The True Witness

CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY

No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, EDITOR.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.
The TRUE WITNESS can be had at the

News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance;

and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars. The figures after each Subscriber's Address

every week shows the date to which he has paid Thus "John Jones, Aug. "71," shows that he has paid up to August '71, and owes his Subcription FROM THAT DATE.

S. M. PETTENGILL & Co., 37 Park Row, and Gro. ROWELL & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, DECEMBER 11, 1874.

ECCLESIASTICAL CALENDAR.

Friday, 11-Fast. St. Damasus, P. C. Saturday, 12-Of the Octave. Sunday, 13-Third in Advent. Monday, 14-St. Lucy, V. M. Tuesday, 15-Octave of the Immaculate Concep-

tion. Wednesday, 16-Ember Day. St. Eusebius, M. Thursday, 17-Of the Feria.

NEWS OF THE WEEK.

Notwithstanding all his vapouring and his boasts of the great thing he was just a-going to do. Serrano's exploits for the past week limit themselves to the shooting of an unarmed Carlist officer, General Lozeno, whom the brave republicans had taken prisoner, and whom they of course proceeded to shoot on the pretence that he had been guilty of robbery and assassination. A mutiny amongst the republican troops at Madrld is reported.

The Address of Marshal MacMahon to the Assembly seems to have been well received by all parties. That peace can long be maintained amongst these is scarcely credible, and the rumor that the Assembly will soon be dissolved obtains very general credence. From the fact that the use of horse flesh and that of mules is increasing in Paris, we are forced to the conclusion that the physical condition of the poorer classes is not improving.

A netable instance of the iniquity of the Liberal system of compulsory education has just come to light in England. A poor woman, a widow, Louisa Maylon by name, the only support of four of a boy of nine years of age during her absence. The school authorities heard of this, and down they came upon the sinning widow, or dering her to send the boy to their school; and on her refusal, taking her before the magistrate, and demanding that she be severely dealt with for contravention of the State School law, and as a solemn however, with human hearts in their bosoms, even if their heads were crammed with Statute Law and | sacerdotalism is the more appropriate term for the liberal ideas; they therefore refused to enforce the law, and the school authorities were discomfited This shows up the absurdity as well as the iniquity of the compulsory clause. For the well-todo such a clause is not needed, whilst in the case of the needy it is impracticable. Even the judges charged with administering the law, set it aside instead of enforcing it. The sooner it is effaced from the Statute Book the better. From latest despatches from British India it would seem that it is very doubtful whether the man lately arrested as the Nana Sahib, the prime agent in, if not the instigator of the massacre of Cawnpore, be the real Nana after all. The evidence however, is contradictory, but as contradictory the prisoner should have the benefit of the doubt.

PROVINCIAL PARLIAMENT.

The Quebec Legislature was opened on Thursday, 3rd inst. We give below the speech from the Throne :-

LEGISLATIVE COUNCIL CHAMBER, } Quebec, Dec. 3.

This day, at 3 o'clock p.m., the Lieut.-Governor proceeded in state to the Chamber of the Legislative Council in the Parliament buildings. The members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, to deliver the following

Honorable Gentlemen of the Legislative Council:

Gentlemen of the Legislative Assembly: I am happy to meet you again and to be able to profit of your knowledge and experience in the consideration of the important measures which will be submitted to you. Since the last session I have found it incumbent upon me to accept the resignation of the members of the Administration, and to entrust a new Minister with the direction of the affairs of this Province.

You will be called upon in the interest of the public to institute an enquiry in relation to the exchange of Government property situated near the city of Montreal.

A bill, severe in its enactments against bribery and corrupt practices at elections, will be submit-

ted for your consideration.

The liberal policy adopted by you with regard to railroads has produced encouraging results. It is the intention of the Government to continue that policy in so far as the finances of the Province and the rules of prudence will permit.

Gentlemen of the Legislative Assembly: The public accounts will be submitted to you. and you will be called upon to grant the necessary supplies. You will learn with satisfaction that in spite of the expenses needed for public wants, the state of the anances will show a surplus to be the state of the anances will show a surprise to show that two and two do not fell till of the small-pox and died; if added to that of last year. I door it also right to show that two and two do not fell till of the small-pox and died; if congression to the success of the mission necessarily make four—the high churchmen all and three children share the same sate. If the Homorable the Wesseurer of the Prevince to ways appeal to them, and in spite of all that their in two days saven family pages occurred.

England. The result of that mission will be communicated to you at the proper time. Honorable Gentlemen of the Legislative Council:

Gentlemen of the Legislative Assembly: The return of a large number of our countrymen, and the desire evinced by a greater number to follow their example, will assuredly be for you a subject of rejoicing, and I have no doubt but that you will give your best attention to the measures submitted to you with the object of assisting such return of our countrymen, as also of favoring such wholesome emigration as may come up from

Relying upon your loyalty to our Gracious Sovereign, and upon the patriotic feelings which aninate you, I have every confidence that, with the assistance of Divine Providence, your labors will assure to our Province an increase of happiness and prosperity.

As must have been anticipated, one of the first things brought before the notice of the House was the Tanneries Land Swap Job. M. Ouimet, followed by Mr. Irvine and M. Chapleau, gave their several explanations on the subject, but told us nothing that we did not know before. The facts plea a good one, that the ground owned by the adapted for the site of a hospital for contagious diseases, the late Ministry exchanged it for a piece of land farther off from town, and known as the Leduc property, which, in some respects, appeared to be well suited for the purpose of building thereon two hospitals-one Catholic, the other Protestant—for cases of contagious diseases. The exapparently taken to determine the relative values of the two properties; and it is certain that the Government made a very bad bargain for the Province, in giving away a lot of land more than twice the value of that which they received in exchange for it. Whether the parties to this transaction had any pecuniary interest therein? whether the Ministry who made the bargain were guilty of a simple piece of negligence, or of personal corruption? are questions upon which we cannot hazard an opinion till such time as the whole affair shall have been thoroughly sifted before a Committee of the House, which it is proposed to appoint for the purpose of enquiring into all the circumstances of this lamentable affair. We call it lamentable because of the doubts which it has thrown on the integrity of our public men. On the reasonableness of these doubts we for the present refrain from offering any opinion.

SACERDOTALISM.

This, we think, is a far more appropriate term, than is Ritualism, to apply to the extreme high church party in the Anglican church. It better defines the position in which they stand as towards their brother Protestants of the same denomination; and whilst it indicates the objects upon which one party has set its heart, it explains and logically accounts for the bitter hostility entertained towards Ritualism by the low church party.

This too seems to be the opinion of no less an authority than Lord Coleridge, who on the occasion of a religious meeting recently held at Exchildren, left the three youngest in charge eter, made a very remarkable speech upon the subject, when treating of the recently enacted Bill ostensibly for regulating public worship in the Established Church; really with the view of enabling the bishops to put down ritualism by process of law. Now Lord Coleridge in the speech we allude to, for the term Ritualism substituted that of Sacerdotalism showing that, in his opinion-and warning to others. The magistrates were men, in his professional capacity he has had to study the question as closely as any man in Englandthing which by the Public Worship Act, it is proposed to suppress.

> For if ritualism implied nothing but a more elaborate set of ceremonies, changes of posture, and gorgeous vestments, than for many generations have been in common use in England, the frequenters of the Anglican churches would scarce be so sayage against it. But it involves far more than this: it involves the entire sacerdotal principle; now it was against this, above all things, that the Reformation protested. But it may be asked what is sacerdotalism?

By sacerdotalism is meant the theory which implies the continued existence on earth, since the day of Pentecost, of a body of men endowed with peculiar power, or spiritual authority, which, by the laying on of episcopal hands has been transmitted from the Apostles down to the Bishops and Priests of our own day; and to which body, and to none other, is given the power of administering certain sacraments, which again are the divinely appointed means of grace whereby we are made members of Christ's mystic body, are enabled to live the Christian life, and to wage successful war with our spiritual enemies. It is against this theory of the Church that Protestantism, whether Broad, Evangelical or Liberal does above all things protest .-This in its eyes is the monster evil of Romanism.

Now, and here is the important point, Lord Coleridge in his Exeter speech, admitted, though he regretted that truth compelled him so to do. that the sacerdotal principle, though not to be reconciled with some passages in the Anglican standards of faith, was undoubtedly and most clearly laid down in other passages :- in the Ordination service for instance, in the Office for the Visitation of the Sick, and in other parts of the Book of Common Prayer. This it is that makes Ritualism of so long a life, and baffles all the though these be. The Book of Common Prayer | that it may be authoritatively contradicted. does most certainly contain the full sacerdotal principle; does assert the continual existence in the Church of an order of men to whom, and to releasing and binding, of administering the sacra- real. It is to this effect. ments, of ministering in holy things. To purge the Prayer Book of these offensive passages would of Bathurst, N.B., had occasion lately to visit be no easy matter, indeed the attempt to do so would in its present weak condition lead to the had lately died of small-pox in that city. Having dissolution of the Establishment. They must arranged the affairs of the succession, Hackey retherefore be allowed to stand; and whilst some turned to his usual place of residence, "weering the

opponents can do manage to maintain their legal

footing in the government church, Lord Coleridge has, we think, been happy in thus defining the battle field, and in giving us the word Sacerdotalism as a substitute for the unmeaning term Ritualism. The latter may mean anysacred about it, than has an ordinary deal board, in that he changes place and posture whilst conducting his services, is a ritualist, differing in degree only from his more advanced brother. But the is in accord with the will of the German people. Nor will any but the most audacious, "bluffer" difference betwixt the sacerdotal and non-sacerdotal principle is a difference of kind, not of degree only; and the lines which separate the one from

the other are sharply defined. And so it is that, intuitively, the low churchmen are quite right in their opposition to Ritualism, for in opposing it, it is sacerdotalism that they oppose; whilst again the sacerdotal principle is incompatible with Protestantism, and logically carried out must lead those who adhere to it to are very simple. On the plea, and we think the Rome. Flowers on the communion table, vestments, genufications are of themselves nothing; Quebec Government near the Tanneries was not it is only in that they imply that the table is an altar, and that he who officiates at that table, who wears those vestments and adopts those postures is a sacrificing priest, sacerdos; one of a distinct order of men, endowed with spiritual faculties to which no laymen, to which no one not episcopally ordained can lay claim, that these things are important; and it is the intuitive apprehension or change was hurrically effected. No precautions were | this more than their natural dislike of the histrionic, or the artistic that provokes the wrath of all true Protestants.

THE SISTINE BIBLE. A correspondent of the Toronto Globe criticises the lecture on the Bible lately delivered by His Grace the Archbishop of Toronto. The critic makes merry over the fact that, in the first edition of the Sistine Bible, 1590, in the printing and publishing of which the Pope, Sixtus V., took a deep interest, exercising himself a supervision over the press, an immense number of errata were present. Well. what of this? The Infallibility of the Pope does not extend to proof-reading, or typograpy; and it is very possible that in the office of the London Times, or other large printing offices, are to be found more accomplished proof-readers than are to be found in the Vatican. We may, therefore, frankly admit, that, in the Sistine edition of the Bible, in spite of the utmost vigilance on the part of the Pope, many errate did occur. These the Pope immediately they were detected, endeavored to correct, for the first edition was immediately called in for correction; and though Sixtus V. did not live to see his work completed, it was carried on by his successors, Urban VII., Gregory XIV., Innocent IX., and Clement VIII., under whose Pontificate, 1593, the work was brought to a close.

Italian printers were, however, not so bad as were English printers; for in D'Israeli's Curiosities of Literature, which our critic quotes in testimony of the numerous errata in the first edition of the Sistine Bible - which, however, thanks to the vigilance of the Pope and his successors, were immediately acknowledged and corrected-we read

"extraordinary state of our English Bibles which were for some time suffered to be so corrupted, that no books ever yet swarmed with such innumerable errata."

And these were not mere printer's errors, or the result of careless proof-reading, but were made deliberately, with a set purpose, and were "suffered to stand so corrupted." For the same author, whom the critic in the Globe quotes as a good witness against the Sistine Bible, and who, as a Protestant, must be esteemed an equal good witness against Protestant Bibles-himself tells us in the next paragraph:--

"These errata unquestionably were in great part voluntary commissions, passages interpolated, and meanings forged for certain purposes; sometimes to sanction the new creed of a half-hatched sect, and sometimes with an intention to destroy all Scriptural authority by a confusion or an omission of texts-the whole was left open to the option or malignity of the editors, who probably, like certain ingenious wine-merchants, contrived to accommodate 'the waters of life' to their customers' peculiar taste." - Curiosities of Literature, p. 378, Am. Edition of 1856.

Catholics may, therefore, frankly admit the errata of the Sistine Bible, as it is evident, from the ly different weapon conformity." Little does it haste made to correct them, that these were involuntary; what, however, can Protestants-the admirers of the pure " Word of God"-say in extenuation of the voluntary errors in their Bibles, made with a dogmatic purpose, and long suffered to stand, until the Catholic outcry against them became too loud to be longer resisted?

HOW DISEASE IS PROPAGATED.

In the Montreal Wilness, of the 24th ult., we find two paragraphs which, if true, reveal not only an amount of stupidity that is almost incredible in the nineteenth century, but which fully account for the unhealthiness of Montreal, and the propagation of small-pox in the rural districts.

The first paragraph is to the effect that the filth lately taken out of the Craig street tunnel-filth containing the germs of all possible disease-has, with the consent of the civic authorities, been deposited on St. Hubert street, between Sherbrooke strated, and these 3rd corollaries, or evident deducand Ontario Streets. It will be a wonder indeed if some fearful sickness do not soon declare itself in that district, if this story be true; but it is so wrath of its enemies, numerous and powerful monstrous that we can hardly credit it, and hope

The second paragraph reveals an amount of disregard for the most obvious laws of health on the part of an individual, as gross as that which in the whom alone, is committed the tremendous power of first is attributed to the civic authorities of Mont-

A young man named Hackey, from the county Quebec to look after the property of a brother who MR. GLADSTONE'S PAMPHLET.

of (Continued.) Mr. Gladstone's protest against "force" in things spiritual is the more remarkable from the fact of his belonging to that English Church which was founded by force under Henry, was sustained by thing or nothing; for the lowest low churchman, in force under Elizabeth, and was established as the whose eyes the communion table has naught more religion of England solely and only by means of force. Mr. Gladstone's appeal to history can only bring discomfort upon himself. No one will pretend to say that the Bismarckian policy in Germany dare to assert, that the English reformation was in accord with the wishes of the English people. What Bismarck's "force" is to Germany, Henry's and Elizabeth's was to reformation England; i.e. the lust of monarchs made to override the institutions of the land and the will of the people. Before Mr. Gladstone wrote his protest against force, he should have left the bosom of the Anglican Church, for to force is that Church indebted for its inception, birth, and continued existence. The pen which wrote his protest against modern "force" could hardly have been dry from the ink which wrote his insulting protest against the force used during Mary's reign. "At no time since the bloody reign of Mary could such a scheme be possible." Such are the words of the protest. Now this allusion to Queen Mary's reign is grossly inconsistent If Marian force was wreng, by what rule of ethics is Elizabebethian force admissible? Right or wrong, the Marian force was used only in the suppression of a new order of things; the Elizabeth ian was used in the overturning of the old. The Marian "force" was protective, the Elizabethian revolutionary; the Marian was loyal to the constitution (as then existing) of England, and to the legitimate sovereign; the Elizabethian was disloyal to the constitution of England, though loyal to the illegitimate sovereign. Again; this force was carried on under Mary against Protestantism at the instigation of the very men, who, under Henry had been its instigators against Catholics.

Mr. Gladstone objects to the theory of development as an argument in defence of Infallibility. In other words he claims that development is change! and that change is fallibility. The vagaries of great minds are astonishing and serve to teach us, how small after all even "great minds," are. Several years ago Mr. Gladstone told the Social Science Association that the waggon wheel was invented by "observing the circular motion of certain birds and particularly of one kind of hawk, when in flight—a discription of hawk which in the Greek tongue still bears the name from which our word circle is derived." After this nothing from Mr. Gladstone should astonish. If "development" is "change" the world will have to unlearn its philosophy. The law of England demises the father's property to the cldest son, be that son a man full grown, a boy in his teens, a child in the arms, or an infant yet to be born; recognising in all these, one and the same person. Now if development from the infant about to be born. to the full grown man, be "change," how can the British law acknowledge him as one and the same person? Mr. Gladstone forgets his British law and (may we add) his common sense when he writes for a purpose. But not only has Mr. Gladstone British law against him; he is equally opposed by our best lexicographers. Turning in our Worcester to the word "development," we nowhere find any of Mr. Gladstone's "change" in the meanings given to it. In its mathematical meaning alone do we find any approach to it, and that is only apparent, not real, since in developing, an algebriance expression all algebraists know that we do not effect any change, but merely expand it. Worcester's meanings

1. The act of developing; an unfolding; an exhibition; a disclosure. 2. (As used in Physics) Change from the em-

bryo state to maturity; growth; increase.
3. (As used in Math.) The process by which any mathematical expression is changed into another of equivalent value or meaning and of more

expanded form. Now here there is no approach to that change, which Mr. Gladatone ought to imply if he wishes to found thereon an argument infallibility. The change, which can affect the infallibility of the church, is such a change as is implied by one thing being changed into another of quite different elements. Now development always presupposes, the presence (only in an expanded form) of the primitive elements; and never means a change of one thing to another. Mr. Gladstone is only juggling with words, and playing

upon the ignorance or credulity of his readers. We feel that it is almost absurd to treat Mr. Gladstone's assertion seriously; had it come from any one commanding a less prominent position, it out to be treated with silence. Coming however from him, any assertion however ridiculous (such is the hero worship of the day) is dangerous. But even Mr. Gladstone himself appears to recognise the absurdity of his assertion; since in this, his ungenerous attack upon the character for loyalty of English Catholics, he abandons the weapon infallibility early in the fight, substituting for it un-

noticed and by a species of legerdomain the totalmatter he writes, to me, whether my superior claims, infallibility, so long as he is entitled to demand and exact conformity. This change of base, this shifting of ground, this "new departure" is indicative of conscious weakness to Mr. Gladstone's prudence

but not to his honesty.

But we cannot thus allow Mr. Gladstone to escape from his false position. If having conceived an absurd idea of infallibility-one which the most elementary Catholic student could at once explode -he chooses to make an untenable assertion; if through an absurd idea he makes an absurd attack, we have a right to hold him up to ridicule, and it is a duty to enlighten his ignorance however humiliating to him the process, Mr. Gladstone is doubtless somewhat of a mathematician. As such then he will know that in Geometry we have axioms, theorems and corollaries. He will further be aware that axioms are self evident truths; that theorems are truths to be demonstrated; and that corollaries are deductions from one or more truths already proved. Now in Catholic doctrine as in Geometry we have these 1st. axioms or first principles; these 2nd theorems or truths to be demontions from truths already preved. Thus we have the axioms God is infinitely good, wise, and powerful, or the axiom—"Jesus Christ had power to send his apostles to teach." We have the Theorem "Jesus Christ did send his apostles to teach." And we have the corollary Granted Jesus Christ had the power to send his apostles; granted he did send his Apostles to teach—then it follows that "Jesus Christ's teaching church must be infallible." Thus the doctrines of the Catholic Church are like the great science of Geometry; they all depend upon and flow from a few axioms and first principles; and as the 47 Prop. I Book Euclid depends upon and exists as soon as the 41st is demonstrated, so the doctrine of infallibility sprang into existence the moment Jesus Christ spoke those words "Go teach all nations." Mr. Gladstone does not surely call this, "change." Geometric truth has not changed because the 47 Prop Euclid was enunciated after the 41st. Neither would the Church

CITY ELECTIONS WESTERN DIVISION. On Thursday, 3rd inst, the nomination of candidates for this division took place Messrs, Mackenzie and White presenting themselves, the first as a Ministerialist, the second as an opponent of the present Ministry. There was not much speechifying, and everything passed off in a very orderly manner -The polling takes place on Thursday, 10th inst., and the candidates on both sides are making strenuous exertions. The writ for the election of a member for Montreal Centre has not yet been issued. As we write M. P. Ryan, Esq., is the only candidate in the field.

Sunday, the 29th of last month, was a remarkable day in Hungerford, Co. of Hastings, for on that day His Lordship Mgr. Jamot, presided over the solemnities of the day, and administered the Sacrament of Confirmation to 245 persons; in the evening, at 7 p.m., His Lordship delivered a lecture on the Catholic Church.

Hungerford Catholic church, which is a large stone building, under the charge of the Rev. Father Davis, was on both occasions filled to its utmost capacity with a devout congregation delighting in the presence of their indefatigable Bishop, and listening in wrapt attention to every word that fell from his lips.

As a practical commentary upon the Evangelical Alliances and their loud boasting of the "essential unity of Protestantism," we copy the following short but important telegram from the pages of our contemporaries of Wednesday of last week :-"The dissensions in the French Protestant church are on the increase."

LITERARY NOTICES.

TRACTS BY CANADIAN LAYMEN - No. 4. - Mere Anglicans.—Such is the title of a short tract—one of a series apparently-which we have just received, and have read without being able to make out what its author is aiming at. He is evidently what is called a Ritualist, but how he reconciles it to his conscience to remain a member of an institution which is essentially Protestant, which glories in the name—though of late years some of its members seem to be ashamed of it-we cannot at all understand. For the rest we need only add that the writer seems to be in good faith, and that we have no right, and do not intend to call that good faith into question; only would we respectfully correct one error of fact into which he falls. He tells us that when the British Government sent out to Quebec a gentleman with the title of Bishop of that city, "the Roman Bishop of Quebec greeted him with the kiss of peace, as a brother in the Apostolic rank." Now even according to his own lights the writer of the Tract before us should know that there cannot be two Bishops of one See; that no Bishop can exercise jurisdiction in another Bishop's diocess; and that therefore it is morally impossible that the Roman Bishop of Quebec should have looked upon the gentleman sent out by the government of Great Britain "as a brother in the Apostolic rank, or indeed as anything but a Protestant layman. No doubt the real Bishop received him with that courtesy which one gentleman owes to another, but this was the full amount of the meaning of the kiss of peace.

THE CATHOLIC WORLD-December, 1874.-D. & J. Sadlier & Co., Montreal. Terms: \$4.50 per annum; single numbers, 45 cents.

We give the list of the contents of this excellent Catholic periodical whose fame is so well established that it is unnecessary to say more about it: 1. The Persecution of the Church in the German Empire; 2. The Veil Withdrawn; 3. Church Music; 4. Assunta Howard; 5. Swinburne and De Vere; 6. Requies Mea; 7. Ontologism and Psychologism; 8. Reminiscences of a Tile Field; 9. The Ingenious Device; 10. The Rigi; 11. Church Song; 12. A Discussion with an Infidel: 13. The Ice Wigwams of Minnehaha; 14. A Bussian Sister of Charity; 15. New Publications

THE EDINBURGH REVIEW - October, 1874. - The Leonard Scott Publishing Company, New York; Messrs. Dawson Bros., Montreal.

It is seldom that we find a more interesting number of the British periodicals than the one before us. The first article Scharnhost is a sketch of the great regenerator of the Prussian military system after the disastrous day of Jena. It is to Scharnhost that Prussia owes those reforms, which faithfully carried out, have made her the first military Power in the world. The second article, The Book of Carlaverock, treats of the fortunes of the Maxwell family whose history is interwoven with that of Scotland. An article on English Fugitive Songs and Lyrics comes next in order, and is followed by another entitled The Census of France in 1872, bringing out some suggestive facts with respect to the population of that country. Convoca-tion, Parliament, and the Prayer Book—of which the argument is that not to the first named body, but to Parliament it belongs to determine the Creeds and Worship of the Anglican Church—is the title of the fourth article, which is succeeded by a short treatise on Comets and Meteors. The seventh article treats of the origin of the Grenadier Guards. The eighth is a review of Renan's Anti-Christ, and discusses the, amongst Protestants, much vexed questions as to the authorship of the Apocalypse, and the Fourth Gospel. A notice of a lately published work, Journal of Mr. Charles Greville, and a political article, The Session und the Ministry, conclude this

most entertaining number. THE WESTMINSTER REVIEW-October, 1874. - The Leonard Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The current number of this great Protestant organ is rather dull, we think, and in other respects hardly up to the mark. We note the contents:-1. The Revolt of the Residuum; 2. The Character of Achilles; 3. Principles of Political Economy; 4. The Origin of Language; 5. Charles and Mary Lamb: their Editors and Biographers; 6. Indian Public Works; 7. American Women: their Health and Education; 8. The Best Food for Man; 9.

Contemporary Literature. The seventh article on our list is of deep interest to all who inhabit North America; for if it be true that in any degree the terrible falling off in population, so conspicuous in the New England States, be due to climatic influences, we in Lower Canada would be subject to the same lot. Such however is notoriously not the case; and the physical phenomena characteristic of New England are in fact due not to climatic, but to moral causes which affect the Protestant population only, and from which the Irish Catholics are exempt. This is proved by the fact that whilst the old Puritan stock is dying out, the Catholic element is daily increasing. Medical men as well as clergymen well know the reason for this, and have often sounded a note of warning, but in vain.

BLACKWOOD'S EDINBURGH MAGAZINE - November, , 1874.—The Leonard Scott Publishing Company, New York | Messrs, Dawson Bros., Montreal.

Rather a dull number, and less interesting than the low churchmen sild others—attempt to explain clothes of his deceases or other them away and too show that two and two do not them away and too show that two and two do not the small-pox, and died; then his wife century. The truth-contained in a former proposition and three children share the same sate; and in all sien exists the moment that former proposition is the above of Saow. The following is a list of the proposition in the above of Saow. The following is a list of the above of Saow.