

**STREET-PREACHING.**—A writer in the *Witness* complains that on Sunday last, the 6th inst., a man of the name of Baxter having set up his tub in the Haymarket, and commenced to preach therefrom was requested to "move on" or "move off" by the Police, and that thus the sermon was brought to an untimely close. The writer goes on to argue against this as an abuse of authority on the part of the Police; and demands that, if there be a law prohibiting street-preaching, it be repealed.

We need scarcely fear that this recommendation will have any serious effect; and we think that the policeman who at once put a stop to the first outbreak of the nuisance of street-preaching, deserves the thanks of the community, and recompense from his superiors. There are plenty of churches in this city wherein all who want to hear sermons can have their tastes gratified; but street-preaching is not only a nuisance, as it tends to block up the thoroughfares, but inasmuch as, if tolerated, it would certainly lead to fighting and bloodshed. Some hot-headed foul-mouthed disciple of Gavazzi or Leahy would avail himself of the license to get up a violent and obscene tirade against Romanism, and convents; some hot-headed Romanist hearing the offensive words would retort with angry words; from angry words to angry blows, the transition is short and natural—and a street row of the worst description would be the result.

Every man should be at liberty to preach within the walls of his own place of worship, without let or hindrance of any kind, no matter how violent or abusive his language. But no man, on any pretence whatever, should be allowed to preach or lecture in the public thoroughfares or streets of the city, as evil would be sure to follow. Zealous Protestants would avail themselves of permission to preach in the streets, by blackguarding the Pope, and reciting smutty stories about nuns and the confessional. Romanists would insist upon the right to reply; and it does not require the gift of prophecy to foresee what would be the result of open air religious controversies carried on in the public streets of a City like Montreal.

If Protestant Missions in Lower Canada to the Romanists are barren of results, the case is different with Mormon Missions to Protestants in Upper Canada. We learn from the *Chatham Planet* that "the greatest excitement is now raging in that township;" and that the Mormon preachers have been remarkably successful in their efforts to propagate their peculiar doctrines.

It is a remarkable fact that there where Evangelical principles obtain, and where "Revivals" and "Protracted Meetings" are most in vogue, there Mormonism effects its most easy victories. With the Methodists of Wales, for instance, Mormonism finds easy acceptance; and the disease itself first broke out in the United States soon after a series of very effective "Revivals" amongst the Yankee evangelicals. Catholic populations enjoy a perfect immunity from the malady.

The reason for, or cause of this phenomenon is not far to seek. Religion, amongst the evangelical sects—we speak not here of the Anglicans, or of those who call themselves Liberal Christians—is purely an affair of animal excitement. The convulsions, the prostrations, and other physical accompaniments of the "Revival" art, as all physiologists are well aware, intimately connected with the lower passions or tendencies of human nature; and hence it is that a "Revival" whether in Ireland or in the United States, is invariably the precursor of a fearful out-break of incontinence and profligacy amongst its subjects.

And it is to these that Mormonism with its promises of unlimited sensual indulgences naturally presents itself in the most attractive aspect. What a certain class of people expect as the fruit of religion, what they really want, is, not to be good, but "to feel good;" and as they cannot make up their minds to bring their habits into conformity with the law of Christ, so they seek to wrest the precepts of Christianity into conformity with their actual moral state. They want "to get happy," and to enjoy peace in believing, without being compelled to do continual battle against their fleshly lusts. This kind of peace, this happiness, this compromise between sensuality and spirituality, they fancy that they find in the animal excitement of the "Revival;" but then the latter is transient, and passes away like the excitement of whiskey; so that it assures them, not merely that it is no longer necessary for Christians to obey the law—seeing that Christ has fully done that for them; but that the law itself which enjoins continence and chastity, which prohibits adultery, and sets restraints upon the lusts of the flesh, is actually repealed. Mormonism is, therefore, a more "comfortable" religion, than evangelicalism; for even with the most fervid evangelicalism, lucid intervals must occur, during which doubts as to the truth of his fundamental principles will obtrude themselves upon him. The peace of

Mormonism is therefore more profound, more death-like, than that of the "Revival" or "protracted meeting." The peace of the latter is apt to be disturbed by reflections upon the absurdity of a divine law which exacts from its subjects only a "vicarious" obedience; but the peace of the Mormon is based upon the assurance that the law itself has been repealed, and that to his faithful servants God permits unlimited sensual indulgence.

This pleasant doctrine Mormonism teaches, thus advancing a step beyond the antinomianism of Luther and Calvin, and approximating to the religious teachings of the anabaptists of Munster who first endeavored logically to carry out the principles of the Reformation. As we read the history of these early Protestants, we see how completely they had anticipated the peculiar moral tenets of their successors, the Mormons. The "spiritual wife" doctrine, long before the days of Joe Smith was practised by Jan Matheys, and was taught in all its plenitude by Jan Bockelson, to whom it was revealed that it was allowable for a man to have several wives—(Ranke's *History of the Reformation in Germany* l. vi.); and but that Joe Smith was an illiterate man, we should suspect that the "Book of Mormon" had been borrowed from the Munster prophets. There is therefore nothing strange in Mormonism. It is as old as the Reformation; and it is not therefore at all wonderful that its doctrines should find ready acceptance with Protestants of the XIX century, and in enlightened Upper Canada. The heart of man is to-day what it was three hundred years ago, prone to evil; and released from the restraints which the Catholic religion imposes on it, and which the Catholic Church alone can enforce, it as readily and naturally gives itself up to all uncleanness in the Township of Chatham, Canada West, as it did in the City of Munster.

To descend to particulars, however, respecting this Protestant movement of which the *Chatham Planet* informs us, it is sufficient to state that according to the above named journal, the Mormon Mission has been in existence about one month; and that, so rapid has been its progress, and so numerous the conversions it has effected, it is already in contemplation to build on the Lindsay Road, a hall or temple for the accommodation of the large and daily increasing Mormon congregation. Of late their meetings have been held in private houses—the School Trustees having at last refused to allow them any longer the use of the School-house, in which the first assemblies of the Latter Day Saints were held. "We are informed," adds the *Chatham Planet*, "that the neighborhood is by degrees becoming affected by the beautifully coloured theories advanced by Messrs. Gilliland and Shipley"—the missionaries of this new Protestant sect, which perhaps are long destined to occupy a prominent position amongst the other sects of the Western Province.

On Sunday evening last, according to announcement, a meeting of the Catholics of this City was held at the Jesuit's College to take into consideration the best means of enabling the Reverend Jesuit Fathers to proceed with the erection of their new church. His Lordship the Bishop of Montreal, assisted by the Very Rev. Superior of the Seminary of St. Sulpice, presided. On the platform were many of our Clergy, and of our laity; amongst the latter we noticed T. McKenna, Esq., President of the St. Patrick's Society, and B. Devlin, President of the St. Patrick's Temperance Association.

The meeting was opened by an address from His Lordship the Bishop of Montreal, who enumerating the many services which the Company of Jesus had already conferred upon this country, pointed out the necessity of giving them a suitable church wherein to celebrate the Divine mysteries, and the advantages which would thence accrue to the cause of religion and education.

The Reverend Superior of the Seminary also addressed the meeting, and in a few but touching words explained how anxious he, as the Pastor of the Parish of Montreal, was to see completed the contemplated good work which they were then assembled to discuss.

A series of Resolutions, recognising the obligations of the Catholics of Canada towards the Company of Jesus; and the propriety, by way of evincing their gratitude, of building a church for the use of the Fathers, were then moved and carried unanimously. A Committee, composed of the most distinguished citizens of all origins, was then named, for the purpose of taking up a general subscription for the above mentioned purpose; and the proceedings of the evening were thus happily terminated. We hope that it may soon devolve upon us to announce the laying of the first stone of this edifice destined to be an honor and a blessing to this City; and that ere many summers shall have passed over our heads, the work itself shall have been brought to a completion, to testify to our children, and our children's children, our gratitude to those noble soldiers of the Cross who first erected the Redeemer's standard on the shores of Canada, and whose blood, freely shed in every quarter of the globe, has everywhere approved itself to be indeed the seed of the Church.

**THE KIDNAPPING CASE.**—The prisoner Hawkins, charged with having aided in the abduction of Lewis Redpath, has been tried, and found "Guilty" by the Court of Quarter Sessions; the Jury, accompanying their verdict with a strong recommendation to mercy, on the grounds we suppose that the accused was not a principal, but a tool in the hands of other more guilty parties, who unfortunately are beyond British jurisdiction. The case is extraordinary, inasmuch as it reveals an amount of fatuity on the part of Redpath in allowing himself to be arrested on a bogus warrant, by bogus police officers, and carried off to a foreign country, that would be incredible were it not too clearly proved. Though the poor man is therefore scarce an object of pity—for who can pity such a nincompoop—the outrage upon the British flag is not the less flagrant; nor should the parties accessory thereto be allowed to escape the reward of their crimes in the shape of the heaviest punishment allowed by the law.

A friend has called our attention to a notice in the *Witness* of Saturday last, in which it is announced that the *Institut Canadien* has given the use of its rooms, for the purpose of Protestant religious exercises. We see not why these proceedings should be deemed strange, or worthy of special notice. It has long been as distinguished for its hatred of Catholicity, and for its opposition to the Church, as for its anti-patriotic sentiments, and its servility to the enemies of Canadian nationality. There is nothing therefore in the notice referred to, to excite our surprise.

Besides we have no right to interfere. The *Institut Canadien* has a legal right to do what it will with its own; and though it is of course much to be regretted, and very humiliating, that the descendants of Catholics, and of the sons of Old France, should thus degrade themselves in the eyes—not of these alone who were once their coreligionists and are still their fellow-countrymen—but in the eyes of Protestants and Englishmen as well, since the latter fully appreciate the motives for the servility, or base condescendence of the *Institut Canadien*—it is at the same time a matter of thankfulness that the real Protestants or anti-Catholic character of that Society should be put beyond a doubt; and that in the pages of the *Witness* the *Institut Canadien* should be assigned a place amongst the other "Swallowing" institutions of the City of Montreal.

We are requested to state that the St. Patrick's Society will give their Annual Concert in aid of the poor, on or about the 12th of Jan. next.

Remittances in our next.

**OBITUARY.**—A very afflictive bereavement has lately befallen one of our oldest and best known citizens—who for a few scores of years has been an institution in Montreal. Within the last two weeks, Mr. Christopher McCormick has lost two of his children—the second and the youngest son; one by that ruthless and fatal disease Consumption, and the other by disease of the heart. Both were in the prime of life. The first, aged 31, was a printer in New York, and his father arrived in that city barely in time to receive his last breath, and convey his remains to this city for interment. The other had barely entered into manhood—was a young man of great promise, in his twenty-second year. He was a clerk in the employ of the Street Railway Company; and had his life been spared, might have risen to be a great man. He has been ailing for a long time, and died peacefully and resigned. His funeral took place yesterday from his father's residence in St. Maurice street to St. Patrick's Church, and, notwithstanding the inclemency of the weather, was most numerous attended. The solemn service of the Catholic Church for the dead was duly performed, and the Choir, of which he was for years a member, sung many of the dirges—one especially written—appropriate to the occasion. The remains were afterwards conveyed to the Catholic Cemetery. Every one who knows the father, will sympathize with him in the losses he has sustained in his old age; and those who have not his acquaintance will be put in mind of the solemn precept so truly shown in this short Obituary, that, "In the midst of life we are in death."

**RECRUITING FOR THE AMERICAN ARMY IN CANADA.**—We are glad to learn from Quebec that the Government has been for some time engaged in considering the best way to protect our fellow-subjects against the insidious attempts of persons who may come here for the purpose of obtaining recruits for the American army. Last night we received a telegram announcing that proper officers had been sent along the lines to keep a watch upon the proceedings of any person who may endeavour to make money by these unlawful practices, and to caution any residents among ourselves who may be tempted to speculate in the business of procuring substitutes. It is probable that the active parties to these breaches of our law, which have recently taken place, are not agents of the Government; but private dealers in the human article. However that may be, they are equally within the pale of our jurisdiction, and will, we understand, be prosecuted whenever discovered, with the greatest possible vigour. Of course if any one bearing the stamp of a Government agent should be detected in the business, means will be taken to assert at Washington the inviolability of our territory, and the authority of our laws.—*Montreal Herald.*

**THE HAMILTON BRANCH BIBLE SOCIETY.**—We alluded a day or two since to a difficulty which had arisen at a meeting of this Society, respecting the re-appointment of the Treasurer, Dr. McQuesten, who was charged with having behaved in such a manner as to render his holding office any longer highly improper. The proceedings on that occasion were rather noisy, and the meeting had to be adjourned without any decision being arrived at. The adjourned meeting was to be held in the Good Templars' Hall, on Tuesday evening. Meantime, there has been considerable discussion on the subject in the local papers, and popular feeling has run high on both sides. The President of the Society, T. Bickle, Esq., advertised that the adjourned meeting would take place on the day we have named and then another advertisement appeared, signed by several of the Vice-Presidents and other officers of the Society, stating that the meeting was adjourned until further notice, as they were of opinion that it would be injurious to the interests of the Society, in the present excited state of the public mind, that the meeting should be held at that time. Others however, thought differently, for on Tuesday afternoon placards were scattered throughout the city, announcing that the meeting would be held without fail at the hour and place indicated in the original advertisement. But the parties opposed to the meeting, forestalled the others, obtained possession of the key of the Good Templars' Hall, and locked the door. The people on assembling, therefore, found that they could not obtain admittance; but after being addressed by the Rev. Mr. Burnett, who explained the cause of their exclusion from the hall, a chairman was appointed at once, and the meeting adjourned to the church of the Rev. Mr. P. Lar which was speedily filled. The nature of the meeting may, perhaps, be conjectured from a letter, which "One who was present" writes to the *Hamilton Times*. He describes it as "a lamentable exhibition of the depravity of human nature," and says that free discussion was not allowed; that the whole affair was controlled by a party, and he advises the benighted clergyman to take to heart the injunction—"Physician heal thyself." The special business of the meeting was the election of officers for the ensuing year. In the motion which stood over from the previous meeting, Dr. McQuesten's name was included as Treasurer; but the Rev. Mr. Cheetham now rose and moved to substitute the name of Mayor McElroy for that of Dr. McQuesten, and the name of Rev. Mr. Burnett for that of Mr. James Walker as Secretary. Mr. Cheetham went on to say that he was convinced that Dr. McQuesten was not a fit man to be an officer-bearer in the Bible Society, and again instanced his dissipated habits. What he said was corroborated by the Rev. Mr. Fuller, who stated that both he and Mr. Burnett had met Dr. McQuesten in a condition that people in the street were laughing at him. It appears that Dr. McQuesten is an elder of Dr. O'Brien's church, and although the latter was informed privately of his shortcomings, he still continued to act in that capacity. Mr. Hugh Young denied that Dr. McQuesten was intoxicated at the time, and charged by Messrs. Burnett and Fuller; that he had seen him and he was perfectly sober. But if we may depend on the reports in the newspapers, the Christian clergy and patience of the gentlemen present was not proof against any contradiction or denial, for much disorder is said to have prevailed while Mr. Young was defending the doctor, and frequent cries of "order" with hisses, were heard from various parts of the room. The charge against Mr. Walker, the Minute-Secretary, was that he was in the habit of altering the records of the Society. Mr. Burnett says that when he discovered this offence, and that it had been repeated, he resolved to assist in the removal of that official, and was told by Dr. McQuesten, at a committee meeting, that he (Mr. Burnett) "had no more right to speak than a Hindu or a Hottentot." This language, if actually made use of, was of course not very soothing. This, and other little incidents, were related, and finally Mr. Cheetham's amendment was adopted, with only three dissenting voices. Altogether the proceedings have not been very well calculated to promote the cause in which these gentlemen are engaged.—*Montreal Herald.*

**THE NEXT SESSION OF PARLIAMENT.**—*La Tribune* makes a semi-official statement to the effect that Parliament will be summoned to meet at the usual time—that is to say in the month of February next.

**GRIMSHY IN AN UPROAR.**—The *Hamilton Times* of Thursday has the following:—"The usually quiet village of Grimshy has been, during the past few days, in a state of excitement concerning an expected trial which came off yesterday morning in the Town Hall, between Dr. Lundy, the rector of the Episcopal Church (a well known gentleman), and Mr. Denis Palmer, of Grimshy. Court opened yesterday morning at 10 o'clock, Messrs Dr. Wolcott, John Nixon, and P. B. Nelles, J. P.'s presiding. It appears from the facts which were elicited at the trial, that for some time past the plaintiff and defendant have not been on the best terms about some trivial matter, in consequence of which Mr. Palmer forbade Dr. Lundy to enter on his premises to draw water therefrom. But the Dr. still persisted, and on Sunday last sent his servant to get a pail of water, when the son of Mr. Palmer ordered him off the premises, which he did not comply with. Dr. Lundy seeing Mr. Palmer's son and his servant in the yard together went in also and was in the act of assisting his servant in procuring water when Mr. Palmer Sr. came and a scuffle ensued in which 'nobody was hurt,' and no damage done with the exception of a tin pail being rather disfigured from a bruise it received in the scuffle. Mr. Palmer procured a warrant on a charge of trespass, and the affair came off yesterday morning as above stated. The Dr. in his defence made a long and witty speech, for such speeches he is famous, and said he entered the yard to take the part of his servant whom he thought was likely to be assaulted by Mr. Loring Palmer. The magistrate however, who differed from Dr. Lundy on this material point, though the trespass fully proved, and ordered him to pay a fine of \$1 and costs. It is likely the matter will be carried to a higher Court. At the conclusion of this trial the servants of Dr. Lundy were called on a charge of assault and trespass, but failed to answer to their names; a warrant was then issued for their arrest."

**DIPTERIDIA IN ESSSEN.**—This dangerous disease is becoming very prevalent in some parts of this country. In the eight concession of the Township of Mersea it is especially virulent, one or two deaths occurring every day.

**A MYSTERY SOLVED.**—A few days ago we copied from one of the Quebec papers, a paragraph with reference to a mysterious bundle, which some one saw thrown at dead of night into the St. Charles, and was supposed to contain the body of an infant. The bundle has been found, and proves to be the carcass of a dog, sunk by means of a stone attached to it.

**EXPORT OF STOCK.**—Considerable stock, consisting of sheep, cows, and horses, is being sent over to the American side in daily consignments. The *Express* takes over a drove of sheep to-day, and during the past week has transported several purchases of horses designed for the American military market.—*Kingston American.*

**DESERTERS AND STRAGGLERS.**—From letters from Canada and from men who have recently visited there, the *Newburyport Herald* has received information which tends to the conclusion that there are at least 40,000 men in the British provinces who have served from six months to a year and a half in our armies, some of whom were broken down in spirit and health by the hardships of war; some suffered ill-treatment from drunken or brutal officers; more of them having sick longings or liberty to visit their homes, overstayed their time and feared to go back.

**BELLS.**—We are pleased to learn that Messrs. F. A. & G. R. Menely are receiving orders for their celebrated bells as fast as their extensive establishment can get them ready for shipment. Every bell is carefully tested, and none of inferior tone or workmanship are sold. Within the last few days they have, in addition to those sold in the States (including one weighing 1000 pounds for Portland, Oregon) furnished bells for Turkey, the Canadas, Nova Scotia, New Brunswick, and Cape Breton. Parties desirous of purchasing, send, by addressing the proprietors as above, at West Troy, N. Y., receive an illustrated circular giving full particulars.

**MONTREAL RETAIL MARKET PRICES.**  
(From the *Montreal Witness*.)

	s. d.	Dec. 8.
Flour, country, per cwt.	12	9 to 12
Ontario, do.	12	9 to 12
Indian Meal	7	6 to 8
Peas per min.	3	4 to 3
Beans, Canadian, per min.	3	6 to 3
Monney, per lb.	3	0 to 3
Potatoes, per bag	3	0 to 3
Dressed Hogs, per 100 lbs.	\$8.00	to \$8.50
Eggs, fresh, per dozen	9	9 to 1
Hay, per 100 bundles	\$10.00	to \$12.00
Straw	\$1.00	to \$1.50
Butter, fresh, per lb.	1	3 to 1
Do salt, do.	0	8 to 0
Barley, do, for seed per cwt.	3	9 to 4
Buckwheat	1	8 to 2
Flax Seed	9	0 to 9
Timothy	5	0 to 6
Oats, do.	2	3 to 2
Turkeys, per couple	4	6 to 0
Fowls, do.	2	0 to 2
Hard, do.	0	7 to 0
Maple Sugar	0	5 to 0
Maple Syrup, per gallon	0	0 to 0
Cheese, do.	4	0 to 5
Ducks, do.	2	0 to 3

**MONTREAL WHOLESALE MARKETS.**  
Montreal, Dec. 8, 1863.

Flour—Pollards, \$2.00 to \$2.20; Middlings, \$2.00 to \$2.20; Fine, \$2.10 to \$2.30; Super, \$2.20 to \$2.40; \$2.00; Superior \$2.40 to \$2.60; Family \$2.40 to \$2.60; Extra \$2.60 to \$2.80; Superior Extra \$2.80 to \$3.00; Bag Flour, \$2.20 to \$2.40.

Wheat—Canada Spring, \$4.75 to \$5.00.

Wheat—C. Canada Spring, 90c to 91c.

Wheat—per 112 lbs. Fowls, best sales were at \$6.12 to \$6.15; Inferior Wheat, \$5.12 to \$5.15; Pearls, in demand, at \$5.15 to \$5.20.

Butter—There is a good demand, for New at 12c to 14c; due to economy suitable for home consumption, 12c to 14c.

Eggs per doz, 12c to 14c.

Lard per lb, fair demand at 7c to 7c.

Tallow per lbs 4c to 5c.

Cut-Meats per lb. Smoked Hams, 6c to 8c; Bacon, 5c to 6c.

Pork—Quiet; New Mess, \$12.50 to \$14.00; Prime Mess, \$11.00 to \$12.00; Prime, \$10.00 to \$11.00.—*Montreal Witness.*

**MONTREAL CATTLE-MARKET—Dec. 8.**

First Quality Cattle, \$5.00 to \$5.50; Second and third, \$4.50 to \$5.00. Milch Cows, ordinary, \$18 to \$25; extra, \$20 to \$25.—Sheep, \$2.50 to \$4.00; Lambs, \$2 to \$3.00. Hogs, \$5.00 to \$5.50, live-weight 110 lbs to 150 lbs. Pigs, 7c to \$1 each. Tallow, rough 5c to 6c.—*Montreal Witness.*

**TORONTO MARKETS—Dec. 8.**

Fall wheat 75c to \$2.00 per bushel. Spring wheat 75c to 78c per bushel. Barley, 85c to 88c per bushel. Peas, 5c to 55c per bushel.—*Globe.*

**COLLEGE OF REGIOPOLIS**

KINGSTON, C.W.

Under the immediate supervision of the Right Hon. E. J. Harris, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthy parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.

A large and well selected Library will be OPEN to the Pupils.

**TERMS:**

Board and Tuition, \$100 per Annum (payable half-yearly in Advance).

Use of Library during stay, \$1.

The Annual Session commences on the 1st September, and ends on the First Thursday of July.

July 21st, 1864.

**WANTED,**

BY A FIRST-CLASS TEACHER, of several years experience, a Situation in a Separate School, in Town or City. Address M. O., True Witness, Dec. 2.

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**WANZER & CO'S FAMILY SEWING MACHINE,** (The "Combination") has been awarded the First Prize at the Exhibition.

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**DALTON'S NEWS DEPOT.**

Newspapers, Periodicals, Magazines, Fashion Books, Novels, Stationery, School Books, Children's Books, Song Books, Almanacs, Quizzes and Postage Stamps for sale at **DALTON'S NEWS DEPOT**, Corner of Craig and St. Lawrence Streets, Montreal.

Jan. 17, 1863.