

Mr HOWLAN again complained that the religion of Catholics had been insulted in all that they held most dear, by one who had vainly endeavoured to gain, by intrigue, their political support.

The Hon. COL. SECRETARY denied that he had done so.

Mr HOWLAN—There could be no doubt in any reasonable mind but that the hon. the Colonial Secretary had compromised his independence; and that question, after all that had been published upon the subject of the hon. Colonial Secretary's visits to his Lordship the Bishop, upon the subject of the endowment of St. Dunstan's College, might fairly be left to the judgment of the people of the Colony. If this bill were passed, he could not but feel that his religion had been assailed; their time had been wasted by long and weary discussions on this Act of Incorporation when it might have been much more profitably employed for the benefit of the country. In fact, if they did not accelerate their progress, they might find themselves sitting there in June. Their time could have been much better employed than in attacking the religious opinions of their fellow-colonists. He would yield to no man in defence of his own, and, on the other hand, he would not willingly or knowingly give offence to that of his neighbors. He, therefore, most strenuously opposed the second reading of the Bill.

The Hon. COL. SECRETARY—Mr. Speaker, the hon. member from Cascumpec, Mr. Howlan, not satisfied with the explicit declaration made by me, during a former period of this debate, to the effect that I had not on any occasion, by word or deed, misrepresented the religion of the Romish Church, has adduced, in contradiction, a note addressed to him by a Mr. Gaul, in which the writer states that in his presence, and in the presence of another person, I spoke of Catholic women going to confession, and expressed my opinion thereon by the use of a very coarse metaphor. [The metaphor here alluded to was repeated.] Sir, it occasionally happens that in private intercourse one expresses one's opinions with greater freedom than one would before a public audience, and employs illustrations which one would not like to hear repeated, much less be called upon to defend in such an assembly as that over which you preside. However, I am quite prepared to justify all that I have said or written in reference to Roman Catholics or their religion. In reply to the statement contained in Mr. Gaul's note to his friend the hon. member from Cascumpec, I beg to state that I did not use the expressions therein alleged to have been used by me, nor did I give utterance to any words of a similar import; and, further, that I did not in the presence of Mr. Gaul, at any time, use any expressions which can by any amount of torturing be construed into an insult to "a Catholic woman going to confession." The metaphor mentioned in Mr. Gaul's note was indeed used by me, but in a sense widely different from that in which it is now sought to apply to it. In the sense in which I used it, Sir, I would again use it, and strong as it is it would come far short of adequately illustrating the horribly foul and disgusting matters which may legitimately (!) form subjects of conversation between Priests and every woman who enters the confessional. The illustration used by me in reference to the matters referred to is not original. It was suggested by the "erudite Peter Dens" in that Book which contains "the most sure guidance" for Romish Priests—which has been approved by the papish hierarchy of Ireland—and which is used by Priests at Maynooth, and also, I presume at St. Dunstan's. It is also found in the works of Ligorio—one of the Saints to whom the Roman Catholic members of this House address their prayers. Ligorio, Sir, was an Italian, who lived contemporary with the great and good John Wesley. He is the author of a work intended especially for the guidance of young Priests in the duties of the Confessional, which is entitled "*Homo Apostolicus instructus in sua vocatione ad audiendus confessiones.*" This work, Sir, although it contains more filth than is to be found in all the works

of all the lecherous old Popish Priests who preceded him, even the infamous Thomas Sanchez not excepted, was, after being carefully "weighed" by the Sacred College, declared to contain "nothing worthy of censure." Ligorio was canonized by His Holiness Pius VII. in 1816. In the works, Sir, of the "erudite" Dens, and of the "venerable servant of God" Ligorio, is to be found the metaphor which I used; there also are to be found the matters in illustration of which I applied it. Sir, were the galleries of this House to be cleared, and were hon. members capable of enduring the infliction, I might, from the pages of the works which I have mentioned, works, Sir, which, I presume, every pious Romanist is taught to regard with greater veneration than the Holy Bible, read passages which would induce every unprejudiced mind to agree with me that the Popish confessional, if conducted according to the models of Dens and Ligorio, is, what I have no hesitation in designating it, "the vilest institution ever devised by Devils or Priests." I cannot, however, venture to translate into English the utterly inconceivably foul, odious, infamous and diabolical matters which Popish Priests, may, and if Confessors follow the guidance of Dens and Ligorio, which they do, whisper into the ears of women in the Confessional. Sir, I wish it to be distinctly understood that I do not presume to say that the subjects to which I allude are in this country discussed in the Confessional. I only wish to convey the idea that they may be. [The hon. Col. Secretary here referred to several passages in Dens and Ligorio.] The following extracts have been supplied. The first extract illustrates the manner in which young girls are questioned in the Confessional:

"It sometimes happens that young men or girls, attired in a somewhat vain manner, and addicted to pleasure and voluptuousness, confess nothing of the temptations of licentiousness by which, however, persons of this kind are wont to be assailed. *These the Confessor will interrogate prudently, and by a round about method, beginning with general things thus:*

"CONF.—An aliquando non accedunt tibi cogitationes inhonestæ?

"CONF.—An in eis delectationem aliquam habuisti?

"PEN.—Ita.

"CONF.—Circa quod objectum, et circa quod opus erat delectatio?

"PEN.—Circa copulam, &c., &c.

"CONF.—An aliquando ibidem miscentur sermones sive verba impudica?

"PEN.—Sic est, de concubitu at partibus pudendis.

"CONF.—An subsecuta quedam desideria, commotiones carnales, aut libertates actionum, oscula? &c.—*Dens Theol. Mor. et Dogm., Dublinii, R. Coigne, Bibliopol., R. C. Coll. Maynooth, 1833. Tom. vi. fol. 347-350.*"

The following extract will give some idea of how Priests conduct themselves towards young women "engaged to be married," "sweethearts," and lovers":

"Prudentes Confessarii solent et statuunt regulariter inquirere ab omnibus sponsis, utrum occasione futuri matrimonii occurrerint cogitationes quædam inhonestæ! utrum permiserint oscula, et alia majores libertates ad invicem ex eo, quod forte putaverint jam sibi plura licere?—*Dens, Tom. vi. fol. 240.*"

The next extract shows how married women are to be dealt with:

"An aliquando interrogandi sunt conjugati in confessione, circa negationem debiti?

"R. affirmative, præsertim mulieres, quia ex ignorantia, vel præ pudore peccatum istud quandoque reticent; verum non ex abrupto, sed prudenter est interrogatio instituenda, v. g. an cum marito rixatæ sint, quæ hujus modi rixarum causa; num propter talem occasionem maritis debitum negarint; quod si se deliquisse fateantur, caste interrogari debent, inquit Brunman, an nil actum fuerit continentie conjugali contrarium, v. g. pollutio, &c.—*Dens, Tom. vii. fol. 119.*