

The True Witness

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TH WILL—Matter intended for
publication should reach us NOT
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Correspondence intended for publica-
tion must have name of writer enclosed,
not necessarily for publication but as a
mark of good faith, otherwise it will not
be published.

ITEMS OF LOCAL INTEREST: NOT
CITED.

**IN vain will you build churches—
give missions, found schools—
all your works, all your efforts will
be destroyed if you are not able to
wield the defensive and offensive
weapon of a loyal and sincere Cath-
olic press.**

—Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of
Montreal and of this Province consulted
their best interests, they would soon
make of the TRUE WITNESS one
of the most prosperous and powerful
Catholic papers in this country.

I heartily bless those who encourage
this excellent work.

PAUL,
Archbishop of Montreal.

THURSDAY, APRIL 28, 1910.

RESENTING CARICATURE.

In the course of an address deliv-
ered by Rev. Joseph Silverman, in
the New York Temple Emanuel, the
learned rabbi advocated the anaer-
gation by the Jews of a campaign
against the caricaturing of the Jew
in the magazines, in the public press,
and on the stage. He referred to
the protest made by the Irish
against stage misrepresentation of
our race, and showed how effectual
the campaign we have made has
proved. He wants his people to
stand up for their rights, and we
do not blame him.

To quote Dr. Silverman:

"The inviolable effect of ridicule is
hard to overcome. It is a great
weapon in the hands of clever and
unscrupulous men. The character of
Barnabas, by Christopher Marlowe,
was an insolent misrepresentation,
and Shakespeare's Shylock was but
an imitation of Marlowe's Barnabas.
Because it was more cleverly drawn
it is more pernicious. It was a
prostitution of Shakespeare's talent.
He played to the gallery.

"The character of Shylock as por-
trayed by Shakespeare was a rever-
sal of the real character of the his-
torical personage he set out to pic-
ture. He made Shylock demand the
pound of flesh to win the plaudits
of the audience, and in doing so vi-
olated all the canons of truth and
justice. It is against public policy
that 'The Merchant of Venice'
should be read in the public schools.
Among the English writers Carlyle,
Thackeray, and Dickens were par-
ticular offenders in their misrepresen-
tations of the Jew. It was done to
curry favor with their readers.

"The gross caricature of the Jew
as he appears in some of the maga-
zines, in some of the newspapers
and on the stage, is an injustice to
the Jewish people. The stage Jew is
a stench in our nostrils, a disgrace
to the country, an insult to the Jew
and a discredit to the stage. He is
merely used to cater to prejudice
and to the box office receipts. The
aim of the stage should be to uplift
refine, and educate—to hold up a
mirror which will reflect the truth,
not a trick mirror which reflects a
monstrosity. Certain yellow jour-
nals on occasion indulge in frivolous
references and fine insinuations
against the Jew which deserve the
contempt and derision of all right-
minded people."

Now, we know the Jews can look
out for themselves. They do not
need us. Dr. Silverman may have
made a mess of his Shylock defense,
yet, as a Jew, he has a right and a
duty to stand firm for his people.

Certain New York scandal-rags
have come out editorially against
the Rabbi, but that is because they
feel the day of the filthy funny page
is doomed to a sudden closing. The
editors of those vile sheets do not
see why the Irish, the French, the
Jews, or anybody else, should pro-
test against ignoble caricature, for
they are men without either a flag,

a conscience, or a heaven.
What is more, one of their number
lyingly contends that the Irish have
effected no change by their protests;
they "know better, however. The
low, idealless tribes their writings
having demoralized may agree with
them in part, not men with a soul
and with a sense of dignity.

Let the Jews protest against cari-
cature! In spite of the scandal-
rags, caricature is a removable nuis-
ance, just as is street garbage.

"THE CHURCH AND THE FOR-
EIGNERS."

The Rev. W. Bowman Tucker,
founder of the "All People's Mis-
sion," served quite a treat to the
Protestant Ministerial Association at
the Y. M. C. A. hall the other
day, in the shape of a
disheveled address on "The Church
and the Foreigners." What he means
by "Church" we fail to know, for he
has little place for Christ's one and
only true Church.

According to the gentleman's own
statement, his parish extends from
Hochelaga to Lachine, including,
most likely St. James Cathedral
and St. Ann's Church, for he is evi-
dently the only apostle now abroad.
"Ecclesiastical forms," Mr. Tucker
thinks, "do not enter the question"
of evangelization; one may be a
Homerite, an Anglican, or a Holy
Roller, for all he cares. And the
pious ministers present, although
they severally call themselves by the
names of Presbyterian, Methodist,
Baptist, Anglican, etc., quite agreed
with the laquacious divine.

Mr. Tucker assumes, in all holy
innocence, that the foreigners who
come to our shores know nothing of
the dissensions that have split Pro-
testantism into shreds of divers hue
and worth. He is, therefore, but
poorly equipped for his work, since
even the Eskimos are aware of these
same dissensions. He tells a two-
penny story about a Roumanian girl
he snatched from her parents, thanks
to an evasive reply, the wonted
method with cheap proselytizers,—
and placed in "a good Methodist
home." We cannot guarantee his
story in its details, but from his
dealing with those Roumanian pa-
rents, he acquired all his knowledge
about the opinions of foreigners as
regards the number, and the quar-
rels, of sects.

Mr. Tucker is a generous soul; for,
as he has no definite standards him-
self, he does not care what sect
makes the greatest number of converts.
The Poles are deeply interesting peo-
ple for him; while, in his placidly
innocent way, he would give the
Gospel to the Italians as well. Poor
fellow! A man must have the
nightmare when he undertakes to
pick apples off an elm tree. The
Gospel! What kind of Gospel has he
to offer? The same as that denied
and derided by hundreds of fellow-
preachers, he charitably suppose.
What right has he to preach the
Gospel? Who ordained him! The
Italians have the Gospel of Jesus
Christ already; but, perhaps, they
have not that of Bowman Tucker,
Ph. D. So we apologize.

It is plain from the Reverend
Bowman's talk (as published in the
Herald), that he does not like the
Jews. He tried to convert them;
but, as far removed as we are from
the Synagogue, we must admit that
the Jews have brains too well de-
veloped and intellects too keen (with
history knowledge to match) to be
expected to leave Judaism for
Christianity as preached by such peo-
ple as Reverend Tucker. The Jew
knows that if he is wrong, the Old
Church is right, and that new-fan-
gled expositions of the Old Christian
Truth are jokes, huge jokes.

The Reverend Bowman deplors
the fact that there are so few
churches in Montreal. Poor deluded
man, when Catholic churches are in
every part and portion of the island.
Of course, as he wants "to spiritu-
alize and liberalize" the Italians he
must be forgiven. The Italians on-
ly laugh at people like himself, and
that is why he finds that Italian
Protestants are considerably under
500 in number; yes, and he should
say, under two hundred. Whatever
Italian Protestants there are in
Montreal, or elsewhere, will never
do more than cost the proselytizer's
thousand of dollars snatched from
honest, unsuspecting Protestant
pockets.

Mr. Tucker is going to continue
his noble work of proselytism; he
has "regulations" in store for his
intended converts. But, as he has
no authority to teach, and as he
has nothing definite to impart,
what right has he to impose reli-
gious regulations? The police laws
will suffice for his proselytes in the
future, just as they did in the past.
Let him first get a baton, and the
brass buttons, if he wants to make
regulations. He forgets, too, that
there are Catholic Chinese here in
Montreal won by Father Martin Cal-

laghan to truth and religion, and
that Rev. Dr. Thompson is not their
only shepherd.

We have given Rev. Tucker quite
an amount of free advertisement,
but not in the spirit of the Herald,
which paper seems ready for such
material as proselytizers purvey.
Mr. Tucker makes a sad mistake in
taking himself seriously. He has but
to continue lecturing the way he did
at the Y. M. C. A. hall, and air-
ships will grow more plentiful.

How did the listening preachers
feel on their way home? What right
have they to preach either Anglican-
ism, Presbyterianism, or Methodism
(or Hardshellism) to honest men, if
they are willing to agree with Mr.
Tucker's "first-come-first-served"
methods of evangelization. They
ought to be ashamed of themselves.

FRED CAMPBELL'S VAGARIES.

Frederic Campbell, Sc. D., Presi-
dent of the Department of Astron-
omy in the Brooklyn Institute, is an-
other illustrious example of Ameri-
can university learning in the con-
crete. He, too, has a lot to say
about Halley's Comet, which funny
dailies like the Montreal Transcript
like to publish, were it only to get
a knock at their Catholic readers.
Fred Campbell's scientific knowl-
edge but little interests us, as there
are hundreds of others at our dis-
posal who are not obliged to point
to sweet Charity for their Doctor's
cap; but, as bigoted dailies are
heralding his "new-world" science,
we shall deal with a little bit of his
ignorance.

After carefully alluding to the dan-
gers that threatened Europe in 1456,
thanks to the unsmotherable Turk
and Constantinople, Fred Campbell
remarks, "It was then that, accord-
ing to tradition, Pope Calixtus is-
sued his famous bull against the
Turk, the devil, and the comet. He,
at least, ordered special prayers to
be said and the church bells to be
rung at noon, which practice con-
tinues to this day."

Now, first of all, has Fred not
heard that serious men have hunted
through the Vatican archives for
that bull of Calixtus and have failed
to find it? Were he to mention his
nonsense to European scholars they
would readily understand that he
belongs to the land of comical pro-
fessors, to the classic land of igno-
rant self-sufficiency. Of course, Fred
does not say that Pope Calixtus III,
excommunicated the Comet; he
does not even seem to know that
there were more than one pope of
that name. With complacent igno-
rance he clings to the old story in
part at least.

To quote Father D. J. McHugh,
C. M.:

"The year 1456 was one of espe-
cial peril to the church and to Eu-
ropean civilization in general. The
Turks had taken Constantinople and
threatened to treat Europe as had
the Goths and Huns centuries be-
fore. They would have robbed mur-
dered the people or forced them to
become Mohammedans. In such dire
circumstances it was, but becoming
that the Holy Father should man-
ifest his solicitude for his children
and order them to say special pray-
ers to obtain the help of heaven and
of the Blessed Mother. It happened
that the famous comet, or at least
a dangerous-looking comet, came at
the same time. Possibly, when or-
dering prayers against the Turks,
the good Pope Calixtus also men-
tioned the comet. Prayer is a most
powerful means for allaying the fears
and strengthening the mind, even if
Almighty God simply allows nature
to take its course. In the Litany
of the Saints we pray God to de-
liver us from various temporal dan-
gers and natural phenomena, from
lightning and storms, from earth-
quakes, from pestilence, famine and
war. Why might we not pray to be
delivered from comets? Do not
even some of the university profes-
sors of this twentieth century seem
to be afraid of comets? If the Holy
Father, when ordering prayers
against the Turks, also mentioned
the comet, he did nothing either ri-
diculous or superstitious. Under
the circumstances, he simply did his
duty."

And is it not wonderful how te-
nacious heretics and infidels ap-
peal to tradition, when it suits their
unholy purposes to do so; would to
God they could appeal to the tradi-
tional practice among Christians,
worthy of the name, of telling the
truth and avoiding the company of
simpletons.

The Professor says elsewhere that
thanks to the injunction of Calixtus
III., and his prayers against the
comet, the people lavished their
wealth on the Church. He and nine-
tenths of the other American univer-
sity professors know as much about
history as a Kaffir does about log-
arithms. They would not be able
to win half a B.A. degree at Ox-
ford. Of all the human freaks, in
the world, American university pro-
fessors win the prize for glorified
ignorance and copyright insolence.

LURED BY MOVING PICTURES.

With the arraignment of six men
in the Brooklyn Police Court, a few
days ago, and the announcement
that warrants were out for twenty
others, the Brooklyn police declared
that one of the biggest raids on des-

lers in "white slaves" ever made in
New York was in progress. Eight
poor little girls were in court to
testify against the prisoners. One
of them was only nine years old.
The oldest was fifteen. They all
told the same story—that they had
been lured to a moving picture show
where candy and other cheap pre-
sents were given to them. They
were afterwards brought to a den
of vice, an earth-hell, and there held
in sinful bondage by force.

Now, that is an enticing story in
all its details, isn't it? Have those
children a living father and mother?
If they have, both parents should,
perhaps, be horsewhipped. At least,
that is the kind of penalty parents
here in Montreal deserve, who let
their children run the streets un-
til all hours, and freely permit them
to go to all kinds of picture shows,
even to those with infamous slot
machines in the doorway. And that
while many a good officer curbs his
mustache and looks on with benign
forbearance.

Are our picture shows safe? Are
there not two or three of them ply-
ing a damnable trade in souls? Are
many of our young boys not learn-
ing the smooth points of murder
and the professional technicalities of
all the fine arts, in moving picture
shows, wherein thieves are pictured
as clever and murderers glorified
into heroes? The pictures cannot
speak, but the eyes do not hear;
they see and measure; the imagina-
tion comes to the rescue, with the
mind, heart, and soul perverted. In
the short run of a few weeks or
months. And the parents wonder
why their little boys and girls are
growing bad. The horsewhip! The
horsewhip!

We hope that somebody with a
little courage will soon give us city
legislation strong enough to keep
the children off the streets after
dark. The Controllers are being suf-
ficiently well paid that they might
give the matter five minutes' study
and consideration—only five minutes.
The Ottawa police authorities might
care for the children under them, for
Ottawa, it appears, according to de-
tectives, is a very rich market in
"white slaves." Numbers of poor
unfortunate girls born in Ottawa are
in brothels abroad. Their parents
imagine they are at honest work.
Instead of crediting their daughters'
letters let them pay an unexpected
visit to the other city. After that
the deluge!

IT IS THE TRUTH.

In the last issue of the National
Hibernian, the organ of the A.O.H.,
the editor declares that the organi-
zation has done much towards mak-
ing of St. Patrick's Day the glo-
rious anniversary it now is all over
the world. The editor is right. The
A. O. H. is one of our best Irish
societies. We are supremely jealous
of its grandeur and influence, and
we want no man to mar its work
through selfish motives or self-seek-
ing methods of procedure and gov-
ernment. The A.O.H. must remain
in the van of our battles, leading
the fight, but itself continuing faith-
ful to the leadership of our nation's
generals at Westminster.

It is consoling, too, to know and
feel that the Hibernians of Mont-
real have the good old blood warm
in their veins and bursting its way
through large and swollen arteries
from hearts that are as true as they
are brave. Division No. 3, of our
city, is no exception. They and the
officers of the Board have done a
laudable action by undertaking to
swell the fund towards preserving
the monument to the victims of the
ship "fever" sacred, and keeping it
beyond the reach of predatory and
sacrilegious greed. We are glad
that His Worship the Mayor presi-
ded at the grand and successful en-
tertainment given by Division No.
3, while we feel sure Alderman
O'Connell is one of the most earnest
workers in the good cause.

In spite of our dislike for disunion
and our war upon and against any-
thing that may tend to combat
John Redmond and his sterling mo-
tives, we are heart and soul with
the A.O.H. We want the old order
to continue and remain our best or-
ganization. We have had enough
folly and disruption; all we want
now is union of effort and oneness of
leadership.

GROWING CATHOLIC IN SPIRIT.

One cannot read the programme of
excellent church music in Anglican
churches, for Easter or Christmas
(as published in the Star), without
realizing that our Church of Eng-
land friends are growing all the
more Catholic in spirit every day.
Even the churches of St. Thomas
and St. Martin are becoming affect-
ed by the "Romish" contagion, for
the people are clamoring for what they
must get.

According to a writer in the Lon-
don Tablet, Anglicans are far in

advance, however, of their Montreal
brethren. The ritualists now pub-
licly parade their ceremonial, in
spite of all the bishops and the
(plagiarized) Book of Common
Prayer. On Ash Wednesday ashes,
and on Palm Sunday palms, were
distributed in many Anglican
churches in England, in about two
hundred of them. On Maundy
Thursday, at Holy Trinity Church,
Hoxton, St. Mary's Church, Cable
street E., and the Church of the An-
nunciation, Brighton, the Mass, with
the consecration (?) of two Hosts,
with full Roman ritual, was cele-
brated, and the altar of repose set
up to which the due procession was
made, etc., all this in spite of John
Kensit, the Protestant Alliance and
Antichrist.

On Good Friday, in the same
churches, and in the Church of the
Holy Cross, St. Pancras-Cury in
Cornwall, and in St. Martin's
Brighton, the "Mass of the Pre-
Sanctified" was said in all due
agreement with the ritual of impious
Rome! What does Sam Blake think
of that? He should speak, for, af-
ter all, is he not the highest authority
on Anglican doctrine here in
Canada? What does our good friend
the Canadian Churchman, think?

The book of prayers in use in
churches of the kind we name will
often be found to be the "Garden
of the Soul," declares the Tablet, but
more frequently a book known as
"Catholic Prayers for Church of
England people"; this is practically
the Catholic "Garden of the Soul,"
with a few alterations. It is now
in its eighth edition, completing
thirty-one thousand copies. The
book opens with "a summary of
Christian doctrine," including the
Seven Sacraments, a list of the
holy days of obligation, on which
Catholics are obliged to hear Mass.
Then follow the four Acts, devotion
for Mass, Holy Communion, Visits
to the Most Blessed Sacrament, Li-
tany of Our Lady, Prayers for the
dead, hymns to the Most Blessed
Virgin, Vespers of Our Lady, Devot-
ion to the Precious Blood, etc.,
everything but prayers for the con-
version of England.

In our hearts we cannot but be-
lieve and admit that the clergymen,
the alleged priests, responsible for
these practices, are deeply pious and
truly earnest men. They have more
power than their bishops and more
courage. They have sense enough
to try to evade the spiritual con-
trol of the Government, which, at
times, can boast of infidels at or
near the helm of state. It all goes
to show that the Catholic atmos-
phere is becoming intensified in Eng-
land, in spite of the ungody and
unsightly Alliance suscitated and
nurtured in the bosom of Hell. An
Englishman, an English clergyman,
we mean, is naturally a gentleman,
and, as such, he cannot help trying
to escape the ignominy of Henry VIII
and his unnatural daughter, Eliza-
beth the Virgin.

How will all this ritualism end?
It is giving us Bensons, Maturons,
and Sargents, with thousands of the
purest laity; soon it will give us
congregations at a time, not blas-
pheming stragglers, but the best,
the truest and the fairest of the
Church of England.

ABBE BERUBE'S SUCCESS.

Father Berube, of Saskatchewan,
may hold views on colonization that
may not suit the fancies of all edi-
tors; he is a whole man, withal, and
a man who is afraid of no amount
of hard work. When he went to
Vonda, he found few people, indeed,
but such has been his striving and
struggling and success, that he has
made of his erstwhile little parish
a gay little village surrounded by
many farms.

Eleven cars—a solid vestibuled co-
lonist train—the first train of the
G. T. P. to enter Prince Albert,
brought his new settlers to the West,
all French-Canadians, men and wo-
men, boys and girls, returning from
the New England States to the Do-
minion. Vonda, or Shelbrook, or the
Morin Ranch, will offer his colo-
nists a home; at any rate, they
are Canadians again, and thanks for
the same must be given Father Bé-
rube. With men of his mould, cou-
rage, energy, methods and purpose
to the fore, and in the van, there is
many a strong Canadian abroad
who might be drawn from the stiff-
ening atmosphere of the American fac-
tory-town back to the wheat-field
and health and long life.

The Prince Albert Board of Trade
commissioned its president, Judge
McGuire, and Mr. H. C. Hamelin, to
go to Warman, in the same pro-
vince, and meet the newcomers, ren-
dering such assistance as was ne-
cessary. This must have pleased
Father Berube, who, perhaps, felt
all the more eloquent in addressing
his people on "their arrival, thanks
to the encouragement that publicly
greeted him and his settlers.

We are glad to see that the good
priest has given such an admirable
account of his endeavors; glad that
with his hard work, Vonda has a
bright future in store for its peo-
ple. We like an honest toiler; we
cannot help respecting a man who
makes enemies for himself in a good
cause; and we feel sure that, with
Father Berube at the helm, the new
settlers will prove more than a
lasting gain for our Dominion.

A REMARKABLE ANGLICAN
PRELUDE.

The English mail of three weeks
since brought us extended accounts
of the death of Dr. Edward King,
Bishop of Lincoln, truly a man
among his brethren and a bold
champion of High Church principles,
a cherished friend of Lord Halifax,
and the proclaimed champion of the
most advanced pro-Catholic church-
men of the Establishment.

In 1890, just shortly before Man-
ning's death, Dr. King was brought
before Anglican tribunal after
Anglican tribunal to answer charges
preferred against him for actions
at service that practically made of
his Holy Communion celebration a
copy of the Catholic Mass. Finally,
he stood before the Archbishop of
Canterbury, and of all the comical
judgments ever rendered by an al-
leged church tribunal the Arch-
bishop's stands among the richest.
It was only another case of a self-
admittedly fallible church undertak-
ing to play the part of an authori-
tative body. The judgment did not
change Dr. King's status very much.

Of course, the low Churchmen,
with bigots of a stripe peculiar to
the Sam Blakes, the Kensits, and
the Protestant Alliance, demanded
his head for the block with all the
fury of demagogues. Dr. King be-
came a victim to ignorance and
hypocritical zeal. He seemed doomed
to irretrievable bad fortune, un-
til Gladstone appeared, took up the
man's cause, sent him to Oxford as
a professor, in spite of the bigots,
and finally made him Bishop of
Lincoln.

Dr. King came very near the part-
ing of the ways; but, like Dr. Pu-
sey, he was honestly and logically
what he was. It is hard to sup-
pose the contrary, and we should
hate to feel obliged to do so. Un-
consciously, perhaps, those men of
Dr. King's school are hastening
England's return to sense, prayer
and religion. May God hasten the
day! Peace to the ashes of the
good and gentle Dr. King.

SETTLING DOWN.

The Duke of Orleans, pretendant to
the throne of France, hitherto un-
popular there, thanks to his actions
and general policy for a decade and
a half, issued a surprising, but re-
assuring, manifesto to the people of
France, on the 19th day of last
March. St. Joseph's feast day. The
result of the manifesto is that the
Duke's popularity has greatly in-
creased. Legal agitation is what
he wants, not bombshells, vivats,
or gunpowder; and he is right. Leon
Daudet and the Paris "Action So-
ciale," with their monarchist up-
roar, do not meet with his approval.
The "Gaulois," sharing the
Duke's action and policy, is now
the official organ of the French
loyalists; while, if the Camelots du
Roy want to break or mutilate any
more statues, they will do so of
their own accord. The Republican
press now speaks respectfully of the
pretender.

Years ago Leo XIII. and Cardinal
Lavigerie advised French Catholics
to unite and accept the Republic.
Did they? No; many of them were
wiser than the Pope and they are sorrier
than the Pope and they are sorrier
than a man who had put his foot
in a bear-trap.

Had France, the French royalists
and monarchists, done what the
Pope advised them to do, there is
many a measure now on the infa-
mous law-books that could never have
prospered so serenely. Rome is wise
and kind, and the sooner all Ca-
tholics, however militant, find that
out, the better for their own in-
terests and pocket-books.

The Duke of Orleans deserves to be
commended, and his chances to be-
come king are a thousand times
safer to-day than they were two
months ago. What those royalists
want is a little sense with plenty of
patience.

Ruskin wrote: "Man's use and
function (and let him who will not
grant me this follow me no farther,
for this I purpose always to as-
sume), are, to be the witness of
the glory of God, and to advance
that glory by his reasonable obedi-
ence and resultant happiness."

Of course, penny professors in God-
less universities do not speak after
that manner. If they did, they
would show sense and virtue, but,
by so doing, they would forfeit their
sinacures.

Ar-
Poi-
Yo-
THE
day, to
health,
the we-
they w-
a self-
Poor
of blain-
or wea-
contrac-
howels,
Consign-
Abbey

Echoes and

"The news des-
that Newfound-
pleasant exper-
boom along a-
The seal catch h-
in the history o-
pulp plants are
all sides. Steps
develop copper m-
of industry is be-
where throughou-
study and indepe-
that colony creat-
the good fortune
their way."

Thus our friend
tension, and we
praise. Much of
tenths of it, is
of the bright an-
Edward Morris,
people were tired
state politics. T
last election. Ne-
more spirit of ne-
ed independence t-
hope the Ancieit-
from better to be

It is no wonder
chardson (Anglic-
England for minis-
Church of Englan-
fifties of its natu-
the joke-sects in
vines. Young m-
to want to enter
Parker, and Angl-
sign of the grave
the sea. Not that
gains of Baptists
might as well su-
Church of Englan-
find many a paris-
Brunswick and Ne-
seems to be little
among the Anglica-
pleased to be able
the proselytizers
among them.

The New Jersey
disgrace to our co-
think of it; before
of the Mosquito S-
work for the prest-
days since, a see-
with drinks served
the people's repres-
very House itself,
the princesses of v-
vited for the eveni-
lery and threw co-
added heads of th-
for the good govern-
State. And that i-
where they grov-
every time they h-
in the South are s-
and infamy. The
responsible for the
horsewhipped and
vary for life. Th-
and the dens of sin-
the matrons of dev-
day against law, o-
ance. It was, the
of the New Jersey
celebrate the victor-
federates. If the
in South America
weeklies would sh-
of our civilization.

The announcement
vince of Quebec, by
council, would al-
prohibit the exp-
wood from that p-
United States was
ington amidst sigh-
of teeth. Too bad
think Canada shoul-
to slavery. It is
the example to all
come from Quebec
to enter the battl-
be the last to leave

Sir Robert Ander-
viser to the British
admitted his infam-