

dition, but by the early navigators of the Pacific, that there were once human abodes wherever there was good soil and water, and that the population of this group was not less than 400,000. Now it is under 65,000. Twenty-five years ago—within the period of strenuous missionary efforts—it was double this. If Tahiti had its ancient high-priest, with his doleful prophecy, the Sandwich Islands have their historian, with his equally mournful comment on his own times. "On account of the woful events which have happened, the kingdom is sick; it is a skeleton, and near death. Yes—the whole Hawaiian nation is near its end." These facts may appear to need no comment; but it is of importance to ascertain what relation the presence of missionaries bears to the broad and clear fact of the unchecked depopulation of the islands in which they have settled. According to the missionaries themselves, an unbounded licentiousness prevailed before any European had set foot anywhere in the Pacific; and it continued after foreigners had begun to resort to the islands, and before the missionaries arrived. During the first period there were the wars and barbarous heathen customs which tend to depopulation, and a truly heathen licentiousness. During the second period, there was the addition of physical and moral mischiefs—diseases and intemperance,—and local acting upon the established licentiousness, which, acting upon a depopulation as is remarked. But now, when the missionaries declare the people to be pure, in comparison with their former condition, and cured of their tendency to war, infanticide, and recklessness of life, the depopulation is found to have proceeded faster than ever—even to the extent of half the total number in five-and-twenty years. The natives themselves charge the missionaries with no small portion of it; and a good many visitors are of the same opinion. The people say that the missionaries promised them life, but they brought them only death; and that it is not a future life that they want, but to live long where they are, and as happily as they used to do before all their customs were changed, and their pleasures taken away. There can be no question of the injurious effects upon health and life of the forcible change of habits imposed by the missionaries, nor of the fatal results of some of their over-legislation. Even the least important change of all—that of dress—has rendered the people liable in a much increased degree to consumption and related maladies. Far worse is the effect of the suppression of the old sports and festivals. The people cannot receive hymn-singing and prayer-meetings as a substitute; and they relapse into an indolence and sensuality which leaves nothing to be wondered at in the shortening of their lives. Of the deepening of the poverty of the poor, with the growth of the aristocratic spirit under the missionaries, and of the deterioration of the health of whole settlements by a chronic hunger which their forefathers never knew, recent accounts from the most various quarters leave no room for doubt. And when the dulness of their lives has aggravated their licentiousness, how do the missionaries deal with it? How do they treat the milder forms of license which they have not succeeded in extirpating? They put upon tropical lovers the screw of puritanical laws too strict for Old England, and New England two centuries ago. It is very well understood that infanticide is most frequent in societies where public shame awaits the unmarried mother, and that sensual vices are most gross where they are most harshly dealt with; and, as might be expected, the Pacific Islands are no exception to this rule. The girls of those islands are as proud of having white husbands (knowing them to be local husbands only) as the women of Cape Coast now, and the Indian women of the western hemisphere in the early days of its discovery; but the South Sea Islanders, having learned the consequence of the appearance of half-caste children, resort to practices which render the decline of population no wonderful matter at all. Like the grim old Pilgrim Elders, the missionaries inflict imprisonment and public shame where young mothers are not married in their Church. If, in New England, such culprits suffered in heart-broken silence, or were hardened, or rendered hypocrites, the effect on a people whose ancestors practised infanticide as a duty, is easily conceivable. The children of the tropics suffer under the missionary method more bitterly than their childish hearts can bear. On the one hand, they are accessible to new temptations, and perpetrate frolics which their spiritual masters are the last to know of; and, on the other, they escape punishment by those very forms of crime which Exeter Hall orators hold up to public horror as the most monstrous features of heathenism. Under every imaginable incentive to abortion and infanticide, and to licentiousness aggravated by the necessity of secrecy, it is no wonder if depopulation advances, and if the natives consider the missionaries accountable for it.

And again:— "Commander Wilkes, of the United States Exploring Expedition, was surprised to find in 1839 that there was scarcely a native, even of the elderly generation, who could not read and write. To a careless eye no trace of Paganism was apparent. The Sunday was observed with a strictness worthy of New England; yet the missionaries complained to Commander Wilkes that it was difficult to meet with a case of sincere piety. In 1840, when the American visitors were present at a religious service—a missionary who had lived forty years in the island being in the pulpit—there was a fray among the natives present which threatened to deluge the church with blood, and compelled the ladies and children of the mission to fly. The queen and her consort both drank outrageously, and were not seldom seen boxing one another's ears, and grappling and growling in the dust, like fighting-dogs. The good Quaker Wheeler, who went out in a ship of his own to ascertain the real state of things in the South Sea Islands, said of Tahiti in 1834, after a long and careful investigation of its state, 'Certainly, appearances are unpromising; and, however unwilling to adopt such a conclusion, there is reason to apprehend that Christian principle is a great rarity.' Since that time, the difficulties with the French have wrought to lessen the church gatherings, and empty the schools. The people have the Bible in their own tongue, and they turn over its pages in a listless sort of way. The old notion of the *taboo* is concentrated upon the Sunday; so that Sabbatharian observances are genuine; yet their spiritual state is one so painful and disagreeable that, as it must be indicated, we would rather do it by extract than in language of our own, observing that the missionaries themselves, while the most superficially informed people in the island as to the real condition of its morals, mournfully admit that the great problem which they have hitherto failed to solve is, bringing the new faith to bear on the purification of works. They take care that their children shall not learn one word of the native language; they permit no intercourse between their families and the inhabitants; and, when a playground is wanted for the European pupils of a school, a wall of great height is built all round it—a curious illustration, however necessary, of the equal brotherhood of men theoretically introduced by Christianity."

One thing however it must be admitted, the Missionaries have done for the honor of their Creator and Redeemer. They have banished flowers and garlands; and have introduced the wearing of *poke bonnets*—the religious bonnet of England—amongst the swarthy daughters of the Pacific.

"The natives of both sexes," says Commander Wilkes, "seem passionately fond of flowers; but the use of them in dress has been discouraged by their teachers, who have taught them that such vanities are unbecoming to Christians. I am at a loss to understand why so innocent a pleasure should not have been encouraged, rather than discontinued. In conformity with this opinion the absence of flowers around the missionaries' dwellings is universal, and cannot fail to be remarked, in a climate where the

plants most admired in their own country, as exotics, are of almost spontaneous growth." Well may the *Reviewer* exclaim:— "Alas! thus it is. Coalscuttle bonnets for the garland and palm-leaf! The Old Hundred for the national ballad! Levitical law for heroic tradition! A taboo-Sunday every week, and no harvest-home once a year! Idleness, breeding slander and dissoluteness, for the easy but willing occupation of former days! All distinctive character covered over with hypocrisy, and native prattle absorbed by cant! The palm-tree growing, the coral spreading, and man dwindling and perishing! If such are the best and choicest fruits of English Protestant missions, with what grace can Protestants scoff at Romish failures?"

These then are the most favorable results of Protestant missions—"Poke bonnets" and infanticide—*syphilis* and the Puritan Sabbath—for the natives;—snug houses, large tracts of land, and sensual indulgences for the "missionary." Such at least is the report of the latest *Bulletin* of the "Annals of the Propagation of the Protestant Faith."

PROPER SPIRIT.—We clip the subjoined paragraph from the *Commercial Advertiser* of Saturday last, as a flattering testimonial to the French Canadians ("la race inferieure") residing in the Ottawa district:— "At a meeting of the French Canadian inhabitants of Ottawa, it was resolved not to join the demonstration on occasion of the visit of the Governor General. The reason assigned is the Hamilton speech, last year, and the imputation of inferiority of French Canadians as an improving people."

All honor to the French Canadians. It is thus, and thus only, by showing that they can respect themselves, that they will make others respect them. We trust also, that the Irish Catholics of Canada generally, but of Montreal, especially, will take a lesson from their Ottawa fellow-citizens of French extraction. Sir E. Head, by the open countenance by him given on the 12th of July last, to the avowed enemies of their race and religion, has committed an offence against Irish Catholics, which, if they have any respect for themselves, for their country, or their religion, they will never forget, never forgive. True—the Governor acted, no doubt, with the advice of his ministers—of the Cauchons, Lemieux, &c., who have so often betrayed us. But this does not exonerate the Governor; for had he possessed the feelings of a gentleman, he would have known that he had no right to avail himself of his official position, to insult a large portion of Her Majesty's loyal subjects, by taking an active and prominent part in an offensive sectarian and political demonstration. He would, without asking advice from any one on such a question, have felt that, as Her Majesty's Representative in Canada, it was his duty to observe a strict impartiality towards all classes of our mixed population; and, above all, to avoid giving any particular marks of vice regal approbation to an infamous secret society, which most assuredly would not have been allowed to pollute with its filthy presence the precincts of the Court of his Royal mistress at home; and which therefore should not have been tolerated in the presence of the Queen's Representative abroad.

We trust therefore, that on his visit to Montreal next week, the Irish Catholics of this city will behave like the French Canadians of Ottawa; and will show their respect for themselves, by carefully abstaining from giving any, the slightest mark of respect or of welcome to the Governor General, during his stay in town. Some miserable hirelings, some contemptible "lick-spittles" there may, and very likely will be. These creatures, fed upon ministerial garbage, fattened upon offal thrown to them by the unclean hands of Cauchon & Co., and true to their vile nature, will very likely make a display of their servility upon the occasion of the Governor's visit. But we trust, for the honor of the Irish name, that none but "government hacks" will so degrade themselves, or give occasion to their enemies to repeat their boast—that Irish Catholics will always put up tamely with any amount of insult and ill usage; and that at the worst, they can always be bought up cheap, like a lot of damaged goods. This at least we may be pretty sure of—that the man who volunteers any mark of respect to an "Orange" Governor, is a false Irishman, and a disgrace to his country.

POISONING IN ENGLAND.—A writer in the *Times* directs the attention of the public to the rapid progress that this fearful crime is making in England; and calls upon the Legislature to devise, if possible, some means to check its further advance amongst the model Protestant people of Europe. The writer publishes the following statistics, which indeed require no comment:—

	Males.	Females.	Total.
1848	308	261	569
1849	290	236	526
1850	304	249	553
1851	275	253	528
1852	253	300	553
1853	270	219	489
Total deaths, 6 yrs.	1700	1518	3218

"Here, then, the startling fact appears that 536 persons upon an average are annually poisoned—ten in every week, or one in every 16 hours, irrespective of those who die from the same means (whose true cause of death is only known to those who possess the dreadful secret of murder), and are registered with those who die from 'cause unknown,' 'sudden death,' or by 'the visitation of God.'"

And with these awful figures staring them in the face, the people of England lift up their hands in horror—not at the wide-spread, deep-seated corruption in their midst—but at the immorality of Catholic countries, where the people walk in the public gardens, and dance, or listen to music on Sundays. They thank God that they are not as other men are—Sabbath-breakers, or Papists;—and that, on one day of the week, all innocent and rational amusements are banished from the land. It would, we suppose, be called a Romish calumny were it insinuated that the social condition of Protestant England is aptly delineated in Our Lord's terrible denunciation of "whited sepulchres, beautiful outwardly, but within full of dead men's bones, and all uncleanness."

A FANATIC.—People are often at a loss to know what is the strict meaning of this commonly used, more frequently abused, phrase. From the following paragraph, which we clip from the *London Times*, it will be seen that the epithet "Fanatic," when applied by Protestants to a Catholic, means one who gives his goods to the poor, devotes himself from love of God to the service of his fellow-creatures, who mortifies his body with the lusts thereof, and takes up his cross daily to follow Christ:—

"A FANATIC.—A letter from Rome announces the death of Prince Charles Doria, who every year was accustomed to distribute a sum of 40,000, in alms. He was a *saccone*, and not content with what he gave himself, used to go, barefooted, dressed in coarse sackcloth, with a thick cord round his waist, about the streets, imploring charity from the passers by for the poor."—*London Times*.

We remember to have read somewhere about a certain Person, Who, when a young man, very rich, inquired of Him what he should do to inherit eternal life—made answer, "sell all that thou hast, and distribute unto the poor." He, of course, was a "Fanatic," according to the Protestant evangel of the XIX. century.

The highly esteemed pastor of the Irish congregation at Quebec, left on Tuesday last for St. Joseph—Beauce. His late congregation feel deeply the loss of their beloved priest, and not without good cause; for no one could have done more to advance both their spiritual and temporal interests than the Rev. Mr. Nelligan. It was chiefly through his exertions that the parochial rights of the St. Patrick's Church were obtained—a Catholic Institute founded—and a splendid presbytery erected. The Rev. Bernard McGaurin is his successor, but only for a season, as arrangements have, it is said, been entered into with the Redemptorist Fathers—to take charge of the congregation in two years from this.

GOOD NEWS FOR THE "ANNEXATIONISTS."—It is clear that, whatever may be the case with the "inferior race" of the Lower Province, Yankee principles are making rapid progress in Western or British Canada. The following, which we clip from the *Toronto Colonist*, would seem to show that already, the people of Upper Canada are more than half Yankees in practice; and, in a short time, we may expect to find our bustings and polling booths degraded by the brutality and rildality which so peculiarly characterize the Senate and House of Representatives of the United States. The following paragraph, for instance, might have come from Washington instead of Toronto:—

"Hardly a paper arrives from the Districts which are fortunate, or unfortunate enough, to be privileged to elect members to the Legislative Council, which is not marked by bitter and coarse personalities. From the Western District we hear that 'the Holy Moses' candidate is ready either to fight or to speak, as may best suit his audiences. His opponent, Mr. Rankin, has already been struck on the platform at a public meeting; and if blows were as plentiful as brutal and disgusting epithets, it is doubtful where the contest would end. Fortunately Billingsdale falls harmless upon the audiences. They either understand it too well to notice it, or they are happily ignorant of the meaning of the slang and bullying which once proved useful in the House of Assembly. If Colonel Prince should be elected, the Legislative Council will require a sort of supplementary dictionary to its ordinary parliamentary phrases. Its motions will have to be headed 'by the Holy Moses,' and its orders of the day will chronicle pistols for two, and coffee for one, or a challenge to a 'free fight,' rough and tumble, or any other way, as may best suit the tastes of the combatants. The *Saugeen* canvass has been characterized by the same sort of coarseness, although we have not as yet heard of any personal collisions. What may occur, it is hard to tell; but we have certainly seldom or ever heard of the same amount of coarse and violent abuse, crimination and recrimination, without a collision of some kind or other."—*Toronto Colonist*.

STATE SCHOOLISM.—The *American Celt*, under the caption—"The Lost Second Generation," points out the natural and inevitable effects of "mixed schools" upon the "faith and morals" of the children of Catholic parents in the United States. Do the Catholics of Upper Canada wish to save their little ones from the fate that menaces them, and that has already befallen the children of their fellow countrymen in the neighboring republic? Do our citizens of Irish origin wish to rescue the glorious name of Irishman from the disgrace that has been too often brought upon it, by their brethren, demoralised, because Protestantised in the Yankee "Common Schools." If so let them unite as one man; and neglecting all else, band themselves together for the overthrow of the same accursed and ungodly system in Canada:—

"THE LOST SECOND GENERATION.—We have concluded to transfer to our fifth page, the particulars of the late abominable prize fight, or manslaughter, in the neighborhood of this city. We do so with feelings of deep disgust and humiliation. The names of nearly all the actors in that brutal conflict suggest only too plainly their paternity. In New York, as in San Francisco, Ireland, where sheriffs of counties are this year wearing white gloves, to commemorate calendarists without criminals—this same Ireland has here and on the Pacific, the discredit of swarming the great cities with a horde of hardy, vulgar ruffians, unmatched in any former state of society. Most of these wretches are young men born here, or in the English manufacturing towns, of Irish parents. Such was the notorious Sullivan, such was the Kelly in this last tragedy. Surely, surely, some one has a terrible account to give of our neglected first, and lost second generation, in the English and American cities."

The *Toronto Globe* publishes an anonymous, and most ingeniously misspelt, "Incendiary Letter," addressed to, and threatening the life of a Mr. T. Holland of that city; and, of course, endeavors to attribute its authorship to a Popish writer. The more probable hypothesis however, is—that it is a forgery concocted in the *Globe* office, by some of Mr. G. Brown's friends, if not by G. Brown himself, with the view of making a little Protestant capital against Catholics. Our evangelical friends are fully capable of such rascality; and though we do not assert it to be so, it is more than likely that such is the history of the dreadful "Incendiary Letter."

STEAMBOAT ACCIDENT.—The American Steamer Niagara, of the Collingwood line, on her way to Chicago with above a hundred passengers, many of whom were women and children, on board, was destroyed by fire on Monday the 22nd ult. Of the passengers the greater number perished, the Captain and almost all the crew were saved. This speaks volumes for the chivalry of the officers and crew of the American boat.—Two women only it is reported were saved. It is insinuated that the fire was the work of an incendiary.

RESPONSIBLE GOVERNMENT.—The *Montreal Pilot*, lamenting the general political corruption in Canada, remarks that:—

"There is no denying the fact that there is a large under stratum of corruption—we can give it no milder name—prevailing, influencing, and leaving the constituencies of the Province. There is scarcely a constituency that has not been debauched by candidates, whether through the direct offers of money, or the more insidious temptations of collateral benefits. The people unfortunately have been educated, drilled into this venality, by candidates who sought election as the mere agency to their advantage."

A correspondent writes to us, to ask—"If Mr. G. L. Allan of Toronto, the Grand Master of the Secret Society of Orangemen, and signer of an electioneering address to his brother Orangemen, is not a public official, holding a situation under Government, connected with the Gaol? and if there be not a standing order in our public departments prohibiting all Government officials from taking a public or prominent part in political movements?"

"If"—continues our querist—"my conjectures are well founded, how comes it that these instructions are not put in force against Mr. Allan?—or would an avowed 'Ribbonman' be allowed to hold a Government situation, and to take such an active part in electioneering politics, as does the Grand Master of the Toronto Orangemen?"

These questions we refer to the *Journal de Quebec*, a Ministerial organ. He, as the mouth-piece of M. Cauchon, will, no doubt, inform our correspondent, how, and why it is, that a person holding a public office connected with our Provincial Gaols, is allowed by the Government to dictate to the electors of Upper Canada, and to prescribe to them how, and in whose favor, they shall exercise their political privileges at the next election. Our correspondent need not expect however that justice will be done in the premises, seeing that our present Government is itself an "Orange" Government.

We beg to call the attention of our readers to Mrs. Unsworth's advertisement on our seventh page. That lady's talents as an accomplished vocalist and an experienced teacher of her art, are too well known to require any recommendation from us. We hope this next season will bring her many new pupils, and assuredly they cannot be in better hands.

FIRST ELECTION FOR MEMBERS OF THE LEGISLATIVE COUNCIL.—Mr. Duchesnay was declared duly elected, at the nomination for the Laurzon Division (at St. Mary's) on Monday last, there being no opposing candidate.—*Herald*.

DE SALABERRY DIVISION.—The polling for the election of a member of the Legislative Council commenced on Wednesday, and was continued yesterday. Up to the time of going to press, the result was not known in Montreal.

Biographie de Mme. Anna La Grange, par M. H. E. Chevalier, Montreal. M. Chevalier has undertaken the task of giving us some details of the lives of the celebrities of the present day; making his debut with an interesting biography of the well known artiste Mme. Anna La Grange, whom many of our Montreal citizens must have had the pleasure of hearing.

To CORRESPONDENTS.—"M. R." of Rawdon, received too late for this week's issue, but shall appear in our next.

We think that, as a general rule, it is in exceeding bad taste to notice in the press the private affairs of any individual, no matter how prominent his position as a public man. But a paragraph having appeared in the columns of the *American Celt* of the 20th ult., with reference to the marriage of Dr. Brownson's son, before a Magistrate—which act, according to our contemporary's informant was in compliance with the expressed wishes of the learned gentleman himself—and as, if uncontradicted, this statement might have the effect of throwing doubts upon the practical Catholicity of one from whom indeed we have often had occasion to differ upon minor points, but whose splendid talents, and whose generous dedication of those talents to the cause of his religion, every Catholic must acknowledge with respect—we have been induced to give insertion to the following "Counter Statement," put forth also by the *Celt* of the 27th ult. It will be seen that it fully exonerates the Doctor from all appearance, even, of disregard for the well known discipline of the Church:—

REMITTANCES RECEIVED. Ticonderoga, U. S., W. P. Cannon, 6s 3d; N. Lancaster, A. McGillis, 10s; Osgood, M. E. Tobin, £2; Lloyd-Davies, P. Keenan, 5s; West Osgood, M. Dolan, 6s 3d; St. Hyacinthe, M. Buckley, 12s 6d; Boucherville, M. Ryan, 6s 3d; London, J. G. Harper, £1 5s; Kingston, J. Flanagan, 10s; D. Hallinan, 6s 3d; Niagara, P. Clarke, 10s; Pike River, J. Healy, 12s 6d; Riddell, M. T., 10s.

Per T. M. Cane, Peterboro—J. Shaw, 5s; P. Hammon, 5s; J. Carow, 10s; J. Hurley, 5s; J. Dunne, 5s; J. Haflay, 5s; D. Keleher, 5s; D. M. Carthy, 10s; Per P. Furlong, Kingston—M. Sutton, 5s; J. Roach, 12s 6d; C. Donohoe, 6s 3d; D. Lynch, 12s 6d; P. Grace, 15s; J. McDonald, 12s 6d; J. Nicholson, 12s 6d; J. Molloy, 12s 6d; C. Farrell, 12s 6d; P. Conroy, 10s; P. Kilguff, 12s 6d; Mrs. E. Hickey, 13s 9d; T. Baker, 12s 6d; N. Cartmill, 12s 6d; P. C. Murdoch, 12s 6d; P. Sewell, 12s 6d; H. Cammins, 12s 6d.

Per D. P. McDonnell, St. Raphael—A. McDonnell, £1.

Per J. O'Sullivan, Prescott—F. Ford, 7s 6d; J. Halpin, 12s 6d.

Per Rev. Mr. Michel, Cumberland—P. Breen, £1 10s.

Per M. Treacy, Prescott—M. Keely, 12s 6d.

Per M. O'Leary, Quebec—J. Beaky, 7s 6d; R. Roy, 15s; D. Salmon, 15s; T. Sharples, 15s; C. Sharples, 15s; B. Cahill, £1 2s 6d; Rev. E. Langevin, 15s; D. Donnelly, 12s 6d; M. Rogers, 7s 6d; D. Coveney, 15s; W. Hannon, 15s; M. Mernagh, 15s; Rev. Mr. Begin, 12s 6d; R. Coady, 6s 3d.

Per M. Heaphy, Kempville—Rev. B. Coyle, 10s.

Per T. O'Brien, Ottawa City—L. O'Connor, 10s.

A correspondent of the *Toronto Leader* pays the following compliments to Mr. George Brown of the *Toronto Globe*:—"A reader of the *Globe* newspaper, depending upon it exclusively for an insight into the character of its proprietor, could not but by any possibility indulge in the extravagant idea, that the pretentious pious gentleman, George Brown, was a speculator. The man who, for the last three years, has systematically assailed the character of every person in Canada who had purchased over 300 acres of land from the Crown, and who has flourished with editorials as long as the moral law upon the 'mismanagement of the Land Department'; 'more jobbery in the Crown Lands Office'; 'speculating in the Public Lands,' &c., &c., and who has repeatedly protested against sales of lands settlers—that man never could be thought to have purchased lands out of which he expects to realize £50,000. And yet such is the fact. The ' Laird' of Bothwell, the proprietor of some two or three thousand acres of valuable lands, and the hand of one of Peter Fink's village settlements on the line of the Great Western Railway, obtained possession of this fortune, from the Crown Lands Department, during the regimes of his friend the Honorable James Harvey Price.

"In 1851, the *Globe* establishment were begging from door to door on King Street every week, 'to raise the wind' to keep it on its legs. In 1856, that same establishment is among the heaviest traders in real estates in this city, and can pay anything between one shilling and a thousand pounds in hard cash, if necessary, for speculative investments.—Crown Lands, Clergy Reserves, James Harvey Price, Contracts for Wood, Great Western Railway, Bothwell—these are their—'Household Gods'; there is an inspiration in them, which nothing else could supply the place of the 'little poker' in the game at patriotism played by the immaculate George the Edinburgh conception. If ever George Brown builds a castle on the Bothwell estate, he will be wiser than we believe him to be, if he does not provide niches in it with an honorable representation of 'the Crown Lands of Canada in 1850' and the 'Great Western Railway.'—What a volume could be written upon these two short sentences. No wonder that he takes a saintly interest in them for between both, he has made himself worth what will be equal to £3,000 per annum. I would like to know the man in Canada for whom the Crown Lands Department has done so much as for Mr. Brown? Of what speculation has Mr. Hincks ever been accused of that is equal to this sum? The Boves £10,000 is only equal to one fifth part of this in value. Perhaps no man at this time is before the public who has made so much out of the people of this country by heartless speculation as this same George Brown, if what he has written and said upon the subject of Canada Lands since 1850 be true."

The *Toronto Colonist* accounts very satisfactorily for the escape of the notorious convict, Dr. Dill, from the Kingston Penitentiary. "It would seem"—says our cotemporary—"that the cell door of the convict was left open, instead of being locked, and that when the guard went to sleep, the convict walked out of his cell," and so escaped. The Kingston Penitentiary must, indeed, be in an admirable state of discipline.

THE GRAND TRUNK AGAIN.—The officials of the Grand Trunk are determined to have an accident at the Lachine crossing, if they can accomplish it. Some time since we chronicled a smash-up from a Grand Trunk gravel train crossing on the time of the Lachine passenger train, but so far from this being a warning, and causing better arrangements, the evil has gone on increasing until it amounts to an insane and wicked trifling with human life. Yesterday morning as the passenger train from Lachine at half-past eight approached the crossing, the engineer perceived the Grand Trunk Express Train from Montreal rushing on with the evident intention of reaching the crossing before him at all hazards. The engine was instantly reversed, and the train brought to a stand at less than ten yards from the crossing, at the moment that the Grand Trunk cars thundered by, the conductors waving their caps in triumph, and shouting in derision. Had there been more way on the train, or had a moment more elapsed in checking it, the two would have come into collision at the crossing, and as both had an unusual number of passengers the loss of life would have been frightful. If this state of things continues, and as all the officers from the highest to the lowest appear to be equally reckless and incapable, there appears to be every probability that it will, it cannot be doubted that it will culminate in a more hideous tragedy than the Longueuil massacre.—*Commercial Advertiser*, 26th.

AN ORGANIST WANTED. WANTED, for ST. PATRICK'S CHURCH, QUEBEC, AN ORGANIST. Applications to be addressed to the undersigned on or before the 13th inst. M. O'LEARY, Sec. of the Committee of Management. Quebec, Oct. 1st, 1856.

THE COMMITTEE of the MONTREAL ST. PATRICK'S SOCIETY take the earliest opportunity of notifying the citizens of Montreal, that they have secured the valuable services of THOMAS D'ARCY M'GEE, ESQ., the well-known popular Lecturer, to give, for the Society, THREE LECTURES, On MONDAY the 10th, WEDNESDAY the 12th, and FRIDAY the 14th NOVEMBER NEXT. SUBJECTS OF LECTURES: "Burke; or the Statesman." "O'Connell; or the Orator." "Moore; or the Poet." Further particulars in a future advertisement.