. The spirit of the revolution personified in Washington has declined, while the lugubrious spirit of a dismal Calvinism has arisen from the graves of the sanguinary witch-burners. Though it must appear the height of absurdity to search the Scriptures in order to wrest from the Bible arguments in favor of negro slavery, it is not the less certain that the Scriptures contain a condemnation (in the opinion of Americans) of the race of Ham. In forcing the Bible to authorize the oppression of the negroes, they only exercise that right of private judgment which Protestantism accords them.

This "right of private judgment," which has cursed America with Mormonism and "free love societies," is still more culpable when it mantles America with those monstrous "breeding farms" which in our columns it is impossible to describe. In America unfortunately the circulation of the heretical Bible, without note or comment, is so universal that the recollection of its erroneous texts suppresses the explosion of the most natural sentiments. The Americans are Protestant fanatics; it would be better for their slaves that they were Pagans or savages.

Thus Protestantism and the cotton trade present insurmountable obstacles to the accomplishment of emancipation, and while they flourish American slavery must exist.

To abolish slavery in America it would be necessary, first to supersede the use of slave-grown sugar in Europe by that of native or beet sugar, as is done in some degree in France; second, to supersede the use of slave-grown tobacco by native tobacco, as is done in Austria. But, above all, third, to supersede the use of cotton fabrics by linen manufactures.

If the European abolitionists were sincere they would never, in any instance, use calico goods—they would, in every instance, prefer flax, which is grown by freemen, to cotton, which is grown by slaves. But they are not sincere, and, therefore, they are clothed in calico, and instead of denouncing the use of cotton, they buy it, and weave it, and sell it wherever they have an opportunity.

The Protestant abolitionists hate slavery with their lips, but they hate Catholicity with all their hearts. The suppression of slavery, and the consequent decline of the cotton manufacture, would make Catholic Ireland, which is famous for its linen manufacture, rise and flourish. Slavery, they think, is a bad thing, but Irish "Popery" is worse, therefore the suppression of slavery was never more hopeless than in the present day. Slavery in Protestant America must exist as long as the cotton mills of Protestant Britain. The plantation is indispensable to the mill, the mill is indispensable to the plantation, and negro slavery is indispensable to both.

TWO AMIABLE NEIGHBORS.—The Lyons paper tell a very good story. The bedchambers of two wealthy gentlemen, who belong to different social circles, are adjacent, and, as is usual nowadays, thin partitions divide them.—One spends all his nights at his club house, never returning home before 5½ o'clock in the

morning. His neighbor rises at 6, and sits down at once to his piano, which he does not quit until dinner. The former complained to the Commissary of Police, who laughed in his face, and told him to keep better hours. As he made a lease for six years, he could not change his apartment. He thought to send a challenge to his neighbor; his neighbor was paralyzed in the lower limbs. He had his wall lined with thick mattresses, still the "sharps" penetrated into his room.—He made his servant play the French horn—his neighbor had him fined by the police; the French horn cannot be played except during the *jours Gros*. He made his servant take a hammer and rap against the wall—his neighbor waited until he was tired, and then began to play. He then bought a large hand-organ which was sadly out of tune, and ordered a turnspit that would turn eight days without being wound up, and which he had fitted to the organ. The turnspit was put in motion, after it and the organ had been placed next the chamber wall. The piano player bore the organ for nineteen hours; at the end of that time he sent a letter of truce; he was told the club-haunter had gone out of town and wouldn't be back for a week. The pianist sold his lease—the organ is still going!

PROTESTANT MISSIONS.—The *Montreal Witness* publishes from the *N. Y. Observer* the annual letter of Dr. Gobat, the Protestant Bishop of Jerusalem; from which document it would appear that that gentleman is doing an excellent business in the "Jew-converting-to-Christiansity-in-general-and-no-religion-in-particular" line. A Jew a year has hitherto been the average quantity of work done; but this year, no less than six—3 Jews and 3 Jewesses—have been turned out, all first rate articles, and warranted to stand; a quality in which hitherto Protestant converts have been sadly deficient—as we learn from the writer quoted by the *Montreal Witness*:

"They appear modest and sincere, when they declare thus positively their resolution to be converted. But it soon appears that other motives have induced them to take this resolution. They seek alms, means of subsistence, and nothing more."

A singular fatality attends all these Protestant Missions; Jewish converts in Jerusalem are on a par with the Soupers and Jumpers of Conneenara. Thus Dr. Gobat tells us that, in Egypt, whither he had gone to dedicate a Meeting house at Alexandria and to take stock—in other words—"to ascertain the religious state of the Protestant colonists"—the "indifference for spiritual things" of the Protestant converts grieved him much. "They are mostly adventurers or merchants residing temporarily in Egypt to make a fortune, and who are more intent to get money than to save their souls." Such in brief are "Protestant Missions" and "Protestant Converts" as described by Protestants themselves.

A Boston paper, complaining of the crowds who patronise the Reverend Mr. Theodore Parker, who keeps one of the most popular Meeting Houses in Boston, says:

"It is a mournful sign of the religious state of Boston that the largest room in the city, if not in the United States, should be filled to overflowing to hear this mischievous dispenser of heresy and sedition, whilst the regular churches, ministered unto by godly, conservative, patriotic men, but too often present a dreary expanse of walls."

The Reverend Mr. T. Parker, though undoubtedly the most talented divine of the Protestant Church, is in bad odor with some of his brethren in the Ministry; jealous we suppose of his great popularity as a preacher. It is well known that the Reverend gentleman can always draw the largest chapel in Boston on any Sunday on which his appearance in the sanctuary is advertised; and it is to this, we suppose, that we must attribute this little ebullition of spleen on the part of his more orthodox, but less successful brethren in the ministry.

MATRIMONY IN THE UNITED STATES.—The *Covington Kt. Journal* tells the following story; from which it would seem that Polygamy is not confined to Utah, and that other Protestant sects, as well as the Mormons, indulge themselves with a plurality of wives:

"A few days ago, Judge Perrin, of this city, married a man for the fifth time. A singular feature in the case is, that the fifth wife was also the third wife. The third marriage not proving a happy one, the parties separated and were divorced. The man married again, and when death claimed his fourth wife, the disconsolate widower returned to number three, and wined and won her. Judge Perrin thinks he has tied them up effectually this time. The lucky man had the impudence to claim a reduction of the marriage fee in consequence of the large business he was doing in that line. We think he ought to have been charged double price."

It is now clearly established that the Panama massacre in which so many lives were lost, was occasioned by the dishonesty and brutality of some of the Yankees themselves. The lesson they have received is a severe one, and will we hope have the effect of teaching them better manners for the future.

METHODIST LYRICS.—The *Christian Guardian* of Toronto quotes approvingly the following, being, as the writer tells "one of five stanzas" composed at a late Missionary "blow-out" at a place called Moorhouse. The pious reader will please take notice of the extreme beauty of this little Methodist hymn:

"My father has given me a sheep
My heart is now willing and free,
The price of the wool for to bring
To give to the missionary."
Chorus.
Ad lib. of all the old women:
"Oh Glory, Oh Glory, Glor-ee."

"MAINE LIQUOR LAW" ANNULLED.—We are happy to see that the Judges in the State of New York have pronounced this Law, unconstitutional, and therefore, null and void. We trust that we have nearly heard the last of this fanatical humbug.

MEDICAL TESTIMONY CANNOT BE CONTROLLED.

One of the most startling cases is narrated of Dr. McLane's Vermifuge by Dr. John Butler, of Lowell, Trumbull Co. Ohio. The case was that of a young lady who had been very sick for eight years, and had consulted a number of physicians, who had treated it as one of Prolapsus Uteri. Dr. Butler was then called in, and for a time believed with his predecessors that it was a case of Prolapsus. He was, however, soon forced to the conclusion that his patient was suffering from worms, and after much persuasion, prevailed upon her to take two doses of Dr. McLane's Vermifuge. This medicine had the effect of removing from her a countless number of the largest size. After she passed them, her health immediately returned. She is since married, and continues to enjoy excellent health.

Purchasers will please be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, and take none else. All other Vermifuges in comparison are worthless. Dr. McLane's genuine Vermifuge, also his Celebrated Liver Pills, can now be had at all respectable Drug Stores in the United States and Canada.

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May 7th, 1856.

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May 9.

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BY MRS. SADLER.

JUST PUBLISHED—"THE BLAKES AND FLANAGANS," a Tale for the Times; by Mrs. J. SADLER, author of "Willy Burke," "Alice Riordan," "New Lights, or Life in Galway," &c. &c.; 12 mo., 400 pages, with a fine engraving; muslin, 3s 9d; gilt, 5s 7½d.

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MONTREAL MODEL SCHOOL.

THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cote and Vitre streets.

Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School.

No Teachers are or will be engaged except those thoroughly competent, and of good moral character.

There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics.

The French department is conducted by Mons. P. Gar-not.

On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct.

For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M.

W. DORAN, Principal, Member of the Catholic Board of Examiners. Montreal, March 13, 1856.

INFORMATION WANTED,

OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 38 St. Charles Borromeo Street, Montreal, C.E.; or at this Office.

Toronto papers will confer a favor on a poor girl by inserting the above.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE, (WHOLESALE AND RETAIL,) No. 48, McGill Street, Montreal.

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the

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September 20.

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THE Subscriber begs to notify his Friends and the Public generally, that on the 1st May next, he will REMOVE his

HORSE-SHOEING SHOP from Haymarket Square to 23 St. Bonaventure, and corner of Little St. Antoine Streets, where he will carry on the HORSE-SHOEING BUSINESS as heretofore.

Feb. 15, 1856.

JAMES MALONEY.

EMIGRATION.

PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.

Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.

These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to

HENRY CHAPMAN & Co., Montreal.

Dec., 1854.