

that were in his service, what reward would induce them to burn the dead bodies of their friends, as the Greeks did, instead of eating them. They replied by entreating him not to mention anything so shocking.

On the other hand, the New Zealanders before their conversion, who seem to have considered that "the proper diet of mankind is man," seem to have eaten only their enemies. Among the Australian savages, on the contrary, it is said, that if a mother finds a young baby troublesome to carry about, she will eat it (although she would not allow any one else to do so), under the full persuasion that she has merely deferred its birth, and that the next child she bears will be a re-appearance of the eaten one. When remonstrated with by the Europeans, she will reply, "Oh, massa, he plenty come again!"—*Good Words.*

The Religious Census of Canada.

An abstract of the Census taken last year is before us, and we might have congratulated our Church on its rapid augmentation in numbers at least, if any reliance could have been placed on the Census of 1851. A stride in 10 years from the 57,542 of that year to the 132,649 (of 1861) would have been a widening of our borders in very deed. But the Census of 1861 was as respects religious denominations, a mere delusion, and so much so that in the number of this paper for Sept., 1855, which now lies before us, having had occasion to study the statistics of the Census, we entered our protest against it, claiming at least 120,000 as the number of our adherents, instead of the paltry number of 57,542, which was then assigned to us. We also suggested a simple plan for ascertaining a future Census the divisions of the Presbyterian body. The Synod in 1856 followed up our protest and addressed a memorial to the Provincial Government, exhibiting the defects and gross inaccuracies of the Census, and suggested that the Schedules issued in 1861 should contain three columns for Presbyterians, viz.: one each for the Church of Scotland, Free Church and United Presbyterian Church. The Government adopted this plan and the result is now before us. In Lower Canada our Church outnumbered the Free Church and United Presbyterian Church combined. In Upper Canada the Free Church is represented to be the more powerful body. The numbers assigned to each of the leading bodies of Protestants and Catholics are respectively as follows, (though we receive them with distrust, and shall not be able to verify their accuracy, until we see the particular returns of the various cities and counties.)

	Lower Canada.	Upper Canada.	United Canada.
Church of England	63,322	301,565	364,987
Church of Rome	942,724	258,141	1,200,865
Church of Scotland	23,688	108,963	132,649

Free Church	14,770	143,043	157,813
United Presbyterians	5,149	51,378	56,527
Wesleyan Methodists	26,879	218,427	244,246

The Church of Rome therefore numbers nearly a half of the whole population of United Canada, claiming 1,200,865 out of the total population of 2,506,755. The Church of England ranks next with 364,887; then the Wesleyans with 244,246, but the Presbyterians combined outnumber them, being in all 146,989, although we still doubt whether their true position has been accorded to the disciples of John Knox. When the details are furnished, we shall revert to the subject, and meanwhile congratulate the Church on the fact that, owing to the exposure of the absurdities of the last census, our real numbers have been more fully exhibited.

The statements above presented are very suggestive. What will the Census of 1871 disclose and who of us will be here to consider its bearings? That we know not, but this we do know, that it is very manifest that there must be more united action among Protestants if those principles of civil and religious liberty, which we have inherited from our ancestors, are to mould and influence, as they ought to do, the character and destinies of United Canada. Let our readers study the suggestive figures we have placed before them and then let each do what in him lies for the spread of pure and undefiled religion throughout this land, and for the maintenance of those principles which we ought to cherish as our most valued birthright. M.

[The preceding article, which we extract from the *Canada Presbyterian*, holds out a very encouraging prospect for the future of our Church in that great colony. 132,000 is a great advance upon 57,000—being the number officially published in 1851. This latter number, however, must have been extremely incorrect, as an increase of nearly 200 per cent. in ten years, can not by any possibility, we should think, have taken place. It is interesting to note the great number of nationalities existing in Canada. There are, for example, 130,000 Englishmen, 111,000 Scotchmen, 240,000 Irishmen, upwards of a million of native born Canadians not of French origin, and nearly 900,000 of French descent. There are about 64,000 Yankees, and 10,000 belonging to the Lower Provinces. The number of Germans is 22,000; of coloured persons, 11,000; and of Indians, only 12,000. "The whole population is rather more than two and a half millions, and the rate of increase is represented as higher than that of the United States. It is gratifying to know that amidst all the variety of creed and class, the feeling of devoted attachment to British institutions is almost universal, and that no portion of her Majesty's wide dominions is more fervently loyal than the united Canada. The progress in wealth and internal resources within the last ten years is al-