

him by their conduct that they are confirmed in honesty, he seeks an outlet for them at a distance from London, or in the colonies, especially Canada. He told me of several most interesting cases of reformed characters whom he sent out there, from whom he bears satisfactory accounts of their well-doing. One especially whom he had been the means of reclaiming some years ago is now the chief clerk in a large colonial establishment, and corresponds with him regularly, and has been very useful in finding situations for others whom Mr. Walker sent out. These particulars are as nearly as I can remember, what I heard from Mr. Walker in the spring of last year.

The loan which at first enabled him to set on foot his institution has been called up. This, of course, presses him hard. In fact, the longer existence of his present attempt depends on whether he can raise funds enough to pay off that debt and continue his operations. All who know him and his work are deeply interested in this present crisis. Could you and your friends in Glasgow and elsewhere lend him a helping hand? I subjoin an extract from Mr. Walker's which you may print if you think good.

Ever yours, J. O. S.

Oct. 17, 1856.

EXTRACT OF LETTER FROM MR. WALKER.

Oct. 16, 1856.

"Since I have been here, as far as the moral reformation of the young persons is concerned, I have much reason to be thankful. I have had 20 under my care here. A young man who left me some months ago in a situation, I believed to be a subject of divine grace. He went into the country to a situation under the care of a gentleman whose town house is in this neighbourhood. His gentleman called two weeks ago, and told me that the man I recommended is one of the best men in his establishment. He goes to Church regularly, and is very particular in his conduct, and is highly pleased with him. Now, — was a house-breaker, and spent four out of seven years in prison. I received him from Newgate with a very bad character from the chaplain. The others who left me are going on well, none are returned to their old ways, but are giving satisfaction to their employers. I could say much about them, but space will not permit. I have been looking over my journals within these few days, and I find that 800 of the criminal population have passed through my hands."

Christianity among the Esquimaux.

The labours of the Lutheran and Moravian missions have been so far successful among the people, that but few of them are now in the pale of professed Christianity, and the pernicious influences have affected the moral state of all. Before the arrival of these self-denying evangelists, murder, incest, burial of the living, and infanticide were not numbered among crimes. It was unsafe for vessels to

touch upon the coast; treachery was as common and as much honoured as among the Poly-nesiens of the Eastern seas. Grantz tells of a Dutch brig that was seized by the natives at the port of Disco, in 1740, and the whole crew murdered; and, two years later, the same fate befel the seamen of another vessel that had accidentally stranded. But for the last hundred years Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic, enjoined upon the converted as a Christian duty, but everywhere a virtue of savage life. From Upernivik to Cape Farewell, the Esquimaux does not hesitate to devote his own meal to the necessities of a guest. The benefits of the missionary schools are not confined to the Christianized natives; and it is observable that the virtues of truth, self-reliance, and generous bearing have been inculcated successfully with men who still cherish the wild traditional superstitions of their fathers. Some of these are persons of strongly-marked characters, and are trusted largely by the Danish officials.—*Dr. Kane's American Exploration.*

Converts from Popery in Ireland.

Our readers cannot be ignorant of the great work that has been going on there for the last six years, a work that has hardly a parallel among missions for the last thirty or fifty years. The activity and the success of Protestant agencies in Ireland have been unexampled. And, as to the truth of the statements made, we are not confined to Protestant testimony. The work is so alarming to the Church of Rome that we have, week after week, writers coming forward in newspapers, speaking on platforms, Archbishops and Bishops in pastoral addresses, lamenting Protestant success, making it known to one another, and devising schemes for restraining it in future. There are various Protestant missions extending over the entire surface of the island, and operating by every means which wisdom can suggest for the overthrow of the Church of Rome. There is, for instance, a Sabbath School Society, which had, last year under tuition, on Sabbath evenings, 213,909 scholars, many of whom were Roman Catholics. There is a mission of the Presbyterian Church of Ulster, which had, last year in the province of Connaught alone, 8,000 children at Sabbath school, most of them Papists. There are the Irish Church Mission Society and another society whose head-quarters are or were, in London, which have together, expended in Ireland, during six years, about £90,000. And now for the success which has attended these labours as attested by Roman Catholics themselves. Let us select two localities as instances. One of these shall be the far west, the province of Connaught; and the other shall be the centre of Irish civilisation and the heart of Irish life, the city of Dublin. The province of Connaught is the seat of the noted Archbishop M^r Hale, and the city of Dublin of the well-known Dr. Cullen. Connaught was formerly one of the most bigotted parts of Popish Ireland. The neighbourhood of Tuam, and the whole county Galway, was at no distant date the most Irish district in the island, dark, superstitious, enslaved—in one word, Papist. Crime was formerly spread as widely there as in any other province. The Archbishop, "good Dr. M^r Hale," was well-nigh worshipped as he passed from place to place.—And now think of the change. From the labours of one Protestant Society alone, Lord

Plunkett, the Bishop of Tuam and Killala has confirmed 300,15 converts from Popery. In the Bishop's tour of visitation, in 1855, he consecrated (if we remember right) 17 new churches, for the use of converts alone. His testimony, at that date, (far above suspicion,) is, "there never was a time when the missionaries and Scripture-readers found a more ready access, and general acceptance, among the Roman Catholics." The testimony of the Roman Catholic newspaper, *The Lamp*, (Dec. 4th, 1852,) is, that "the desolate places of Connaught are the strongholds of Proselytism. It is unquestionable that many are falling away from the faith." And, as a remarkable result, the police commitments in the province, formerly as high as any other, or even the highest, are now the next lowest to the Protestant province of Ulster. The proportion of criminals to the population is now, in Connaught, 1 in 701, in Leinster 1 in 432, in Munster 1 in 484. In county Galway, the head-quarters of the mission, and also of the counteracting influence, the proportion of criminals is now only 1 in 555. In no other district in Ireland are such results to be traced, and in none are such causes to the same extent in operation. On the one hand we show the success of Protestant missions, and on the other the once criminal province becoming, at the same time, (comparatively,) free from crime. We have long pointed to the coincidence of true religion and sound morality in Ulster. Here is another case. Who can account better for the change?

To look now at the Metropolis. Here we have the minute and circumstantial testimony of an earnest and able Roman Catholic witness. A gentleman, writing in the Roman Catholic newspaper called the *Freeman's Journal*, in April 1856, and signing himself *Testis*, endeavours to rouse his co-religionists to united action, to meet the progress of Proselytism in Dublin. We shall make a few extracts from his letters: "We hear, occasionally, neighbour asking neighbour, 'what is to be done with the nuisance of Proselytism in this city of Dublin?' Your staunch upright Catholic sees the whole evil, admits that there are hundreds of poor Catholics either perverted or in the process, he asks, 'What is to be done?' Again he says, in stronger language, giving a summary of results, 'In my last communication I made out, I think a *prima facie* case, very much to be deplored by us Catholics. I enumerated about eighteen establishments at work in this city, upon the unholy work of destroying the faith and morals of the Catholic poor. No man can say how many come within their influence. If I say 5000 yearly, I believe in my conscience I would be under the mark. Those eighteen establishments are perhaps only one-third, probably only one-half of the entire machinery. 5000 per annum? How many of these go over altogether and apostatize! God knows; I do not know. They are stowed away in all directions; sent to England; put off to remote parts of the country, &c. I have met some of them; they seemed as if possessed so great apparently was their hatred of the religion they had abandoned.'" "Really we are fascinated. The proselytisers are much wiser in their generation than we are." The truth is, we are in an emergency. We have fallen upon a crisis. The enemy has already forced our entrenchments. The proselytisers are everywhere." "In all these statistics that I have given in these three papers, I have not wittingly exaggerated any thing; I took all the pains I could to arrive at correct figures. I purposely understated some things to stop