

MONTREAL, FRIDAY, JUNE 22, 1855.

NEWS OF THE WEEK.

From several parts of the United States, and the Upper Province, we hear loud complaints of the ravages of the Hessian fly amongst the growing crops.

THE BOSTON PILOT AND THE "IRISH EXODUS."

But for the Irish emigrant—the *Boston Pilot* notwithstanding—we are still of opinion that Canada is the fitting home, if he must needs quit his own dear land. And this opinion is based upon the events that are daily occurring in the neighboring republic, as recorded both by the Catholic and Protestant press: The *Boston Pilot* will excuse us for calling his attention to the following extracts—which we might increase indefinitely—from the periodical press of the United States, as illustrative of the political, social and religious condition of the Irish Catholic in the land of civil and religious liberty:—

We need hardly add, that the *Boston Bee* is a very Protestant, and very evangelical journal, and that its editor, who is in such dread of the immorality of the "wicked Irish," is a worthy countryman of Mr. Hiss Barnum, and of these females, for it would be a disgrace, to term such sheer beasts "women," who get up "Baby Shows," and who vilify the most abandoned prostitutes of the "Old World," publicly exhibit the fruit of their wombs like so many prize pigs. Verily, the males and females of the Great Republic are well matched.

We will now give the *Boston Pilot* some Catholic testimony as to the condition of Catholics in the United States. For this purpose we quote from Dr. Brownson's *Review* of April last: "In an article, headed, 'The Papal Conspiracy Exposed,' the writer, speaking of Catholics, says:—

Our Boston contemporary seems to us also to have misunderstood our meaning respecting the numerous and fearful defections from the faith; amongst the Catholic population; or rather population of Catholic origin, in the United States. We admit that, amongst adult Catholics, amongst the first genera-

CALVIN AND THE MONTREAL WIT- NESS.

The questions at issue betwixt us, are—Was Call-
vin directly accessory to the death of Servetus?—
Was he actuated by personal hatred of the learned
Spaniard? We support the affirmative to both these
questions by appealing exclusively to the testimony
of Protestant writers who have treated of the subject,
upon the principle that, as every man is a good
witness against himself, so Protestants, however
untrustworthy witnesses against Catholicity, are per-
fectly competent when testifying against Protestant-
ism.

If then we have "overshot our mark," if we have done injustice to the Protestant lawgiver, it is because we have too faithfully followed the opinions of Protestant historians; and though, to the erudite editor of the *Montreal Witness*, "our statements bear the stamp of historical absurdity," they are amply corroborated in every particular by the most painstaking and best informed Protestant historians of the XIX. century. Even if Hallam be an "infidel" writer, as the *Montreal Witness* asserts, he was not a fool; not the man gravely to put forward statements "incredible and historically absurd." It is Hallam therefore, and not the TRUE WITNESS, whom our cotemporary must now undertake to refute, for it is Hallam who makes the "statements" stamped with historical absurdity, and utterly incredible.

The *Church* argues that there is little or no difference between "rationalism and open infidelity," and contends that Unitarianism is closely allied with "rationalism." The inference thence to be deduced is, that Unitarian Protestantism is very closely allied to "open infidelity;" on the principle that "equals to the same; are equals to one another." Among Unitarians there exists not in fact any creed, or standard of faith, which the general body jointly recognise as of authority. It follows, as a matter of course, that each member is at liberty to determine for himself his own peculiar views on unsettled points of doctrine. This will