

accustom them to it only," they say.—in reality, to use these little innocents as unintentional spies upon their parents and their family friends. It is more probable thus, than by any other means, that the Jesuits procure such exact and copious information as to the spiritual state of the people, knowing accurately the condition of mind of all men whose wives or children confess to, or are in any way connected with the order, and being able to use their information, in conjunction, when necessary, with the parochial priesthood of Canada, at such moments as the church has need of her "true sons." Besides the Jesuits, a multitude of societies for the laity have sprung up in Canada, such as that of the Good Shepherd (*Le Bon Pasteur*), the Men of "Good Principles," and many others: who accomplish two objects; first, increasing the revenue of the church; and, secondly, affording unlimited powers of espionage to the clergy.

So far, then, for the effect of Irish emigration on Catholicity in America. It has revolutionised a branch of the church, and made Ultramontaniam supreme, to the west of the Atlantic.

The French Canadian race, like the population of the Catholic countries of Europe, have not escaped either the influences of disbelief or the religious Popish revival of Pio Nono. Out of a little more than sixty Romish members of the Canadian House of Assembly, sixteen belong to the *Rouge*, or party of Canadian liberals opposed to priestly domination. This party, fresh from victory over the feudal rights of the Canadian seigniors, is commencing an agitation for the repeal of the tithes, and has nearly succeeded in carrying a bill transferring all ecclesiastical property to the control of marguilliers (church-wardens) annually elected by the people. No one who looks to the past history of the French race, and who bears in mind the fact that, in the rebellion against England in 1837, the clergy of Rome used their whole influence for the English Government; that the peasantry saw their priests converting their homes into barracks for the troops and volunteers who were plundering and murdering their parishioners; and that, for a quarter of a century, the same priests had resisted the demands of their people, in reliance on the political support of "heretics;" can doubt that the *Rouge* party will eventually command the majority of the French Canadian race.

In the meantime, the ultramontane spirit, infused into the Romish Church in Canada, has changed its whole action towards the Protestants. The clergy lose no opportunity of hounding on the Irish to the persecution of the heretics; they even reproach the French Canadians with wanting the energy and fierceness of the Irish Catholics. All that moderation which formerly distinguished them has completely departed. In its stead appears a fierce intolerance, worthy the days of the Medici, the Guises, and the Catholic League. The priesthood, in fact, hope, by a Catholic emigration from Europe, together with a diminution of Protestant settlement in Lower or Eastern Canada, to compensate themselves for the much-dreaded progress of the *Rouge* party. At the present moment, therefore, they are actively engaged in promoting an emigration of Irish both from Europe and the United States; and are also engaged in encouraging an emigration of Basques from the Pyrenees to the valley of the Ottawa. Now the Basques are a race few of whom speak the French language, and whose brethren, in the Spanish Pyrenees, were, some years ago, in arms for Don Carlos, and may be presumed to be staunch Catholics to a man.

The Irish have obtained an almost unlimited control over the administration of justice, and avail themselves of it to persecute and annoy the Protes-

tant inhabitants, more especially in remote and thinly-settled localities, with a vigour and ingenuity worthy of their ancestors, the Rapparees of the seventeenth century. Murder, it is true, they only occasionally resort to; but brutal assaults, the maiming of cattle, the destruction of houses, barns, and standing crops, are sufficiently "broad hints," even without such events as the death of Corrigan, killed in the noonday for adopting Protestantism, to induce many of the Protestant inhabitants to prefer a flight to the United States to a continued residence in a country in which they are forbidden to vote on pain of death, exercise the franchise under fear of violence, are driven from the polls like cattle, and can only claim the right of hearing their ministers reply to Popish disputants while assembled in armed bands, and prepared for resistance.

From the News of the Churches.

#### OPEN-AIR SERVICES AT THE RACE-COURSES.

The following extracts from a report of the English Open-Air Mission Society, which has been kindly forwarded us, exhibit some of the results of an attempt which has been made to impress the minds of the people in the midst of the scenes of profligacy and dissipation which generally attend upon the race-course. The extracts are from the journals of a number of different preachers:

##### Preachers.

"At the suggestion of a warm friend of the Open-Air Mission, six city missionaries were allowed by their committee to join four members of our own body and two friends from Liverpool, for the expedition to Reading. We had also the constant aid of one friend and two 'country town missionaries' residing in the town.

"Three distinct stations were occupied for preaching,—two on the open ground leading to the course, and one in the market-place. The services commenced about five o'clock each evening, on the termination of the racing, and were kept up until about nine o'clock, the speakers succeeding each other with short addresses.

"On the first evening, after some efforts to put down the speakers, the greatest order and attention prevailed, the people thronging around; but on the second evening, a violent opposition was raised,—men hired for the purpose drowned the voice of the speakers by various discordant noises: yelling, hooting, 'braying' and throwing crackers among the assembled crowd in one place, in another, they pelted the speakers with bags of flour for the space of an hour, until darkness compelled them to retire. In the midst of this opposition, several persons showed the liveliest interest on our behalf, and formed a sort of body-guard to protect us from violence. One poor woman grasped the chair on which the speaker stood, and held it firm; and another almost exceeded the bounds of moderation, darting forward with her fist in the face of a prominent opponent, and saying, 'Though I am a woman of the world, these men preach the Word of God, and you shan't touch them.' A lad of about sixteen, who remained the whole time, and was covered from head to foot with flour, said, 'Sir, we won't leave you; I know the value of true religion.'

"As we were returning from the course, and conversing with a sceptic, a sporting character elbowed his way up to us, and contrary to all expectations, defended our conclusions, by acknowledging that though he knew little about the gospel personally, yet he felt assured we were right in persuading peo-