

A labourer would be set free to take up the ground now unoccupied, and a very fair supplement be forthcoming for his hire; and that without any extra demand upon the liberality of the people. The money expended in building two, or perhaps three churches, by no means creditable to the neighbourhood, would suffice to erect one handsome edifice, meeting all the demands of the place; and a surplus be left besides to aid in the erection of a small church for some new district.

Is the obstruction to an immediate union found in the fact, that we of the Church of Scotland are numerically weaker than our brethren, and must, to unite with credit, wait until the disparity be less? When, I would ask, will the time arrive when we will be relatively stronger? If we look to immigration for an increase to our numbers, we can look to Scotland alone, and our sister church divides with us those coming thence. From Ireland, from England, from the Continent, and from the United States, as a rule, Presbyterian immigrants will not connect themselves with us. In too many cases, immigrants from these places, Presbyterians, or with Presbyterian leanings, *e. g.*, Dutch Reformed or Congregationalists from the United States, coming to the country and finding divisions, which they understand not, weakening the cause of Presbyterianism, connect themselves with other churches. Already in New Brunswick there are districts where in other denominations there are found more, originally Presbyterian, or with leanings in that direction, than now remain to either branch of the Church. My brethren, these things ought not so to be. *Audi alteram partem.*

W. T. W.

CATHOLIC CONVERTS.

DEAR MR. EDITOR :

ABOUT six weeks ago one of our City papers stated that twenty-five Protestants in this Parish had been converted to Roman Catholicism. Not more than four or five lines were devoted to this subject, and these contained the bare statement that, through the efforts of the Rev. Father (Somebody), twenty-five had been converted and baptised in the Chapel on the previous Sunday. Much curiosity was, of course, aroused, and many enquiries were made with a view of discovering who the parties were who had been converted,—or (as some maintained) perverted. There appeared, however, to be a sort of Freemasonry in the matter, and strict silence had evidently been enjoined on all concerned. This opened a wide field for gossip, and many who call themselves Protestants, but whose protests favour rather than oppose Catholicism, found in it a source of cheap abuse, and hurled adverbs and adjectives against Popery. Of course it was at once assumed that all the converts had been good, staunch, Church-going Protestants,—trained from childhood “to abjure Prelacy, and swear by the principles of the Reformers.” I have been frequently asked how many of my flock I had lost, and have heard of several heavy losses sustained by pastors of other denominations. An idea of the nature and extent of the injury done to Protestantism may be gathered from the following statement, which embraces a short sketch of the past history of some of the so-called converts.

For some months past a French Priest (whose name I can't for my life remember) has been creating quite an excitement among the Catholics of this Parish by his pulpit addresses and his out-door energy. It is amusing to slip into the crowd that comes streaming from the Chapel several times on Sunday, and hear the criticisms on these discourses. “Oh, my! Oh, my!” exclaims one, “and haven't he the larnin'.” “Indeed he have, and the iloquence of Dan O'Connell.”

I know but little of this zealous Priest, but I know he has been particularly active among a number of the most worthless characters of Portland, and has