

liberty in every land. Sir John A. McDonald thinks too that we can be good Irishmen, good Scotchmen, good Englishmen, and be good Canadians as well. So do we, and like Sir John, we are anxious to preserve our love of fatherland on the one hand; and to foster a spirit of Canadian nationality on the other. Now it is with no desire to avoid a conflict with Sir John A. McDonald that we stop here. There was nothing to call for our special attention in what he said and we paused without noticing him editorially at all. Nor is it with any desire to cavil with the Hon. Mr. McKenzie that we take up one of his sentences in review. To us, Reformers and Conservatives are alike, and neither the sophistry of the one side, nor the cunning of the other, are necessary to convince us that we have friends and enemies in the midst of both parties. Both Conservatives and Reformers will simply give us what measures will answer their own political interests, or which we are powerful enough to exact from them by the weight of our influence at the ballot boxes. Neither can arrogate to themselves the monopoly of friendship towards the Catholic people of the Dominion, no more than the Reformers or Conservatives of England could arrogate the title of being the advocates of "Justice to Ireland." But the Hon. Mr. McKenzie appears to think otherwise. In his eagerness to applaud the Reform party, he forgets the sins it has been guilty of. He asked:—

"Who was it that forced the repeal of the penal laws of the time, which laws were a national disgrace? It was the British Liberals. (Applause.) It was they that forced the enactment of laws which placed every sect, every religious denomination on an equal footing, and secured those rights, the want of which led to much bloodshed and oppression."

We answer that the Liberals as well as the Conservatives passed cruel coercion laws for Ireland. We answer that both Liberals and Conservatives oppressed the people of Ireland. Granted that the Liberal party was a shade better than the Conservatives in their treatment of Irishmen, yet that is saying very little for the Liberal party in England, the past history of which the Hon. Mr. McKenzie applauds. Ireland was as badly treated under the Whig administrations of Grey, Melbourne, Russell and Palmerston, as she was under the Tory administrations of Pitt, Addington and Liverpool. So far as the Irish people were concerned it was "a plague on both their houses." They both treated the Irish as the Spartans treated the Helots—the master, the slave. There is at the present day no name so detested in Ireland as that of the Whig, Lord John Russell, during whose term of office famine gaped all over the land. Granted that Mr. Gladstone did something for Ireland, yet he refused to extend the British Constitution to Ireland, and he passed Coercion Acts against the liberties of the people. This, too, was done at a time when there was no necessity for it, and when an unwarrantable alarm was the only cause of it. He gagged the press, and wanted to pass an objectionable educational measure upon the merits of which his administration was defeated. True, he gave Ireland a Land Act, and in doing so he did much good to the peasantry. The Hon. Mr. McKenzie says that the British Liberals "forced the enactment of laws which placed every sect, every religious denomination, on an equal footing." This is a mistake of the Hon. gentleman. "Every sect" is not even yet upon an "equal footing in Ireland," and never will be until England places the Catholic University upon the same footing as Trinity College. The Premier mistakes the temper of the Irish people if he thinks that they care for the Liberal party any more than they care for the Conservative party. The Irish people have outlived that stage of their history, and British publicists will, we trust, never again succeed in convincing Irishmen that either Liberals or Conservatives are capable of doing justice to, or understanding, Irish affairs. They have failed in the past, they are failing in the present, and will fail in the future, if they persist in trying.

#### THE REV. MR. DOUDIET.

The Rev. Mr. Doudiet has been lecturing at Kingston. He went there, it appears, to assist at the "Gunpowder Plot" anniversary. The day is an important one in the history of orangeism. It is the anniversary of the landing of the Prince of Orange at Torbay, as well as the anniversary of the "Guy Fawkes" business. It is generally celebrated in a becoming manner. There is plenty of fire and brimstone on the occasion. At Kingston there was no apparent departure from the custom, with the exception, perhaps, that it was brimstone and fire, instead of fire and brimstone. One report of the proceedings dragged in the name of a gallant soldier who fell at Inkerman—Sir George Cathcart. And then it insults the brave enemy who contested that hard fought battle by saying that "vast hordes of Russians, who were made drunk were beaten by British valour. No one who ever saw the Russian soldiery, or who had ever read of them, could

write thus. But it was becoming—at an orange meeting. Then the Rev. Mr. Doudiet comes upon the scene, aided and abetted by the famous Tom Robinson and others. Then came the lecture, which was a mixture of solicitation for our salvation and of alarm at our "intolerance." Listen to him:—

"In Canada," he said, "Protestants should be strongly united in their efforts at Roman Catholic evangelization, both for the sake of the souls of the latter and their own liberty. The necessity of this has become more apparent of late than formerly, for the reason that, as long as Protestants in Quebec presented themselves a willing sacrifice to Romish intolerance, it was not necessary for the latter to use violent measures. Just so. It is all 'for the sake of our souls' and 'our own liberty.' This is kind of the Rev. Charles Doudiet. But unfortunately we are not grateful for his attentions. We are so stupid that we neither appreciate the efforts he is making for 'our own liberty' nor for the 'salvation of our souls.' In fact we will persist in going to hell head foremost. So, no doubt, thinks the Rev. Mr. Doudiet and we agree with him. Our fathers and mothers have, for nineteen centuries, according to the Rev. Mr. Doudiet, been going to the devil, and yet we are mad enough to persist in going in the same direction. It is sad for evangelizers, it is sad for ourselves, it is sad for the world, but it is true. Then come the 'terrors' of the Catholic Church in the Province of Quebec. The Rev. Mr. Doudiet becomes irate because Catholic Institutions in the Province of Quebec can hold land, some of which is 'taken from the dying zealot by the terrors of clerical threats.' From such a man fair play is not to be expected. He is colour blind. His affection is a 'Romish ophthalmia.' Here is an evidence of it:—

No taxes are chargeable on Roman Catholic Church property, and in the city of Montreal \$6,000,000 worth of such property enjoying all the protection of civil institutions, is exempt from taxation.

Quite true so far as the "taxes" are concerned, but as to the amount we do not know. But why did not the Rev. lecturer tell that Protestant Church property was exempted from taxes as well? Why in fact did he not tell that all were treated alike? The Rev. Mr. Doudiet thinks it too bad that he and his evangelizers cannot have it all their own way in Quebec. It drives them crazy to see Catholics at the head of the administration here. What matter if the Catholics are nineteen twentieths of the population, are there not Doudiets, Chiniquys and McVickers to the rescue? Then comes an array of statistics showing the fruits of evangelism. In 1829 evangelism was one thing in Montreal, but in 1877 it is quite another. That is, there are more "converts" to-day than there were nearly fifty years ago. Well perhaps, there are, but there are more Catholics too. The exposure of Mr. Court settled the question about the "converts." Then there are "missions" "Oka Indians" "no Bills" and a final appeal for the orangemen to "stand together and bring the weight of their body to bear upon the Dominion Government, for the purpose of obtaining a more impartial administration of justice in Quebec." And these are the men who talk about "Civil and Religious Liberty"! These are the men who declaim about "tolerance," and affect to be solicitous for the "salvation of our souls" and "our own liberty" as well. Their attention to both are unnecessary. It will do no good to anyone concerned. We are willing to take our chance for "the salvation of our souls," and we will look after "our own liberty" too. It is not from orangemen that we can expect assistance in either case. They have as much as they can do to "save" themselves, without meddling in other peoples affairs. We don't deny the right of the Rev. Mr. Doudiet to try and "convert" us, but we do deny his right to insult the Church we hold so dear. This he and his party are constantly doing. Wherever orangeism has shown its head it has brought disaster along with it. It has made the north of Ireland a bear garden, and we may rest assured that if it is ever able to raise its head in this province, it will do the same here. To this day, riot and bloodshed follow most orange processions whenever they take place, and we fear very much for the peace of Montreal, unless the legislature is wise in time and puts an end to them. Orangeism is already an illegal society, but even illegal societies can walk through the streets in regalia. So the law stands at present.

#### FATHER STAFFORD.

Whatever may be the cause of our dispute with Father Stafford, we cannot hesitate to give that gentleman the full measure of his deserts for all the good he has done in the cause of Temperance. In a long letter to the Lindsay Post, he gives the following interesting account of the effect of Temperance on Garden Island:—

"Messrs. Calvin and Brock of Garden Island, were recently addressed by Capt. George Wright of Port Hope, as to his opinion of enforced prohibition, and they replied:—'We have done business here for the past forty years, and during

this period have never allowed a glass of liquor to be sold here. This is an incorporated village—population a little over 1,800; and we flatter ourselves that our people are in as comfortable circumstances as any village in Canada. We have never yet had to send anybody to the poor house, jail nor penitentiary and we attribute our good luck, in this respect, entirely to our enforcing of the temperance or prohibitory law, which our Mr. Calvin inaugurated on his first commencing business here. We have no policemen, not even a constable—their services not being required. There are some sixty-five vessels trading here, besides several steamers, and notwithstanding this, we have had very accidents, and the few we have had happened principally by drowning, when poor fellows were on their way from Kingston or Wolfe Island, where grog could be obtained.' People say that where there are sailors there must be whiskey; but this instance shows that the saying is not correct, for there are sixty-five vessels and a dozen steamers trading here. The chief pursuit of the people is raffish square timber for Quebec, and staves for the West Indies. Sometimes a very large number of men are working sixteen hours a day, and even when the weather is cold in the fall, and they get wet up to the waist, but never taste a drop of liquor. They are given plenty of good beef and soup at dinner, and other meals are substantial—and they do not want anything more. These men are English, Irish, Scotch, French,—in fact of every nationality. About half the population is Catholic. A most important fact is that there is not a child of school age not attending school on both Garden Island and Wolfe Island. The Catholic population of Wolfe and Garden Islands became total abstainers under Father Foley, who was priest in charge there between 1848 and 1860.

#### FATHER CRUCI AND THE JESUITS.

The following declaration was made in Florence on Friday by Father C. M. Cruci, whose alleged expulsion from the order of Jesuits has been recently the subject of so much comment:—

As made people have spoken in a very erroneous manner of an affair which seriously concerns me, I think it opportune that the real facts should be known directly from myself. I am to-day by the legitimate authorities separated from the company of Jesus at the end of fifty-one years which I have passed as a member of it, but I remain united to it in heart and spirit, as I have always been. For me especially at the decline of my life, that is undoubtedly a great misfortune (*separatura*), but I gain strength from the conviction that there has been on my part no crime against God, and this is the opinion of pious and learned religious of Rome. However, it would please me very much if those who know me, and especially those who wish me well, at least in some measure would suspend their judgment for a few months (there is always time enough for scandal), so that I may have time to publish a paper by which, avoiding all extraneous circumstances, I may be able, I hope, to render to the Holy Church and to my country a service which I could no way accomplish at present. In any case I am resolved with the help of God to maintain myself, more even than in the past, very submissive to the supreme ecclesiastical authority, and if against my desire I have actually or apparently been wanting in that submission, I wish to be corrected or blotted out. I request the newspapers which may speak of me or my affairs to reproduce this declaration, and, if possible, I would entreat them to take no further notice of it, at least for the present.

#### LETTER FROM TORONTO.

To the Editor of the True Witness.

Toronto, Nov. 12th 1877.

In this good city, popularly known as the "Queen of the West," there are 16,000 Catholics, or one fifth of the population, and as the fat of the land was originally given to members of other creeds, our position, taken on the whole, though far from being low, is not what it should be.

In point of education, and the means of acquiring it, we are well in front, but as we are still an ostracized race, our young men can only make headway by dint of perseverance and hard study.

His Grace the Archbishop, though very unwell the greater portion of last winter, is now hale and strong, and has inaugurated a course of lectures, which are to be given every Sunday evening in the Cathedral, during the winter, on "Catholic Doctrine."

His Grace is a convincing speaker, and no matter how dry may be his subject, he is able to make it interesting.

The subject of his lecture on last Sunday evening was "Do the Protestants make the Bible their rule of Faith." He conclusively demonstrated that Catholic doctrine and usages are more in accordance with the teachings of the Bible than any of the modes adopted by the Protestant sects, now—by reason of their reforming and splitting during the last three hundred years—numbering upwards of six hundred.

The grounds on which stands our magnificent Cathedral, consecrated by Bishop Bourget of Montreal, some twenty years ago, is now enclosed by the most beautiful iron fence on the continent.

It is an act of charity to warn all persons from coming here in search of work, at least until spring. The professions, even are over stocked; we have as many walking gents, with B.A., M.D., C.E., and so on up to five letters following their names, as would give a big supply of "gab and compliments," to Montreal and Quebec, and the denunciation would in no way interfere with the course of business here.

Already there is a goodly array of names put forward for the Chief Justiceship, vacant by the death of Mr. Draper; so far Mr. Justice Moss is the favorite.

Our city fathers are in a quandary about the exemption question, which crops up regularly about this time. A big correspondence may be expected in our dailies on this subject, and it will be quite welcome as people are becoming tired of the Russo-Turkish war.

A great noise is being made about our Normal School, but as it interferes with the progress of a great educational establishment, lauded to the skies by Grits and Conservatives, it is as well not to speak about it except with bated breath. A smart Yankee on a pleasure tour—what else—succeeded in bribing a few of the printers at the office at which the examination papers were being printed, and sold them to the students, the future school teachers of Ontario. There are three grades of classes, and for each he had a stipulated charge, ranging from \$25.00 to \$60.00 each. He has been carrying on this game for a number of years, and it is supposed that he netted from \$800 to \$1,000 every July. Of course the Normal School teachers were remarkably clever, no percentage, all thanks to the gentleman from Uncle Sam's dominion, clearing the fence in first rate style. Now the question of overhauling comes up, and it would be interesting to know how many will pass through the re-examination unscathed.

The Irish Societies in this city are in a very fair condition. There are four branches of the Irish Catholic Benevolent Union here; the oldest—the

Hibernian Benevolent Society, known as the Old Guards—is in a prosperous condition. This Society has had to fight an uphill battle for some years past; but thanks to the patriotism and sterling character of its members, it has successfully tided over the difficulties that beset it. Branch No. 11 of the Irish Catholic Benevolent Union, have an excellent dramatic club in connection with their society, and last week opened the season with a successful entertainment in aid of the poor of the St Vincent de Paul Society.

During the past few weeks considerable discussions have been going on in the columns of the *Irish Canadian* in reference to the action of the President an Executive of the Irish Catholic Benevolent Union, on account of an alleged neglect of duty on the part of the latter. The discussion, if continued is likely to do some injury to the association.

All classes are more or less affected by the stagnation of trade except one—those engaged in farming—and they, by reason of the fine prices so easily obtained for grain, beef, butter, &c., and having no rent to pay—are simply in "clover." Taking into consideration the millions of acres of fine rich land lying idle, is it not a wonder that our young men do not see what is for their own interest, and the interest of generations after them; besides, as Washington says, it is the healthiest life that one could follow.

R. C.

#### FACTS AND FIGURES.

We frequently meet with statements in the newspapers in regard to the relative cost, to the people of the nations of Europe, of their church establishments, which do great injustice to the Catholic Church; and as there is no argument so clear and conclusive as that which is founded on facts and figures, we shall present some proofs from official sources to show that the Catholic Church is the least expensive of any to the people where it prevails. France is the most populous Catholic nation of Europe. Of a total population 36,000,000 only about 1,000,000 are Protestants and 100,000 Jews. The Catholic Church is the church of the state but all other denominations are allowed full liberty to worship as they choose, and the Protestants and Jews have allowances from the state. To the Protestants a yearly sum of \$600,000, or in the ratio of sixty cents per capita of all of that faith is paid from the public treasury; while to the 34,000,000 Catholics the Church allowance is \$16,000,000 or less than fifty cents per capita. Contrasted with Catholic France is Protestant England, whose Established Church draws the yearly sum of \$40,000,000, and whose population denominationally is stated as follows: Established Church, 12,700,000; other Protestant sects, 8,000,000; Catholics, 2,500,000; Jews and others, 600,000. The per capita to the Established Church, is about \$3, and, while Catholic France allows a greater per capita to her Protestant population, Protestant England allows nothing whatever to the Catholic Church there. And the ratio of Catholics in England is as one to 7, while the ratio of Protestants to Catholics in France is only 1 to 34. Austria is the next most populous Catholic nation of Europe. Sixty-five per cent. of her total population is Catholic, only ten per cent. Protestant. Freedom of religious worship is guaranteed to all, and the Catholic establishment is rated at less than thirty cents per capita yearly.

In Protestant Germany, where the Catholic population is, in round numbers, 15,000,000, and the Protestant 25,000,000, the property of the Catholic Church has been violently seized under Bismarck's rule and the per capita charge for the support of the state religion is above fifty cents yearly. In Italy, Spain, Portugal, and Belgium, with almost an entirely Catholic population in each, the per capita cost of the Church is less than thirty-five cents per annum. There is toleration for all the Protestant sects in each of these nations. On the other hand, we have Denmark, Norway, and Sweden, which are almost exclusively Protestant, and the per capita church tax in each is about forty-seven cents per year. In Switzerland the Protestant population is 1,600,000, against 1,000,000 Catholics, and the Government is practically Protestant. Jesuits are rigorously excluded from the state. The per capita Protestant tax is forty-three cents. To show in detail form the wide difference there is between the allowance to the Catholic Church establishment in Catholic nations and that to the Protestant establishments in Protestant countries, we will again contrast England and France, and give, incidentally, Belgium and Germany. In France there are seventeen Archbishops, whose allowance is four thousand dollars per annum, nineteen bishops, three thousand dollars each; one hundred and ninety-two vicars general, three hundred dollars; seven hundred and thirty-two canons, three hundred and twenty dollars; three thousand five hundred and thirty-one curates, three hundred dollars; thirty-one thousand five hundred and sixty-nine curates, from one hundred dollars down to sixty dollars. Only the archbishops and bishops are provided with residences; the vicars-general and all other grades below have to provide their own lodging out of their very scanty allowance. In England the Archbishop of Canterbury receives a yearly sum of \$75,000; the Archbishop of York, \$50,000; the Bishop of Durham, \$30,000; of Winchester, \$35,000; of Ely, \$27,500; of Bath and Wells of Exeter, of Lincoln, of Oxford, of Rochester, of Salisbury, and of Gloucester and Bristol, each \$25,000; and following these are seven bishops, whose salary is each \$22,500; six of \$20,000 each and two of \$10,000 each. Next follow the deans thirty in number, with salaries from \$15,000 down to \$3,500; then one hundred and twenty-seven canons, at from \$5,000 to \$1,750; the seventy-one archdeacons, at from \$4,275 to \$500; the parochial clergy, and so on down to the stipendiary curates and rural deans, to a total of about twenty-three thousand persons who receive all the way from \$5,900 to \$200 per year. And to all but the poorest and lowest of these grades there is provided either palace or parsonage or lodgings free of cost. The reader cannot fail to observe the difference there is between the meagre allowance of the Catholic prelates of highest rank in France and the enormous salaries of the dignitaries of the English Church, and also how much better the English clergy are paid than the priesthood of France. The Catholic prelates of Germany and Belgium fare similarly, as also do the clergy. The Archbishop of Breslau receives only \$3,500 per year, and the bishops \$5,500 each. In Belgium the archbishop is allowed \$4,200 per annum, the five bishops \$3,200 each, the canons each \$400, and the priests from \$150 all the way down to \$40. We have presented facts and figures enough to substantiate our position. But if further testimony were required, we have not to go beyond our own country to obtain it. The amount received by his Eminence the Cardinal Archbishop of New York is actually less than half of that which is paid as regular salary to many of the Protestant clergymen, and there are scores of "pulpit orators," such as Talmage, Beecher, Chapin, and Frothingham whose pay is from five to ten times more than the allowance of the Catholic prelates, while the ordinary salary of the clergy of the Protestant denominations is far in excess of the yearly sum allowed to the Catholic priesthood. The truth is that there are none of the dignitaries or clergymen of any of the various sects who receive so little from their congregations as do those of the Catholic Church in this country; and the same remark will hold good in respect to the missionary service in all parts of the world. But we have shown enough to prove all that we aimed to, and will here rest.—*San Francisco Monitor.*

#### PERSONALS.

DUNRAVEN—The Earl of Dunraven has arrived at Halifax.

CAPEL—The rumor that mayor Capel was to succeed to the See of Kerry is without foundation.

GREVY—M. Grevy has been definitely elected President of the French chamber of Deputies.

VALENTINE—Col. Valentine Baker has gone to Shipika Pass.

SULLIVAN—Mr. A. M. Sullivan's book "New Ireland" has appeared.

MONK—Judge Monk has expressed himself against the abolition of the Grand Jury system in Canada.

KEHOE—J. J. Kehoe, advocate, has been re-elected Grand President of the Catholic Union, Ottawa.

BARTLEY—Bartley, the murderer of Sergeant Dore, is still hiding in the State of Maine.

MILAN—It is again rumoured that the Government of Prince Milan has determined to participate in the war.

CONROY—The Apostolic Delegate is to be the guest of His Excellency the Governor General during his visit to Ottawa.

RUTHERFORD—Mr. John Rutherford has published what purports to be the secret history of Fenianism. It is pronounced a fraud.

BULL—Sitting Bull and his tribe have been located on the Red Deer River, British North America, by the Canadian authorities.

POPE—It is believed that the Pope's Letters Apostolic re-establishing the Catholic hierarchy in Scotland will be issued at Christmas.

JOAN OF ARC—The Congregation of Rites at Rome has refused the request for the beatification of Joan of Arc.

COLONY—The colony to be established in Kansas by the Colonization Association of St. Louis will be called "St. Patrick's Colony."

TRAINOR—KANE—Two men named Trainor and Kane were arrested in Montreal, for stealing 200 revolvers from W. R. Ives & Co.

DEVILIN—There is no truth in the rumour that Mr. Devilin M. P., about to settle in Ottawa. He is at present in Ottawa.

BLAKE—Mr. Blake in one of his recent speeches expressed himself in favor of the representation of Minorities.

TUPPER—The *Halifax Herald* says that Dr. Tupper has abandoned his contemplated visit to the Mediterranean.

SMITH—The President of the United States has nominated John Q. Smith of Ohio, Consul-General at Montreal.

FLEMING—Mr. Fleming, late of the *True Witness* is editing a small comic paper in Montreal. It is called the "Wasp."

THE CLAIMANT—The Tichborne Claimant has lost one hundred and twelve pounds in weight since he was sent to prison.

OBLETE FATHERS—A large bell is to be blessed at the Novitiate house of the Oblate Fathers, Lachine, on Sunday next.

MURRAY—John Murray, a native of Glengarry, Ont., was found lying at the corner of Bonaventure and Cathedral streets, near Chaboult's square Montreal, last week with a severe cut on his head.

MORRISSEY—John Morrissey, the ex-prize fighter was elected State Senator by a majority of three thousand over Mr. Schell, a man of wealth and high social position.

WILLIAM—The Emperor William is to have a golden wedding next spring. German papers say that Queen Victoria is expected to be present.

GRANT—General Grant has been "homologized" the English volunteers. He told them at Brighton that they were in some respects, superior to the regulars.

BATTLE—COSTIGAN—Messrs. Battle and Costigan have been elected Presidents of Branches Nos. 1 and 2 respectively, of the Catholic Union Ottawa.

WALLER—Mayor Waller delivers an address of the inauguration of the new hospital in Pembroke on Thursday. He is likely it is said, to treat on the question of Irish interests in Canada.

BAYLEY—The month's mind of the late Archbishop Bayley was celebrated at Baltimore on November 7, Bishop Becker, of Wilmington, officiating.

YOUNG—Brigham Young's son, John W., is doing his best to secure his father's place as the Mormon boss, but as the faithful are said to dislike him, his chances are not very good.

BEAUBIEN—A telegram from St. Thomas, announces the death of Hon. Mr. Beaubien, ex-Commissioner of Crown Lands in the Chateau Cabinet, and Legislative Councilor for the Division of La Duray.

COLLINS—Rev. Father Collins of Ottawa on leaving St. Patrick's Church for Mount St. Patrick, was presented with three different addresses, and accompanied with purses amounting to about \$600.

SOCIETY—The Society for the Preservation of the Irish Language, are having issued in Dublin a series of two-penny books, intended as self-instructors in the Irish language and the great demand for them is a good augury.

GERAGHTY—Information has reached Kingston of the sudden death of Major Geraghty, late of that city, at Windsor, England. He left Kingston last May, having, in recognition of long and faithful service, been appointed a Knight of Windsor.

ROSS—Charley Ross' father, in his vain search for the stolen boy, has spent \$60,000, his entire fortune, and is now a travelling salesman for an Eastern house. He has made 300 journeys in search of his lost child, and says he shall persevere until it is found or he dies himself.

COLLEGE—The Sacred College of Cardinals, which only a little while ago had its ranks filled, now has but sixty-three members. The Cardinals are divided into three classes, cardinal bishops, cardinal priests, and cardinal deacons; and the maximum number of these three classes is respectively 6, 50, and 14.

BELIEVERS—The Body of Believers, or the Church of God, is the name of a new sect just organized at Pittsburgh. They have no creed but the Bible; reject the Trinity, yet regard Jesus as divine, and baptize in His name alone; believe in the second advent, and consider Christ as a priest after the Order of Melchizedek. What next?

O'BRIEN—A gentleman named William O'Brien is President of a Society called "The Friends of Ireland," which has been started at St. Paul's Minnesota. The object of the society is to have no policy of their own for Ireland, but to help the men at home in any policy they may adopt. This has been our policy all along. We wish the friends of Ireland to succeed.

SEE MR. JAMES JORDAN'S Advertisement of Religious Books at twenty-five cents per week, on 8th page.