

FOREIGN INTELLIGENCE.

FRANCE.

There is some talk of the fusion between the house of Bourbon and Orleans being completed by the marriage of the Comte de Paris to the daughter of the Duchess Regent of Parma, who is the only sister of the Duc de Bordeaux. At present, however, the youthful princess and future bride is only in her eighth year.

It is also asserted in Imperial circles, that the Pope has at last consented to crown the Emperor at Rheims in the month of May.

A long report appears in the *Moniteur* from the Minister of Justice, showing that during the past year a considerable diminution had taken place in the number of crimes and offences committed, the chief cause of which is attributed to the beneficial measures adopted by the Emperor in providing work for those who would otherwise have been out of employ.

BAFFLING THE FRENCH POLICE.—Incendiary handbills are constantly affixed to the walls of Paris and that too during the day time, notwithstanding the continual presence of the police. To discover the mode in which it is done defies the ingenuity of the officials, till some accident betrays the offender, and then the detected artifice is abandoned and a new one employed. A rag-picker was recently observed to rest his basket against the wall. When he removed there was one of the terrible placards staring at all passers-by, and defying the Emperor's myrmidons. Examination of the basket revealed a little urchin who operated through a door in the wicker-work.

CRIMINALITY AT THE TULLERIES.—The great ball at the Tulleries went off with the greatest éclat, and is considered to have been the best and most spirited entertainment which has been given at the Palace ever since the reign of Louis Philippe. Much amusement was afforded at the ball by the determined opposition made to crinoline by the gentlemen. The officers of the Dragoons of the Line and those of the Cent Gardes are said to have entered into a league for the defeat of the monster, being resolute in their determination to banish it from the face of the earth; while the fair sex, with that gentle obstinacy which characterizes their manner of obtaining their will, are swelling out more, in silent resistance equally determined on baffling their opponents. At the ball at the Tulleries, for instance, the progress of crinoline was impeded by every possible means. Doors were blocked up now and then by a large party of malicious gazers, who suddenly broke away with great bustle and fracas whenever a lady attempted to pass, leaving the passage totally free, as if to hint that the whole space was not too much for her crinoline—to the utter confusion of the lady, who in more cases than one beat a retreat, unable to bear the attention thus drawn down upon her. Canrobert's *bon mot* upon the subject is recorded with great gusto. One of the numerous assailants of his heart, the Marquise de T—, had been watching with evident anxiety his approach across the ball-room, towards where she was seated. Her emotion became visible as he drew near, and she spread out ever to a greater extent the already exorbitant skirt of her dress, which, with the aid of bouffants, flowers, crinoline, and flounces, filled the whole of the bench, burying beneath its ample folds two or three of her less resolute neighbors on either side. After a few of those little *minauderies* for which the Marquise is remarkable, and one or two killing glances into the General's face, seeing that his attention was attracted by her toilet, she exclaimed, with an affected lisp, "Well, Marsechal, what do you think of my dress to-night?" "Madame," returned Canrobert with a smile of gallantry, as he surveyed its vast expanse. "I cannot but admire it, for it recalls to my mind the dearest *souvenir* of my soul." "Indeed!" exclaimed the Marquise, her countenance brightening, and her eyes expressing at the same time all the varied emotions of hope, delight, and surprise to which the remark had given rise; "and how so?" "Why, it reminded me, the moment I entered the room, both in its extent and shape, of my tent in the Crimea!" returned the Marshal, with the most imperturbable sang froid, while the lady, vexed and ashamed, drew the flounces with an embarrassed gesture, and the Marshal, with a polite bow, withdrew to pay his compliments elsewhere.

—*Paris correspondent of the Court Journal.*

RUSSIA.

HOW THE CHINA WAR IS VIEWED IN RUSSIA.—The news of attack on Canton by the English fleet has produced a considerable sensation here. It appears certain that depots of goods belonging to Russian merchants have been burnt, and that their loss of property has been considerable. This act, which is perfectly unjustifiable, and for which no serious motive can be assigned, is regarded here as the prelude to the conquest which the English propose to themselves to make of the Island of Chusan. The Russian Government is perfectly aware of the intentions of the English, and of all the plans which they meditate in China, and for which purpose they have been for some years past very quietly increasing the naval force on that station, until they have now a very formidable fleet there. All the intrigues carried on by English agents with a view to ruin the important commercial relations which the Russian merchants carry on with China through the town of Kinkia, are well known at St. Petersburg. It does not unfrequently happen that large quantities of tea of the finest qualities thus imported by land into Russia are purchased by English houses, and sent to London.

It is well known with what jealousy the English watch the progress of the Russian military and commercial establishments on the river Amur, where we already touch, by the south of Siberia, for a distance of more than 400 kilometres (250 miles), on the Chinese frontier. All the triangle between that part of Siberia and of the Amur, and of which Nicholas has been designed by the Emperor to be the new capital, may be now considered as definitely belonging to the Russian empire. The intelligent men who were sent some years ago into those distant countries, have so well secured Russian domination there that all commercial affairs with the Chinese provinces

may be said to be exclusively in the hands of Russian merchants. The anxiety of the English to dislodge the Russians from these countries may be thus readily conceived, but they will have the more difficulty in effecting their purpose that the different Russian military establishments along the Amur are becoming every day more formidable. It may be also remembered that the English made a fruitless attempt in 1855 to penetrate with their squadron into this river, if the mouth of which has been since so well fortified that it would now cost immense efforts and sacrifices to force this new Cronstadt with vessels of war.

TO ROBERT CLAYTON BROWNE, ESQ.

Carlton, January 29, 1857.

Sir—I have the honor to invite your attention, as an extensive proprietor in this parish, to a subject involving the happiness of your dependants and their children. The Protestant schools at Killeslie, erected on your property, and supported by public subscription, are conducted on principles subversive alike of religion and morality. Addressing this letter to you, Sir, with a view to conciliate the attention of our townsmen, I beg, emphatically, to state that I am perfectly satisfied that you have no knowledge of the working of the system, which duty obliges me to condemn. The Catholic children of the village of Grigau—the poorest of the poor—are invited and pressed by the Bible reader to attend the schools, in the hope of seducing the innocent and unsuspecting creatures from the faith of their fathers. The means employed, which distinctively indicate the object in view, are lectures by the Parson, and clothes and straitlaced for the hungry children. To effect in secret this discreditable work the patron of the school boasts, in a letter which I shall quote in full, that Catholic children attend in good numbers his lectures, and that he is forced, so closely is he watched, to keep the iron gate on the premises always locked, to exclude the priests of the parish (myself and the Rev. Mr. Conroy), whom he designates "terrible wolves," ever ready to tear his lambs.

The letter referred to is in the following words: addressed to a lady in Scotland, Mrs. Colonel Inglis, Castle Douglas, Honorary Secretary and Treasurer of the Irish Reformation Society. It will I dare say, somewhat surprise the writer to see it published in *Carlton*. Indeed, if Mrs. Inglis had acted wisely, the letter would have never seen the light:—

"My dear Mrs. Inglis—While forwarding to you the reports of Killeslie schools for the two quarters ending 30th ult., and soliciting your half-yearly grant of £5 towards the support of our schools, I cannot refrain from telling you some facts, as cheering indications of progress in our glorious Reformation work.

"Notwithstanding the continued craft and powerful opposition of the priests, you will perceive the attendance of Roman Catholic children is steadily increasing. We are forced to keep the iron gate of our school house partly always bolted, to keep out those terrible wolves from our lambs. What think you of a party of them patrolling for half an hour up and down before our locked gates?"

"One day our mistress overheard a little girl, say with a sigh, 'O! how I wish next Monday was over!' When asked the reason, she said that the priest had threatened to visit the school on that day, to punish the children whom he found reading the Bible!"

"Every Saturday, after school is over, at one p.m., I hold a lecture, so I have generally a good number of Roman Catholic children present. Last Saturday a Roman Catholic boy excelled all the rest in Scriptural answering."

"We have sewed mullin work now in our female school, and already the girls have earned something, and their progress is so astonishingly quick, that we have solicited orders from a Manchester house. The boys—not to be outdone, are learning basket work, from an old Roman Catholic instructor who was *shut out* while coming from a controversial sermon. We have by your grant, been enabled to engage a first class school master—one who was ten years under the instruction of my happy brother Godfrey. Begging your prayers, and assuring you of mine, I remain most gratefully,

"Dawson Massey."

To help the public to appreciate the enormity of this project, let us reverse the case. Suppose a Catholic Priest, having erected a school by public subscription, had induced the poor Protestant children by a bribe of clothes and food to attend, had, moreover, bolted the doors with iron bars whilst delivering his Popish lectures within, boasting that he had thus protected himself against the invasion of the sacerdotal Protestant wolves outside the fold, and finally that he referred to such acts as cheering indications of the glorious progress of Romanism. Suppose such things had happened in England—such a violation of the natural rights of children had been perpetrated—such a fanatical project to disturb the peace and happiness of families, and to sow discord between little children and their parents, had been attempted and avowed. What would the *Times* say if he got hold of such a case? What would any Protestant gentleman of honor and principle say? The Press of England would raise such a feeling of indignation through the country as would, I apprehend, bring down the school on the head of the man guilty of such unwarrantable tampering with the faith of the little ones.

Upon this letter, fanatical and arrogant beyond anything which has lately come under my notice, I have a few simple remarks to make. Upon what ground, I ask, has the writer presumed to designate the Catholic Priest of this parish "terrible wolves"? What provocation has he ever received to justify this atrocious insult? When we meet the writer face to face he is all smiles and grace and courtesy, but behind our backs, when we know not what is said—writing even to a lady—he adopts the style of the old fanatical Puritans, who overthrew the Protestant Church, and beheaded their Protestant sovereign. On what ground, again, I ask, will this transcendently religious writer, whose excessive meekness makes him regard his neighbors in the Catholic Church as wolves, justify the uttering of what is not true, namely—that a party of priests had patrolled for half an hour up and down before his locked gate? It is not only not true, as the village knows, but there was not even a pretext for saying it. It was an affecting incident, however, in a letter to an Evangelical lady, "soliciting a half yearly grant of £5 towards the support of the schools."

I am quite at a loss to know in what sense the correspondent of Mrs. Inglis, Castle Douglas, assumes to be the pastor, and the people his flock and the Catholic Clergy wolves prowling round it? The people his flock! Have they not always rejected his ministrations, adhering with incomparable fidelity to the ancient faith? The Legislature, with all its elaborate machinery of pains and penalties, confiscation of property, and less of liberty, has never been able to force upon the reluctant people a Protestant creed or a Protestant ministry. What pastoral office towards the flock has he ever performed? The forty or fifty who attend his conventicle, including those who come from Carlton, or even double that number, can in no true sense be designated the flock. That flock remains true to Catholic traditions, under the guidance of those whom the Church, and not the State, appointed to feed them. The writer receives no doubt, the income of the pastor; he legally takes the fees, for which, in his circumstances, he can make no return save in writing such letters as the above. If he would take a Priest's advice, he would provoke no discussion on the subject of pastoral duties. He belongs to an establishment which finds favor in no man's eyes save those who have a pecuniary interest in it. "It is the foulest practical abuse (says Lord Brougham) that ever existed in any civilized country" (Speeches, Vol. iv., p. 64); and Mr. Grote, the

historian of Greece, designates it "the greatest ecclesiastical enormity in the world." The day, it is hoped, is not far distant when it will be reduced; meanwhile, its friends, enjoying its "unclean" enormous wealth, ought not to provoke those who feel it an intolerable nuisance.

In another page the writer, viewing the priest as a type of the clerical body, denounces him as a rebel against her Majesty, and, moreover, a fiery persecutor of her Protestant neighbors, and finishes off the picture by describing him as "a case-hardened sneering profligate." This amiable writer seems to lose all self-control, and whatever of sense and discretion he possesses, when the idea of a priest of the Catholic Church rises before his mind. But to do him impartial justice, the passage referred to must be given in full, and may be taken as a fair specimen of all his writings which have come under my notice. Speaking of Maynooth, with the endowment of which he is highly indignant (the wealth of the country is all too little for the Establishment) he says:—

"If all remnants of moral sense have been irretrievably corrupted in the unfortunate student during these protracted and soul investigations at Maynooth—and they must be his unceasing business till death—and if he has thus become a case hardened, sneering profligate, it is equally evident that any drops of milk of human kindness yet in his composition are turned into the poison of asps by the Maynooth theology and canon law, and he leaves the 'royal College' an intolerant, fiery, and crafty persecutor of his Protestant fellow-subjects, and a rank rebel against his Sovereign."

The only Christian revenge one can take in such a case is to publish the writer in his own words. Such an effusion of petty spleen is generally taken as indicative of the source whence it flows. There are Protestant clergymen of character, who would rather suffer the amputation of the right hand than describe, in the language above cited, the clergy of any church. I quote the passage, to shame the writer, and as exhibiting in bold relief his utter unfitness to lecture Catholic children—an office which he assures Mr. Inglis he sometimes performs—and as showing the necessity, on the part of the priest, as guardian of the faith of those committed to his charge, of speaking out against such doings. Indeed I cannot see how any class of children, Protestant or Catholic, could be benefited by such lectures. But what put it into the writer's head to assail the loyalty of her Majesty's subjects, the Catholic priesthood? and who is our assailant? It is not the first time we have had to repel such insolence. In the Court House of Carlton the county saw a Stipendiary Magistrate who, with a degree of official petulance preferred a like charge, compelled to read a written apology, which thus concludes—"Mr. Singleton is convinced that Mr. Maher's character as a loyal man is perfectly unimpaired, and his conduct perfectly correct." The arrogance and assumption of such charges betray the animus of our accusers. What will our Protestant townsmen say to the other portion of this clerical indictment, representing the priest as a jeering profligate and a fiery persecutor of Protestants. There is something, indeed, of the poison of asps in these imputations. We have lived in this village many years on terms of the most friendly intimacy with our Protestant neighbors; we converse with them every day; we are constantly in the discharge of our daily ministry under their eyes; and I mistake very much their character if they do not, on the first belittling occasion, express their entire disapproval of these atrocious insults.

Mrs. Inglis's correspondent talks of canon law and the theology of our colleges. On these subjects he is, of course, as profoundly ignorant as his parish clerk or Bible-reader; but does he not at least know that our theology has lately won to the Catholic Church the first men of the Protestant Universities, the most distinguished scholars of the day—has won them in hundreds? Would not such a state of facts induce any writer not blinded, or to borrow his own words "not case hardened" by his prejudices, to speak respectfully and diffidently of Catholic theology, even when he deemed it a duty to oppose it?

After all, the glorious reformation work seems not to have, beyond the writing of these most unbecoming letters, taken any great hold on the sympathies of our accuser, or indeed of those who worship with him. When it comes to pounds, shillings, and pence, the venerable man hangs back. The glorious cause is thus sustained by the parish of Killeslie. The report already quoted gives the following items:

COLLECTION BY MISS C. MASSEY.

	s.	d.
Papa	2	6
George Sallier	2	6
Mr. Payne	5	0
Small sums	10	0

Total from the parish of Killeslie, twenty shillings.

This indeed, doth surprise me. What! 2s 6d. from Papa! The bubbling, boiling, overflowing zeal for the glorious Reformation extracts from Rev. Papa's pocket only 2s 6d! I could scarcely believe my eyes when I saw it. I looked again, took off my glasses, rubbed them, and looked sharply. But there was no mistake; there it was in black and white—Papa, 2s 6d.—and the flock (lambs and all), 17s 6d. Verily, I exclaimed, these glorious Reformation people are great sham!

Having now exhibited the system adopted in the Killeslie schools, the proselytism of poor young children, attempted within closed doors, the lectures of that dispassionate, moderate man, the patron of the school, and the arts resorted to to raise funds, of which the letter to Mrs. Inglis is a precious specimen—having exhibited this system, so discreditable to those who sustain it, and so well calculated to demoralize and degrade the children of the poor, to make hypocrites and deprive them of all chance of religious instruction, it will not, I trust, be deemed presumptuous to ask your influential aid in abating this nuisance. Deeds of this character have brought the Establishment into the condition so pathetically depicted by the Rev. John Auster, Vicar of St. Helen's, York, in his valuable work, entitled "The Church in Danger from Herself," p. 133—"On all sides the Church is exposed to contempt, reproach, and danger. She has lost the respect, esteem, and confidence of millions. The consequence is, she is rapidly on the decline; that without a speedy—and, I had almost said an unlooked for—change for the better, she will certainly fall."

I have the honor to be, &c.,

JAMES MAHER, P.P.
P.S.—The show of converts in the Killeslie district is very scanty. The progress of the Reformation is provokingly slow. The letter to Mrs. Inglis alludes to one only—an old Roman Catholic inquirer, a basket maker. Nothing more respectable can be exhibited in the report. There is not, observe, one whole convert. The one referred to is not yet advanced beyond the class of inquirers. Now, the truth is, the old Roman Catholic was never a Roman Catholic at all. He is a poor inoffensive man, by name John Wall, the son of a Protestant, and brought up, himself, as a Protestant, without any fixed religious principles. He very seldom goes to any place of worship. He was one of the hired mob at the last election and was beaten by the opposite faction; his assailant being brought to trial was convicted, and sentenced to eight months imprisonment. Such is the account that Wall himself has given me, in the presence of several witnesses.

CRIME AND CIVILIZATION.—The criminal population of England has at last become so numerous, their skill so educated, their organization so perfect, that the attention not of Great Britain alone, but of the entire civilized world, is centred there. The hideous stream of turpitude widens as it flows, and unless some new Draconic legislation be rapidly adopted to check their increase, there is every likelihood that they may eventually assume such proportions as to render life in London as dangerous as in

Belochistan or Borneo. At present the Londoners rest on an uneasy couch, for although his house may be barred, he is aware that there are streets in his immediate neighborhood whose inhabitants are cunning in the use of screw and centre-bit. Bankers, merchants, and shopkeepers are kept on the qui vive from a constant apprehension of attack; and in the midnight streets, as well as the suburban and rural districts, life has become to the full as unsafe as it could possibly be in an enemy's country. From session to session the statesman fills the ear of Parliament with model schemes and suggestions for the eradication of this dangerous class. Very lately the *Times* addressed them as a recognised portion of the community, and argued copiously with them upon the error of their ways, while the continental press, accustomed to a certain average of evil in the several states, contrasts the gloomy statistics of France and Germany with those of England, and appears lost in amazement at their rapid and steady criminal increase—and murder so vast as to overtop all previously-known standards, rendering her deplorable condition an anomaly in the history of the world, and throwing a sinister and startling shadow on that boasted civilization of which, in her plethora of pride and riches, she assumes to become the Anathema.

It is a common theme with statist and economists that the vices of civilization arise and keep pace with its virtues—an error based upon a misunderstanding of the term. There are two descriptions of human progress to which that name is affixed—material civilization (so called) and moral. Of the former, Saxonism, whether in England or America, is the representative. The nature of the people, of the countries they inhabit, and the institutions they live under, tend to this result. Acquisitiveness is the strongest passion of the Englishman. This is equally apparent in the individual impulse to amass wealth, and the national ambition to aggrandize territory, or open a ruthless path for their commerce through the remote and peaceful districts of the earth. The slave hordes of Manchester and Birmingham, who are wrought to death for the benefit of the monopolist, exhibit the fact. The state of India, of Ireland, the war which they are waging at the present time in China and Persia, illustrate the latter. In all classes of her people, in all foreign acts of her government, the speculative and predatory element predominates. When such is the *moral* of the ruling minds and of the intelligent masses, is it any marvel that the ignorant and brutalised should adopt a similar standard, and energize in the pursuit of wealth in their own peculiar fashion? What is the moral difference between the London thief and the imperial garotter of India and China? Where money alone is respected, worshipped, and bowed down before as the sovereign god of life, who can wonder that purity of morals should be contaminated, or that from the semi-heathen population who throng the manufacturing towns and agricultural districts a large segment are found to prefer robbery to labor as the shortest means of attaining that end to which all classes are striving, and beyond which the Great Briton sees nothing to wish for or admire. It is just as absurd to say that material prosperity is civilization, as that a railroad is virtue, or that the guinea stamped with the head of the Female Defender of the English faith, Queen's head, is the supreme type of justice and humanity. All appliances of so-called progress can be used for iniquitous as well as excellent purposes, the burglar travels in the same train with the priest and teacher; nor is it truth to say that the highest moral and material progress can possibly co-exist. How is it possible for the higher feelings of humanity to expand into beneficent action in a country whose religion is speculation, and whose God is Gold. To such a community the demonic brood of crime is a natural adjunct, and the aspect of England to-day, so apparently prosperous without, so pestilential and horrible within, can only find a resemblance in the hideous picture which Milton has drawn of Sin, fair, strong, and handsome—in the upper parts, but surrounded by a brood of hell hounds to which she had given birth, and who torture and devour her as their natural food. After all, perhaps, the only antidote to the garrotte is the latter.—*Nation*.

PROFESSION F. PRACTICE.—An allowance varying from five to seven shillings a week (according to the rank in the service of her deceased husband) is made to the widow of any soldier or sailor who died, whether in the field or by sickness, in the Russian war. In addition to this, a further allowance of eighteen pence or two shillings a week is made for one child, and one shilling additional for every child after the first, to cease at the age of fifteen. The funds also pays the school fees of the children, requiring a certificate of regular attendance from the managers of the school. Any widow whose husband died in the late war can obtain these allowances, by application to the Secretary (Captain Gardiner, Fishbourne, 18, New Street, Spring Gardens, S.W.). The forms to be filled up make no mention of the religion, either of the husband or the widow, or of the religious character of the school attended by the children. There is no reason to believe, that any greater difficulty is thrown in the way of a Catholic than a Protestant; or, indeed, that the Committee or their officers know what is the religion of the applicants. The Committee is also ready, whenever it is desirable, to place the children, whether boys or girls, in asylums or orphanages, paying these institutions for their maintenance and education. This of course involves an expense much greater than the usual allowance. The board and schooling of little Alicia Race cost the Fund fifteen pounds per annum, and the said Alicia stated, would be continued till she reached the age of fifteen, at which age girls leave the school where she was placed; the managers of the school would then do their utmost to obtain for her a situation, and as long as her character remained without reproach, she would permanently retain the right of being received back as a temporary inmate whenever she chanced to be out of place. There are institutions of this sort both Catholic and Protestant; it is needless to enlarge upon the advantages which they offer. The Committee of the Patriotic Fund professes to be equally ready to pay the expenses of the children in one or the other, the choice of the particular orphanage being left to the free selection of the mother or other relations or guardians. No regulations, it is evident, could be more fair and equitable. Unhappily, however, Catholics in this country are so much accustomed to gross injustice in the practical administration of regulations which appear at first sight to exclude all possibility of it, that we were suspicious enough to enquire, what is the practical working of the system? How many Catholic widows actually receive the allowance? how many of the children, whose maintenance and schooling is paid for, are actually attending Catholic schools. Upon these points the books (which it is only justice to say were shown to us with the utmost readiness and civility) give no information. If the committee acts with the impartiality which they profess, we have no right to expect any. They have no right to know, and profess that they actually do not know, the religion of those who receive relief. With respect to orphanages the case is different; the education given in an orphanage must be either Catholic, or Protestant, or professedly mixed. The committee can hardly help knowing which it is in each instance, and any person who finds a payment made to such an institution can ascertain its character for himself. For how many children then, of both sexes, do all the Catholic orphanages in Great Britain and Ireland actually receive payment from the Patriotic Fund? Have they their fair proportion? What that fair proportion is we know. One third at least of the army in the East was Catholic, and on this express ground the number of Chaplains allowed by Government was fixed by Lord Aberdeen's administration, and maintained by that of Lord Palmerston at one-third of the whole; or one Catholic to two Protestant Chaplains. The total number of children at this

moment maintained in orphanages at the expense of the Fund exceeds six hundred, of whom, if Catholic institutions had their fair share, they would have since the Fund came into existence—one. One child is paid for at a Catholic school, more than six hundred at Protestant schools. Such is the practical working of the system. The fact speaks for itself too strongly to require from us any strong language, or any epithets, parts of speech of which we are never fond. What is really important is to trace the means by which this effect has been brought about, and to see how far it is in our power to remedy the evil.—*Weekly Register*.

A correspondent of the *N. F. Church Journal* (Protestant) writing from Toronto gives us the following details of the late efforts made by a section of the Anglican Church to obtain Freedom of Education for its member, and the causes that led to their defeat:—

Toronto, February, 1857.
The prospect of obtaining separate schools for the Church in this Province, is, I regret to say, infinitely worse now than it has been for several years, and for this deplorable condition we are indebted solely to the change of views of some of our own members. At the various Synods of the Church prior to the last one, strong resolutions were passed denouncing the semi-pagan system established amongst us, and petitions were presented to the Legislature praying for privileges similar to those granted to Romanists. At the visitation last Spring, held immediately before the Synod, the Bishop in his charge laid down distinctly the principles that we should contend for in connection with this question. After an able analysis of the system introduced here from New England, his Lordship explains what we should seek for:—

1st. "Let separate (Church) Schools be admitted in all villages, towns, and cities, when required, and let the same privilege be extended to the country, whenever the population warrants their introduction."
2d. "Till this regulation take effect, let it be provided that all Public Schools whatever, be opened and closed with prayer, and a portion of the Holy Bible be daily read; and further, that the Lord's Prayer, the Apostles' Creed, and the Ten Commandments be regularly taught in every such School; provided, nevertheless, that no child be compelled to receive religious instruction, or attend any religious worship to which the parents on conscientious grounds should object."

At the Synod the subject of education was brought forward, and resolutions were introduced similar in tone to the Bishop's suggestions. No opposition was anticipated, but it soon was made apparent that certain gentlemen who at former Synods distinguished themselves by eloquent speeches in favor of Church Schools had changed their views very materially.

One reverend gentleman had discovered some extraordinary but rather unintelligible process for grafting a thorough Church education on the common school system. Another looked upon the upholding of the question as a barrier between him and union with other "Protestants" against Rome. A third would resist separate schools for the Church so that the Romanists should not have them either. A layman of great weight and influence in the Church, from the very important services he has rendered to it, took a view of the matter in its political aspects, and was thereby led to conclusions very different from those which former Synods had ably vindicated.

While the recantations were being read the Bishop and majority of the Synod looked as we may imagine Lord Raglan and the British army would have looked, at the battle of Inkermann, had they seen three or four regiments suddenly wheel into the Russian lines and turn their fire on their late comrades. At length a warm controversy was springing up, his Lordship in order to restore peace, requested that the resolutions should be withdrawn, and they were withdrawn accordingly. Next day the Seceders were warmly eulogised for their broad liberal views in the great anti-Church paper of the Province, and the Church itself complimented on its shaking off the fetters of bigotry, &c., &c.

These gentlemen were influenced by conscientious motives no doubt, but I do assert that their proceedings at the Synod have inflicted an injury on the Church that many years will not heal. Had we only preserved, but a little longer, the bold unbroken front that we did in this matter for many years, we should have got all we required. We have now lost the moral prestige that unanimity always gives, and there is no prospect of recovering it. An assent to the present system is in fact the broad and easy road to travel, and we cannot wonder that when men of name in the Church have chosen it, they should have hosts of followers. There are some again among us who, deceived by the plausible sophistries lavished freely in defence of the present system, and believing it to have the power of making crime less frequent, or regenerating society, &c., &c., come to the conclusion that the Bishop is "behind the spirit of the age," in declaring that "the popular system is rotten to the core, and that its tendency is to produce general unbelief," and therefore give this baneful system their strenuous support.

Some time since the Governor of the Toronto jail, who is of a statistical turn of mind, made out an elaborate report, showing that the bulk of the criminals under his charge could not read at all—some read imperfectly, and only a small minority could read distinctly. These tables have been made of wonderful use by the upholders of the present system. Even our judges have been inspired by them, and have commenced grinding the old well worn tune played by governors, judges, and grand-juries—almost weekly in the United States for I know not how many years, and the burden of their threadbare melody is, that the common school system—i.e., reading, writing, and arithmetic, a slight smattering of algebra, the names of the stars—chemical affluities—heights of mountains, depths of seas, and dates of battles and discoveries, make a man a perfect member of society—*factus ad ingenuum*, able to restrain all sinful propensities, and to do his duty in the state of life to which it has pleased God to call him.

Judge Hagarty, a good churchman, has delivered a charge bearing chiefly on this subject, marked by the eloquence and elegance of style characteristic of one who has justly been called the "Canadian Talfourd," as along with high legal attainments he possesses the golden vein of poetry in a remarkable degree. So satisfied is he with respect to the regenerating influences of these secular attainments, that he advocates the introduction of a law to compel attendance at the schools, similar to that which prevails in Rhode Island. Alluding to "the hordes of untaught children, the raw material of the future burglar and assassin," he says, "a Christian land might well apply to such a terrible case the words of our Divine Master, 'Go out into the highways and hedges and compel them to come in.'" "Compelling them to come in," will certainly keep them a certain number of hours off the street, but will not I imagine produce any change in their evil propensities, such as the judge believes will be effected. Indeed I am strongly of opinion that the families of neglected children, to whom he alludes as shocking the ear with oaths and indecencies, whose mouth is full of cursing and deceit, are in many cases the attendants at these very common schools. I can certify from my own experience that in walking past the fence round a public school attended generally by the children of parents well-to-do in the world, I have heard more awful blasphemies and indecencies than I have ever heard in six months among the Arabs of the streets. "What," says an American writer, "must be thought of the fact, that the bulk of the young men and boys who crowd of evenings round the corners waiting for the ringing of a bell as an excuse for filling the streets with uproar