

thirds of this city in its possession. It held mortgages in as large a portion of the country. Letting its money at a low figure and on liberal and long terms, it gradually became an enormous savings-bank, and controlled the whole landed interest of the country. Its convents covered hundreds of acres in the heart of the city, and were adorned in the highest degree that art and wealth could devise. Gardens, lakes, parks, pillars elegantly wrought in polished marble, churches of splendor in construction and ornamentation, were the unseen luxurious abodes of the world-denying friars and nuns. Corruption of the most startling sort abounded; and money, the sinews of the state, was in the hands exclusively of the corrupted and corrupters.

Good men may have been involved in this arrangement, may have presided over it. Good men have been connected with every controlling evil that the world has ever seen. An Orthodox Congregational minister called his burning satire against New England's demoralization under rum "Deacon Giles's Distillery," and the slaveholding system of the English West Indies was supported by rectors of the Established Church, and of our own land by ministers of all churches in the South. So we are all in condemnation,

and none can throw stones at the former growth to financial power of the Roman Church in Mexico.

Indeed, it has its eloquent advocates to-day. A lady of high social position and an ardent Papist, as she proudly calls herself, but yesterday was declaring that the former system was far better than the present; that the Church leased its buildings cheaper than landlords do now, and was far more merciful to its debtors; that great suffering had followed the overthrow of its moneyed power. All of this was undoubtedly true. So we have heard of the suffering to the emancipated class in our own land arising from their liberation, and not without foundation is that complaint.

A sudden change in the weather, whether from heat to cold or cold to heat, is attended with loss of life to those whose enfeebled condition can not bear extremes of any thing. If the "Norther" kills every person sick of the yellow fever in the hospitals of Vera Cruz, it drives the fever out of the city, and saves the lives of all that are well. So the old never changes into the new without some sense of loss. But it changes, nevertheless; and it changes for the better. Mexico is far better off under ecclesiastical liberty than under ecclesiastical bondage.

## Notice.

REV. WM. ORMISTON, D.D.

The subject of this sketch was born in the parish of Symington, Scotland, on St. George's Day, 1821. His father was a tenant farmer, yet managed to give his son some opportunities for receiving a rudimentary education, as when a lad he attended school for a short time at Linton and afterwards at Nine Mile Burn. In 1834 the elder Ormiston and his family removed to the old town of Lanark, from which place they emigrated to Canada a few months afterwards, settling on a bush farm in the township of Darlington, a few miles north-west of the town of Bowmanville. William assisted his father in clearing and cultivating the farm for several years, until, as he himself relates, he began to feel that he was "cut out" for something else. He accordingly left the farm and was

granted the position of school teacher in a small school in the neighborhood of his father's home, being at that time about nineteen years of age. He resigned this position a year or two afterwards for the mastership of a school in Whitby township, County of Ontario, which he left on being offered a school in Whitby town, where there were better opportunities afforded him for pursuing his studies. In these he received great assistance from the late Dr. Thornton, in whose residence there was at that time a circulating library of about 200 volumes, containing among others the works of Dr. Dick, which, it is stated, young Ormiston read with unusual carefulness. His first attempts at public speaking were made at temperance meetings conducted under the aus-