

The first complaint arises from the very nature of "common" or "mixed" schools. In these schools no religious instruction can be imparted without doing violence to the civil rights of the parents and ratepayers. The Catholic parent has the right to insist that his child shall not be taught Protestantism; the Protestant parent has just as good a right to insist that his child shall not be taught Catholicity; and as there is no religion common to both, as in religion they can have nothing in common, it follows, as a necessary consequence, that religion must be completely eliminated from all "common" or "mixed" schools. There, therefore, can be no basis for any moral training; for morality is the practice of religion, or obedience to God's revealed will. But as Catholics and Protestants have no common religion, it follows that they can have no common basis whereon to erect a code of morals; and consequently, in "common" or "mixed" schools, all "moral" as well as all "religious" training is impossible. But how comes it to pass that the complaints against the *ignorance* and *immorality* of the teachers, should be so general amongst the Local Superintendents? Let us see of what classes of men these teachers are chiefly composed.

For this purpose we will turn to page 40, *Table D*, giving the number of teachers, and the names of the different religious denominations to which they respectively belong. And here we are at once struck with the immense disproportion between the number of Methodist and Presbyterian teachers, and the number of the Methodist and Presbyterian populations of Upper Canada.

The whole number of teachers employed for 1851, was 3,277; the population of Upper Canada being about 952,038. The Methodists, who number about 208,613, had, of their persuasion 830 teachers; the Presbyterians, who numbered 204,622, had 821 teachers; thus giving 1,651 teachers, or more than 50 per cent. of the whole number of teachers as taken from these two sects alone. On the other hand, the Catholic population, which was in 1851, 168,000, or only less by some 40,000, than that of the Methodists, furnished only 378 teachers; although in proportion to its numbers it should have furnished 580. Whence comes this discrepancy? we ask. How is it that the Methodists and Presbyterians are so greatly favored? Alas! we need hardly ask; we know in whose hands is all the power; we know too to whom the "educational interests of all classes" have been entrusted; and knowing all this, we wonder not at the result; he is worse than a Heathen who provides not for his own; and most assuredly, in this respect at least, Dr. Ryerson is no Methuen. Truly it is a fine thing to be a Methodist, with a Methodist Chief Superintendent; but it is no less a sad one that Local Superintendents should, in consequence, have to complain that "good teachers are not to be had"—that "the schools have in too many instances been filled by men who both from immoral habits, and mental incapacity, are notoriously unfit to be placed in stations of trust and responsibility." It is indeed a subject not worthy, that whilst, with their population of 208,613, the Methodists had, of their own religious persuasion, 830 teachers—the Catholics, with a population of 168,000, could be allowed only 378. With this specimen of religious favoritism, and Protestant partiality, we must for the present conclude.

PROTESTANT MISSIONS.

Since the publication of the "*Ocean World of the Pacific*," by the Rev. Mr. Cheever, another work on the Sandwich Islands, from the pen of a Mrs. Parker, a Protestant lady, long resident amongst the people and missionaries, whose habits and labors she describes, has made its appearance; and fully bears out all the previous statements, as to the heathen condition, both moral and physical, to which these once happy and innocent islanders have been reduced by the process of Protestant evangelisation. The lady's work to which we allude, and from which we intend to lay a few extracts before our readers is entitled "*The Sandwich Islands as they are, not as they should be*," and is ushered in with the following notice, explanatory of the authoress' object:—

"I have been stimulated by a sense of duty to society to expose the monstrous deception which has so long imposed upon the world, and especially upon those whose truthfulness, and purity, would prevent a suspicion of duplicity in others."

We know that the Sandwich Islanders were when first discovered, and ere Protestant Missionaries had set foot amongst them. In the language of the *Missionary Herald*—"They were a fine athletic race; their pleasures were innocent, they were contented with the position which God had given them, and asked only to be left in the enjoyment of an unrivalled climate, and the spontaneous productions of Nature, their bounteous mother." Long before the arrival of the first Protestant Missionaries, the islanders, at the instigation of their chiefs, had renounced idolatry, and destroyed their graven images and idol temples; disease was almost unknown amongst them owing to their chaste and temperate habits, whilst the extraordinary number of upwards of 300,000 human beings, crowded together on these small islands, and yet enjoying in abundance all things necessary for their maintenance and increase, testifies to the simplicity and purity of their lives. Thirty years have elapsed since the Protestant Missionaries defiled this Eden with their presence, and what is its condition to-day? We give it as described by a Protestant journal of New York—the *National Police Gazette* in an article headed "The Island Harem":—

"The natives are at this moment sunk in the lowest depths of degradation. We cannot better speak our meaning than to say that the whole Sandwich Islands, as far as regards the natives, are at this moment one vast charnel house of prostitution, and a den of thieves; the men are lost to all sense of honesty, and truth, and chastity amongst the women is a thing unknown. They are a diseased, degraded people, sunk into the position of slaves, and dare not raise a hand in opposition."

And the number of this dishonest, impure, diseased and degraded race has dwindled down in a few years from 300,000 to 80,000. These are awful facts, so horrible as to be almost incredible did we not know the causes by which they have been produced, and the influences which have been at work amongst the once happy and innocent Hawaiians—knowing these we are not surprised. The Sandwich Islands have been thoroughly Protestantised. Mrs. Parker will show us how.

This lady rightly attributes the degradation of the Hawaiians to the conduct and example of the Missionaries, who are intent but upon one thing, and that is, taking good care of themselves and families.—These evangelical gentlemen revel in an earthly paradise; their houses are filled with native servants, and it is asserted that the latter are harnessed to a sort of waggon to draw their luxurious masters to church. The islanders are heavily taxed for the support of these luxurious men of God, a great part of whose revenue also is derived, and knowingly derived, from the wages of prostitution. Sometimes these ministers of Christ seem to be aware of the impropriety of living upon money so obtained, and make a feeble show of virtuous indignation. The Rev. T. Coan at Hilo-Hawaii said to his congregation in the year 1851, "I wish none of you to pay to me the wages of prostitution." "Then, Sir,"—quietly replied one of the females of his congregation—"you will get nothing for we have no other money." This reply effectually silenced the minister who, whatever may have been his abstract horror of vice, had a still greater dread of losing his salary, so he prudently said nothing, and continued to receive the wages of iniquity as usual. It may be some consolation to our friends to know that this same reverend gentleman is a great stickler for "Sabbath observance"—having dismissed a native from church for hiring a horse to a foreigner on Thursday, the said horse to be returned on Sunday. The life of a Protestant Missionary—his trials—his "sweetnesses"—and his "vouchsafements" are thus described by Mrs. Parker:

"The most agreeable residences are in the valleys in the rear of the town, and the most luxurious of these belong to the Missionaries. Would that some of the pious poor who, in a far off land, have joyously contributed their mite to the support of the 'poor Missionaries'—could see their luxurious houses filled with native slaves, for they are nothing more, and witness the idle luxury of their lives. My blood stirs with indignation as I contemplate the unblushing effrontery of these people, who send their whining beggars around the world, asking alms in Christ's name, to contribute to the pleasures of their own useless existence! Let those who read their canting reports in the religious papers of the day go to the Sandwich Islands, and see for themselves what has been done for 'the barbarous natives.'"

The flock, and a very scabby flock it is, is well worthy of the pastors—

"After the immense amount of money expended, and the wonderful accounts of 'Revivals' and 'Reformations' which have reached them, but which exist only in the brains of the inventors, they would have a right to expect, at least, an ordinary degree of morality and decency; while I will venture to say that there is not another so corrupt and debased a people on the face of the earth as the natives of the Sandwich Islands at this moment! Accomplished thieves, and servile liars, from whom nothing but fear ever compels the truth, they have not the most distant idea of chastity. . . . their licentiousness is incredible, and the child of eleven years is as deeply corrupted as the coquette of twenty. I speak of no isolated cases, but of the whole Kanaka community, and they defend it by saying 'It is no harm.' . . . They have songs of so indecent a character, and dances performed naked, so horrible, that they are not even named by foreign ladies."

These obscene songs and dances are not peculiar to the Hawaiian converts; we have often witnessed them ourselves, amongst the nigger and mulatto Methodist/Protestant converts in the West Indian Islands, especially at Antigua, where the most lascivious dances, and abominable songs were generally accompanied, and concluded by a chorus of "Hallelujah!"—the effect was very striking indeed.

Mrs. Parker mentions several other amiable traits of the Hawaiians, such as Infanticide—"which is not considered wrong amongst them"—and is one cause of the rapid decline of the population since it has been evangelised; but our readers have had enough of these abominations, and we will spare them the other disgusting details, which Mrs. Parker's narrative supplies. Yet the Missionaries have not been altogether idle; they have distributed Bibles, and have introduced the wearing of bonnets amongst the women, which, by-the-by, has turned out a highly profitable piece of business for the missionaries who, in the language of Mrs. Parker, "make a handsome speculation out of bonnets sold to the miserable hypocrites who, for an hour or two, leave their hot-bed of filthy crimes, and corruption, to make a show in church." Here is the way our friends manage it:—

"The most important changes which the missionaries have effected are, inducing the natives to go to church, and to wear bonnets; and even of the latter they made a good speculation, for they purchased them in Boston for a shilling a-piece, and sold them to the natives for Three and Five Dollars, imposing a fine on all females who did not wear a bonnet in church."

If the Missionaries do cast their bread upon the waters, most assuredly it comes home to them, and well buttered.

Such is the description of the result of thirty years' Protestant Missionary enterprise amongst the Hawaiians, given by Protestants themselves; that they have nothing exaggerated, nor ought set down in malice, is pretty evident from one fact, the fearful depopulation which is going on amongst the natives. A short time ago they were dying off at the rate of eleven per cent; at present, according to Mrs. Parker, "they are dying off at the rate of twenty per cent. annually," so that in a few years the race will be completely extinct. We conclude this notice of Protestant missions by an extract from the Protestant New York paper, which we have already quoted:

"We regard the matter as one over which it comes within our province to exercise a Christian police supervision. The Christian denominations of the United States are yearly taxed to send out money to these poor missionaries in the Sandwich Islands. We show them what these missionaries are, and warn them against sending any money. Better throw it into the sea, than send it to support hypocrisy and inducement to luxury and sensual indulgence. The missionary system of the Sandwich Islands is a swindle, and steps should be taken by the parent societies here to break it up. It would be to their own credit to do so. If the Sandwich Islands have to

wait for the present missionaries, who have the rule there, to christianize and ameliorate the condition of the degraded natives, they will have to wait until the millennium. We use strong language, but we use the language of truth."

MORE PROTESTANT CONSISTENCY.

Whilst the Protestant world is making the welkin ring with its denunciations of the tyranny of the Catholic Duke of Tuscany towards the Protestant Medici, it is not uninteresting to observe how one Protestant sect treats another Protestant sect, when their respective doxies chance to differ. Of this the *Tribune* gives an amusing instance in the case of one of the later Protestant sects—the Mormons, or Latter Day Saints. How Protestant proselytisers are treated by Protestant magistrates in Norway, will be seen from the following extract:—

"We mentioned recently the attempted introduction of Mormonism into Norway by the preachers Ahmanson and Folkman, at Brevig. It seems that they were not allowed much opportunity to make converts. The magistrate gave them notice that as they belonged to no sect of Christians acknowledged by the Government, they would not be allowed either to hold public worship or to baptize. As they paid no attention to the warning, they were arrested and taken to the jail."

PRINTERS' FESTIVAL.—We understand that the Montreal Typographical Society intend holding their annual Festival this year on Tuesday evening, 11th January, in the Concert Hall, St. Gabriel Street. From what printers have done on former occasions, we have no fear but that the Festival this year will equal any former one.

We are informed that the annual Charitable Soiree of the Young Men's St. Patrick's Association will come off on the 18th of January next. This will be the fifth of these festivities which the Young Men will have conducted, heretofore with such complete success, that they were enabled to place, each year, a handsome sum at the disposal of one or other of our Charitable Societies. We predict for them a like success this year.

REPORT BY DR. WOLFRER NELSON, one of the Inspectors of the Provincial Penitentiary, on the present State, Discipline, and Expenditure of the District and other Prisons in Canada East.

We have to acknowledge the receipt of this valuable and carefully compiled document, but must postpone our analysis of its contents until next week.

We beg to draw attention to Mr. Doran's advertisement, which will be found on our seventh page. He has high recommendations from parties whose families have benefitted from his tuition.

REMITTANCES RECEIVED.

Quebec, M. Enright, 25; St. Martine, Rev. Mr. Blythe, 21 5s; Smith's Falls, Rev. T. Smith, 21 5s; Sandwich, Rev. Mr. Point, 12s 6d; Adjah, P. Patton, 10s; Warsaw, T. Fitzpatrick, 10s; St. Columban, J. Kenny, 12s 6d; Williamsburg, C. Daly, 6s 3d; St. Mary, R. A. Fortier, Esq., 15s; Perth, J. Doran, 6s 3d; Osogode, M. Wallace, 12s 6d; St. Scholastique, M. McEvoy, 6s 3d; Norton Creek, W. Power, 12s 6d; Compton, B. Donaldson, 6s 3d.

THE SEM-WEEKLY LEADER, AND THE GLOBE.

What is this thing religious liberty so much talked of by our cotemporary? What are we to understand by it? History and experience tell us that it has always been subject to the most varying construction and interpretation. Sometimes men understand it one way for themselves and another way for their neighbors. A cotemporary in Lower Canada, a perfect *fac simile* of our Toronto cotemporary in such matters, was very zealous, some time ago, in assisting to expel a certain heterodox publication from the Mercantile Library association of Montreal; but recently when a similar attempt was made in another institution to expel a publication of another class, he who was foremost in the previous expulsion is first to cry shame now! This interpretation of religious freedom—the right to put down all opinions but your own—is by no means new or singular. In these cases, the very strength of conviction is the source of intolerance; and personal sincerity is held a sufficient atonement for any outrage on the rights of others. And such is the frailty of human nature that the best of men have need to guard against such foibles and weaknesses. The puritans understood religious freedom to be the "right of prophesying" for themselves; and to secure that freedom and that right many of them crossed the ocean and planted their homes in the wildernesses of the new world. When episcopacy began to show its head amongst them, then the interpretation of religious liberty took a new direction. Their reading of religious freedom did not include the toleration of episcopacy. They had another way of dealing with that heresy than permitting its toleration: they shipped it back across the ocean in the person of its professors. One of their number, and one only, Roger Williams, put in a veto; and lo! a third reading of religious freedom placed the best man among them under the sentence of banishment. We fear that something of this spirit has taken up its abode in Upper Canada. The religious crusaders, who are forever invoking the spirit of liberty, show at times the most detestable intolerance. The establishment of a collegiate corporation, with an annual income of £1,500 a year, for educational purposes and raised from private sources, is not among the institutions which their "religious freedom" deems tolerable. A storm of bigoted indignation and intolerant zeal was attempted to be raised in Upper Canada on the announcement that such an institution had been legalised. If in this spirit our Toronto cotemporary interprets "religious freedom," then we can only express a hope that the Lower Canada liberals will never be brought to agree with him.—*Leader*.

FIRE AT KINGSTON.—A large fire took place in Kingston on Wednesday last, originating in the workshop of Mr. T. McCrea, waggon and sleigh maker. Several houses and other buildings were destroyed, but fortunately none of them were very valuable. A fireman was hurt by the falling of the wall of a burning building, but not dangerously.

CATHOLIC SCHOOL AT THE RED RIVER.

An appeal has been made to Montreal in behalf of a Catholic School to be established at the Red River; and this appeal has not been in vain. Montreal has long been noted as a city of charity and benevolence; and, notwithstanding the sad disaster that has so recently befallen her, and her liberal contributions towards the relief of those who have most severely suffered thereby—she wishes to participate in this benevolent undertaking also. In her misfortune she received without soliciting; in her privation she still knows how to bestow. But it must be confessed that the strongest incentives to liberality were presented her, in the grace and energy of the ladies who volunteered their service in promoting the good work. The bare mention that Mrs. Wilson, Mrs. Forniss, Mesdames Masson, Conillard, Berhelot, Paré, Lacombe and Lévesque are the advocates of this enterprise is sufficient to ensure its success.

The committee of the Society for the Propagation of the Faith feel much pleasure in publicly thanking these ladies, and also those other young ladies, who aided them in their good work, for their kind co-operation. The sum of 263 has been realised; no inconsiderable amount considering the state of the city. This sum, together with what may be yet collected in the city and throughout the diocese, will aid in establishing a Catholic school at the Red River, which, while a potent auxiliary to the young Canadian Bishop, will be a lasting monument of the Jubilee of 1852. And this offering at the present moment will plead powerfully before the throne of God in behalf of those who have not yet taken part in the duties of the Jubilee; it also offers the greatest inducements to others to join the Society for the Propagation of the Faith, and to those already belonging to that institution, to devote to its interests their best energies.—*Mercure*.

ORDINATION.—At an ordination in the Cathedral on Saturday last, at which His Lordship the Bishop of Tioa officiated, Messrs. Joseph Lagueny, Philippe Brunet, F. X. Lamondin, (of the diocese of Quebec) Hubert Girard and James Quinn (of the diocese of Arichiel) were ordained deacons, and Monsieur Thomas Etienne Hamel, sub-deacon.—*Journal de Quebec*.

We observe that a controversy respecting the imputed Bémbe murder, still occupies the attention of the Quebec papers. Our readers know well that we are no professors of the maudlin sentimentality of excusing murderers from the gallows. But if these people were guilty, the gallows was their just doom, and none but contemptible cowards, forgetful alike of their duty to God and man, would hesitate to inflict it. If, on the contrary, they are not guilty; or, what is the same thing, not proved to be guilty; they ought to be unconditionally liberated. It is a very great evil that murderers should escape punishment; but it is a far greater evil, and such has always been the maxim of the English law, that general principles of justice should be outraged by convicting people of so high a crime, through irregular, and distorted, and incompetent testimony. In this case, the depositions, according to the English custom, would have been placed in the hands of the Judge, and he would have directed the Grand Jury to ignore the bills, and have the parties recommitted, that the Crown prosecutor might have time to strengthen his case, if he could. Do not those very humane people, who are clamorous for the abolition of capital punishments, perceive that, by taking away the apprehension of the extreme penalty of murder, they superinduce, both in judges and juries, a still more dangerous laxity, in subjecting to the most heavy of secondary punishments, which, with most minds, is worse than death itself, persons against whom there is no lawful evidence, but against whom they ought to do the justice of law and of nature, if they were really guilty?—*Transcript*.

We hear that the Custom House employees at this port, are to have an increase of salary. We, in common with all our fellow-citizens, rejoice at it. They have done their work well, and we think the public should pay them well.—*Transcript*.

Le Pays mentions that the Hon. Charles Wilson has instituted an action for libel against *Le Moniteur Canadien*, for certain remarks made in that paper reflecting on the character of Mr. Wilson, both as merchant and as Mayor, with relation to a contract between him and the Corporation for tin, which it may be remembered was the subject of some discussion in the City Council and the press a short time since. The damages are laid in the declaration of the case at one thousand pounds.—*Pilot*.

GOLD IN SHERBROOKE.—During the past week our town has been thrown into some little excitement by the discovery of specimens of pure gold in several localities, in quantities sufficient to warrant the belief that the precious metal exists here in abundance, and will pay well for the labor which may be necessary to procure it. Mr. Logan, in his geological report, sometime since, pronounced this a gold region, and his statements are now verified beyond doubt. Mr. Logan and his assistant found specimens last week on the farm of Mr. Hiram Hge, on the old road leading to Lennoxville, some of which were of the value of 1s. 3d. Specimens were also obtained on the bank of the Magog, a short distance above Mr. Low's shop. From a shovel full of dirt at this spot several small lumps were obtained, indicating that an experienced hand would earn from two to three dollars a day by washing similar dirt. The results were pronounced more favorable than attended the first efforts on the Chaudière river. We should not be surprised to see hundreds of hands at work digging for gold in Sherbrooke next spring—perhaps sooner. Who knows but the tide of emigration may yet turn from California to Canada. We advise our young men not to be in a hurry to cross the Ocean for gold.—*Sherbrooke Gazette*.

Died.

It is with most painful feelings of regret, we announce the death of Michael S. McCoy, Esq., which took place in this city on the morning of Tuesday, the 21st inst. Mr. McCoy was a native of Adare, County Limerick, Ireland. He emigrated to this country about 7 or 8 years ago, and after a few years residence in Quebec, he removed to Toronto. He was employed in the *Mirror Office* for some time, and was highly esteemed for his kindness of heart and urbanity of manners. He possessed talents and acquirements of a high order. He died after a protracted illness, borne with Christian fortitude and pious resignation, at the early age of 30 years.—R. I. P.—*Toronto Mirror*.