THE PROTECTOR
AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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The Protector and Christian Witness,

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KIRWAN'S LETTERS TO BISHOP HUGHES.

LETTER. IV.

Transition from Popery to Infidelity.—Inquiry awakened.—Abstinence from Meats.—The Mass.—Confession.—Transubstantiation.—Religion vanishes.

My dear Sir,—In my last two letters I have stated to you some of the causes of my early misgivings as to yours being a true Church, and as to its holding the true faith. These causes I might multiply indefinitely, for you well know it to be a law of the human mind that, when its confidence is once shaken, it sees causes of suspicion even in things true and honest. In my first letter I stated to you, that, when I deliberately rejected the authority and teachings of your Church, I became an infidel, and my object in the present letter is to reveal to you the process through which my mind passed in its transition from popery to infidelity. I believe that your reverence will pronounce it a very natural one.

On reaching the years of maturity, my mind was a perfect blank as to all religious knowledge; and if instruction is ever given by your Church or priests, my advantages were peculiarly good for receiving it. Indeed, I was even talked of as a candidate for Maynooth. While my mind was filled with superstitious notions concerning meats and penances, and external observances and legends, it was utterly ignorant of the Bible. With my Missal I was somewhat familiar; I said the Catechism when I was confirmed at the age of nine or ten, and that was the amount of my religious education. At the age of eighteen years the Catechism was forgotten and the Missal was neglected; and as my conscience was uneducated, and my mind unfurnished with religious principles, the only test of truth left me was my common sense. I then became the associate of companions of Protestant education, who would sometimes ask me my reason for this and that observance, and not being able to give any, as none were ever given me, I was frequently put to the blush. I candidly state to you that it was in this way I was first led to bring to the test of my common sense, then my only standard, some of the doctrines and rites of your Church; and this reveals the reason why your priesthood is so intensely concerned that Catholic children should be guarded from all contact with those of Protestant education. The spirit of inquiry is contagious, and Pope, bishops, and priests fear it worse than the plague. Its indulgence, you know, either is, or leads to, mortal sin. Let me briefly state to you some of the effects of this spirit of inquiry upon me.

From my youth up I was taught to abstain from all meats on Fridays and Saturdays. Why on these days more than any other I was never told. And if by mistake I was involved in the violation of this law, I felt a burden upon my conscience of which confession could only relieve me. Circumstances led me to inquire into this matter. I saw good papists eating eggs, and fish, and getting drunk on these days, but this was no violation of the law of the Church! Yet, if these persons should eat meat of any kind, or use gravy in any way, their consciences were wounded, and they must go to confess and do penance! This led me to ask, Is this reasonable? It I may eat meat on Thursday, why not on Friday? Can God, in things of this kind, make that to be a sin on one day which is not on another? I saw, also, persons for whose moral worth I had the highest regard, eating meats on those days, and without injury! And I came to the conclusion that your regulations upon this matter were unreasonable, and rejected them. And, as far as I now remember, this was my first step toward light and freedom.

Whether our course is upward toward the region of light, or downward toward that of darkness, one step always prepares for another. Devoted to reading at this period of my life, I perused, without discrimination, every thing that came in my way. Some book or tract, now forgotten, gave rise to some inquiries as to the Mass. I asked, What does it mean? I could not tell, though for years a regular attendant upon it. Why does the priest dress so? What book does he read from when carried now to his right and now to his left? What mean those candles burning at noonday? Why do I say prayers in Latin which I understand not? Should I not know what I am saying when addressing my Maker? Why bow down and strike my breast, when the little bell rings? What does it all mean? The darkness of Egypt rested upon these questions. I thus reasoned with myself: God is a spiritual and intelligent being, and he requires an intelligent worship. What worship I render him in the Mass, I know not. My intelligent worship only is acceptable to him, and is beneficial to me. I am a rational being, and I degrade my nature and insult my Maker by offering to him a worship in which neither my reason nor *His* intelligence is consulted. Having come to this conclusion, I gave up the Mass as a superstitious form, well enough fitted for an idol, but unfitted to be rendered by a rational being to the infinitely intelligent Jehovah. I have never been to Mass since, save out of curiosity to see how an ignorant people can be edified by what seems to me the most unmeaning and farcical of all the rites that ever man has devised; and you know, sir, that, with all devotion and honesty, a Catholic may wait on your masses until his locks are as white as your surplice, and then pass into eternity without one single spiritual idea upon the subject of religion, resolving it all into external observances. To test this point to the satisfaction of a friend, I recently asked an aged Irish papist, with whom I was acquainted, some questions as to the way to be saved, and no South Sea Islander could exhibit more entire ignorance on the whole subject.

When I came to the above conclusion on the subject of the Mass, I experienced no great difficulty as to other matters which passed rapidly in review before me. Must I go to confession? My prejudices said Yes; my reason said No; and my logic was simply as follows: If I truly repent of my sins, God will forgive me; if I do not, the priest can not absolve me; and I spurned as unreasonable, and as an insult to my common sense, your terrible doctrine that "every Christian is bound, *under pain of damnation*, to confess to a priest all his mortal sins, which, after diligent examination, he can possibly remember; yea, even his most secret sins—his very thoughts; yea, and all the circumstances of them which are of any moment." I ask you, sir, if this dogma of the Council of Trent is not a horrible dogma? It suspends upon confessing to a priest what the Bible suspends on believing in Christ! Do you, sir, believe it? Can you believe it? It is too monstrous a dogma to impose on an ignorant people.

With yet greater abhorrence I gave up the doctrine of transubstantiation. As explained by Dr. Challoner, in his "Catholic Christian Instructed," chap. 5, it means "that the bread and wine are changed by the consecration into the body and blood of Christ; and are so changed that Christ himself, true God and true man, is truly, really, and substantially present in the sacrament." With this doctrine in view, I went to witness the administration of the Eucharist, as you call it. I went to Saint Peter's, in Barclay Street. The communicants drew around the altar upon their knees. With a little box in his hand, the priest passed from one to the other, taking a wafer, smaller than that used in sealing a letter, from the box, and placing it upon the extended tongue of the communicant. I was always taught that the teeth must not touch the wafer—that it must melt upon the tongue. This I find to be the law of your Church. I witnessed the ceremony, as I had often done before. I retired from the scene asking these questions: Is that little wafer the real body and blood of Christ? Does the priest, in that little box, not as large as a snuff-box, carry two or three hundred real bodies of Christ? Do these communicants, each in their turn, eat the real body and blood of Christ? My dear sir, I can not express to you the violence with which my mind rejected the absurdity. Look at it in what light you may, it is abhorrent to our common reason: it gives the lie to every sense with which God has endowed us. It is a wicked imposition. It is an impious priestly hoax, which, if practiced by a juggler, would subject him to the penalties of the law against blasphemy.

Having gone through this process, not with a light and trifling, but with a serious mind, my prejudices rising in stormy rebellion against my convictions, I raised my eyes and behold, my religion was gone! The priest was a juggler, and his religion a fable! Every thing that I had ever learned from parent and priest to esteem as religion was now rejected as false; and not knowing but that this was all of religion that was in the world, I had no alternative but infidelity. I had no test of truth but my reason, and when I brought your system to that, I was compelled to reject it, not only as false, but as a monstrous absurdity, and with it all religion.

Nor have I, dear sir, any hesitation in saying that the process of my own mind from popery to infidelity is that through which multitudes of minds have passed and are now passing. To an inquiring mind, which knows nothing of the Bible, infidelity is the fruit of popery. Hence, in papal countries, while the masses are superstitious and immoral, the intelligent and educated are infidel. If they sustain the vulgar religion, it is for reasons of state. Hence the infidelity of France, of Spain, of Italy. At the present hour, the mind of these countries is more infidel than papal; and this is true of every country on the globe where your religion prevails. It makes the masses superstitious, and the intelligent infidels.

And permit me to say, my dear sir, in reference to yourself, that I have far too high a regard for your intelligence to admit for a moment that you believe in the absurd doctrines which your Church teaches. Like the ancient priests of Egypt, you must have one class of opinions for the people, and another for yourself. Will you say that this is harsh and uncharitable? None knows better than yourself that history affirms it of popes, cardinals, and bishops that have lived before you. Men far higher than you in your Church have laughed all its doctrines to scorn, and do so at this hour. They remain bishops, archbishops, or cardinals for the sake of the loaves and fishes. On no other ground can I possibly account for your remaining an hour in the Roman Catholic Church.

With respect, yours, KIRWAN.

From the London Record.

WHAT IS TO BE DONE IN INDIA?

The unparalleled cruelties practised upon our countrymen and countrywomen, by the Indian mutineers, in the very name of their impure and sanguinary creeds, have at last aroused the British public. A deep conviction has been awakened that they are solemnly bound, as professing Christians, to insist upon our rulers in India ceasing to grant any countenance or support whatsoever to these false and abominable religions, and upon their labouring by all means short of compulsion, for the extension of Christianity among the natives.

Most harrowing details are brought by almost every new despatch from India of the awful sufferings inflicted by natives upon British subjects, of both sexes and all ages. We read of our wounded soldiers being burnt alive, after having had their tongues cut out and been subjected to other most revolting barbarities—of women crucified naked—of children whose eyes have been put out and hands or feet cut off, and fenceless civillans, some of whom are now returning to this land, whose noses and ears have been cut off, and who have suffered various other shocking mutilations. All these appalling evidences will tend, we hope, to deepen the feeling in the public mind of its being our imperative duty to prevent the possible recurrence of such atrocities by providing for the Christian education of the natives of India, hitherto most culpably neglected. It is highly important that the present tone of public feeling on this momentous question should not be suffered to relax, for there is reason to apprehend that considerable opposition may yet be offered by the advocates of the old antichristian, traditionary, red-tapist policy, both in Parliament and in the Cabinet, to the adoption by our Government of the only course consistent with strict Christian principles respecting the future administration of India.

So long as Christian rulers afford support to systems of idolatry and other false religions, is is emphatically declared by Scripture that God will have a controversy with them: "Come out from among them; be ye seperate, and touch not the unclean thing." "What communion hath light with darkness, and what concord hath Christ with Belial?" The truth of this great principle was practically and awfully exemplified in God's severe dealings with the Jewish nation for many centuries, on account of their obstinate disregard of his repeated prohibitions of all support and countenance to the Canaanite systems of idolatry. For the same reason our rulers in India can never expect God's blessing upon their measures until they compleatly dissever themselves from all connection with the false religions professed by the natives; for God justly claims implicit submission to his laws from all his rational creatures, and will not tolerate the slightest act of disobedience; while, on the other hand, after having unreservedly conformed to His almighty will, all results may confidently be committed to His unerring wisdom.

This great fundamental principle should be adopted as the only rule of action in all future relations between the Government in India and the natives. No countenance should, therefore, any longer be given to their loathsome, cruel, and absurd religious creeds, by the grant of Government funds to native schools, where the Koran and Hindoo Shasters are taught. The plea hitherto advanced, that a system of good secular instruction is competent to improve the native character, is a palpable delusion; while the indirect countenance thus given by Christians in high places to these false creeds is a heinous sin in the sight of God, and operates most injuriously upon the native mind. It impresses some with the belief that Christians cannot, after all, hold their religious tenets to be very objectionable, since they could never otherwise be guilty of such glaring inconsistency as to uphold schools where these are taught; while others look with great suspicion on this indirect support of their religion, believing it to conceal some deep design for the accomplishment of its subversion. All such compromises, therefore, far from securing the confidence and good will of the natives only inspire them with contempt for what they consider the inconsistency and hypocrisy of the Christian character. A bold, open and honest profession of our principles and objects is far better calculated to command their respect.

With regard to any moral benefit derivable from mere secular instruction—how often has the most fanatical superstition been seen combined with considerable intellectual power and cultivation, especially in the Asiatic mind! But when, as more generally happens, the natives are led by mere secular instruction to cast off all religion, this, assuredly, cannot be considered any gain; for they are then generally transformed into arrogant, self-sufficient, hardened infidels, having lost nothing of the vindictiveness and cruelty of the native character, while they have acquired a greater power for evil. Both superstition and infidelity are proverbially cruel. This was amply exemplified during the fierce persecutions of the early Christians and the horrors perpetrated by the infidels of the first French Revolution. Thus also in India, while the superstitious native soldiers, and the arrogant inhabitants of Delhi, and of many villages have been guilty of unparalleled acts of cruelty, the same ferocity of character has been exhibited by such men as the treacherous, polished, and educated monster, Nana Sahib. The higher classes, in fact, among heathens and Moslems, are generally practical infidels, who merely countenance their national creeds as State engines, requisite for the government of the masses. The only result, therefore, to be expected from the subsidising of the native schools is the perpetuation of their loathsome religious errors, or the creation of such execrable monsters as Nana Sahib. What is this, in fact, but doing evil that good may come?

When God has brought a heathen country under Christian rule for his purposes of mercy towards its inhabitants, the obvious course for the Christian rulers to pursue, besides encouraging the preaching of the gospel to the adults, is to establish Christian schools for the education of the young. This is the only plan consistent with the faithful maintenance of its character as a Christian Government in the sight both of God and of the aboriginal populations. To afford any countenance, direct or indirect, to the false religions of the natives, as a means of gaining their goodwill, can only tend, as already observed, to lower the Christians in their estimation and respect, as guilty of gross iconsistency, and setting little value on the the creed of their own profession. If it be objected that the religious prejudices of the people will prevent them from availing themselves of these Christian schools, the experience of the eminent missionary, Dr. Duff, clearly demonstrates that such is not the fact. Wherever British schools are opened, in which the Bible is taught the natives readily send their children to them, their religious objections being overcome by the strong temptation of obtaining the superior secular instruction which these schools bestow. It is, therefore, the clear policy of our Government, by discontinuing grants to heathen schools, to reserve all their resources for the establishment of Christian schools in every locality. It is a policy which God may be expected abundantly to bless, and which will in time be found the most expedient, since the natives are sure to be attracted to these schools by a selfish regard for their own interests. While, on the other hand the more rapid diffusion of education on the mere secular plan, involving a sacrifice of Christian principle, has been clearly shown by long and melancholy experience to be no real gain, but a decided loss, and attended with the most serious evils.

The great and most pressing requisite for the accomplishment of the plan recommended will be the provision of a large number of Christian native teachers and it is in this respect we conceive the various missionary Societies may render invaluable assistance as auxiliaries to the Government in this great work. It is an established maxim that the "master makes the school." Although the careful daily teaching of the Bible may form part of the plan of the best-organized school, unless the master be himself an earnest, spiritually-minded man, experimentally acquainted with the vital truths of the Gospel, the religious teaching of the school will be cold and formal, and the Bible will be read as a mere history. The truth of this has been demonstrated in Germany, where, notwithstanding that excellent laws enforced the daily teaching of the Bible, not by mere rote but so as to influence the lives of the pupils, the schoolmasters being nearly all rationalists, who explained away the vital truths of Christianity—the great body of their pupils were turned out infidels.

The importance, therefore, of obtaining for the Government schools in India a body of sincere, truly enlightened, and earnest Christian teachers cannot be over-rated. While it is obvious that the various missionary Societies could never alone provide for the education of the whole population of India, they may render incalculable service by supplying a body of such teachers, and thus securing a truly Christian character to the education given in the Government schools. This may well be considered an essential part of their spiritual work. The schoolroom is frequently the only place in heathen countries where instruction in the Bible can at first be given, and scriptural schools may in this respect be truly regarded as Missionary Stations. We heartily welcome the proposed Society for promoting Christian vernacular education in India, as the first fruits of Christian zeal in this direction. We would suggest that if the Government allowed grants of money to the missionary Societies, for the purpose of assisting them in the erection of school-buildings and in the purchase of school apparatus, this would be a fair return for their assistance in supplying teachers to the Government schools, and it would enable them to reserve more completely their own funds for purely missionary objects. Whatever plan, however, may be found practicable, let it ever be kept in mind that no sacrifice to expediency can be justified in the sight of God, but is sure in the long run, while Divine blessing is invariably secured by every act of faithfulness to Christ.

IRISH INTELLIGENCE.

The Bishop of Tuam, in an appeal for aid in forming a Church Endowment Fund for the stations in his diocese, where congregations of converts have been formed, states that in the district of West Galway alone, twenty congregations have been gathered, where before there were only two churches, in which fewer persons were accustomed to assemble than now form the smallest of these more recent congregations.

Miss Whately thus writes of the Mission Schools and Church of the Irish Church Missions in Dublin:—

The Ragged-School or Mission Church has large ragged-schools, and at one time the children and people who attended it met with very great opposition and persecution, both from the Roman Catholic priests and their neighbours. I remember a year or two ago that one girl was almost killed coming out of one of the schools, but the Missionaries went steadily on, and still the inquiry-classes and ragged schools are overflowing. Then there are industrial schools, partly self-supporting, both for girls and boys, and these are admirably conducted, the children clothed, fed, and lodged; and many have turned out satisfactorily. These, two, have met with the greatest opposition, for the hold of priistcraft and opposition on the minds of the lowest and most wretched among the poor has been very much shaken through the instrumentality of *inquiry*-classes, and who *begin* by losing confidence in purgatory, masses for the dead, priestly absolution, and the worship of the Virgin, go on, through these inquiry-classes, to an understanding of Gospel truth and, gladden and sustain the missionaries by showing evidences of real conversion to God. No one can see much of the working of the Church Mission in Dublin without feeling that it has been very much blessed, though it has had no easy work in the midst of persecution—such persecutions, too, as does not appear on the surface, but is only known to those who understand the petty details of daily opposition and irritation the poor of the ragged, schools meet with.

Dr. Cullen, acting on the principle that by claiming much he cannot fail to obtain a little, has published a long letter, stating strongly the grievances under which he supposes the Romish Church to be suffering. These include the efforts of Protestants in Ireland to make converts from Romanism; the distribution of the Patiotic Fund in an unfair proportion for the education of children in Protestant schools;—and the want of respect shown to the interests of the Romish priests in India.

Dr. Cullen has brought forward two prominent cases to support his charges against the Patriotic Fund. One of these two *strongest* cases has entirely broken down The assertion was, that Mrs. Kirley, the mother of children at Protestant schools, was a Romanist, whereas it is asserted by the Rev. Arthur Preston, rector of the parish in which she resides, that she is, and always has been a Protestant. If Dr. Cullen has to fall back upon one such weak case as this, out of two, to support his general argument, what can be the value of his statement of grievances? Protestantism would require to be on its guard against the Jesuitical artifice of obtaining unfair advantages by the urging of such mock grievances. The Patriotic Fund was subscribed to the extent of ninty-nine hundredths by Protestants. The Indian Fund has likewise been raised almost entirely by Protestant liberality. This would not lead in any sense to its legitimate use as means of proselytism, but we must beware lest, under the garb of pretended grievances, an attempt be made to make use of Protestant charity for the securing of children to whom the Church of Rome possesses only a spurious title.

As to the Indian grievance, we regret to observe that the number of Romish chaplains has been considerably increased. At a time when the Ultramontane party have been *Everywhere*,—from the columns of the *Univers* downwards,—exhibiting sympathy with the Sepoy outrages, there can be no reason to give *them* a stronger hold over a portion of our own army. Every priest sent out is and must be a supporter of this party. Such a policy may be most dangerous to true English interests if we ever come into conflict with Popish government of the Continent.

Application for the writ of *habeas corpus* has been made in Dublin against the superioress of the Tuam convent. The case was that of an orphan girl called Bridget Cooney, the daughter of Protestant parents, left under the charge of a Mrs. Griffiths, also a Protestant, who had mysteriously disappeared during Mrs. Griffith's absence in Dublin, and had afterwards been seen at a window of the convent. Mrs. Griffith had been refused permission to see her expect in the presence of the nuns. She swore before Judge Crampton that she was convinced that the girl was detained in the nunnery against her will and consent. The order has been conditionally granted.

EXTRACT—BEING THE INTRODUCTION TO A LECTURE delivered before the Young Men's Christian Association, Charlottetown, on Thursday, the 14th January, by H. D. Morpeth, Esq.

Mr. Vice President, Ladies and Gentlemen,—

When I first had the honor to receive the invitation from the Committee of the Young Men's Christian Association, to come thus publicly before you, I hesitated: but when I reflected that the Association had an undoubted right to command the services, however humble, of all connected with it, I consented. That promise I shall now endeavor to redeem, but fully conscious of my own imperfections and inability adequately to discharge the duty I undertook, I cast myself upon your indulgence.

The subject I have chosen is, "the duty and advantages of intellectual, moral and religious self-culture;" but, in order to pave the way, as it were, for the observations and suggestions I have thrown hastily together—and written at detached intervals snatched from other avocations—it has struck me that the time would not be altogether thrown away if I were to take a short retrospective glance of the state of this community at the time I came here; and as my object has, in an especial manner, been the improvement and welfare of the younger members of the Association, my remarks, I need scarcely say, are intended principally to apply to them. I shall, therefore, now, with your permission, and without further apology, proceed to follow the course I have chalked out for myself.

I well remember, although thirty years have come and gone since the time I am speaking of, what a variety of conflicting sensations filled my mind as I entered your Harbour, and for the first time cast my eyes on the scene of my future home. Coming from one of the most bustling cities of the mother country, the contrast could not fail to be very striking, and, to a certain extent, I was prepared to expect it, but I assure you that it was greater than I had bargained for. No doubt, there was great picturesqueness of scenery and beauty,—for Nature is ever beautiful,—but it was of a description I had not been accustomed to; and there was blended with it such an air of primeval simplicity and repose, that the mind was transported back to a very early period of the world's history,—for the hand of man was scarcely perceptible in it. I know, but what is more to the purpose, those who have travelled will tell you, there are few countries so attractive as this little Island is,—both as regards the calm beauty of its scenery, and its balminess of air,—in the full blush ofsummer,—and it wasjust at that season of the year I arrived: but I must, nevertheless, confess that after I had landed and perambulated the so-called streets of Charlottetown, and looked a little around me, "a change came o'er the spirit of my dream," and my predominating feeling was one of almost utter loneliness and disappointment; but it is but fair I should mention that this is a state of mind which the first sight of a new country is very apt to produce, simply because it is strange. All the streets, even the main one, if my memory does not fail me, were covered with grass, and the cradle hills had not been levelled. The houses were few and far between—small in their dimensions, however comfortable their interiors may have been, and with no pretensions whatever to exterior beauty. Some of these houses still remain, and they serve as memorials of the past, and delineate, better than words can do, what the houses of Charlottetown were at the time I refer to; but I may here remark that, with the exception of the Main Street, the houses in the rest of the town stood, in relation to each other, so far apart that they could not with that it was a town only in name. This, however, rather a Public Balls. I think it will ever, was sufficient to satify one that a transition period was just commencing, for a few houses might be detected in the course of erection, of ampler dimensions, and evidently with higher pretensions to gentility than their neighbors. Still there was what some would have called an air of drowsiness and langour pervading the whole place; others again of a more sanguine and hopeful temperament might have termed it a contentedness; but to me, the *death stillness* was *actually appaling*.

In the Harbor there lay neither square-rigged vessels, nor, indeed, vessels of any kind; in fact, I do not believe there was even a solitary shallop at the little apology for a wharf, which jutted out only a few yards from the lower end of Queen Street. But square-rigged vessels, save one or two in the Spting and Fall of the year, were not then looked for. During the rest of the summer the bosom of our Harbor was seldom ruffled, except occasionally by boats; and these were principally from Belfast, Orwell Bay, the South Shore, and the East and West Rivers—the people in those days generally adopting this mode of communication with the capital, to convey their little spare produce, which they exchanged or bartered for articles they were in want of, and which could only then be procured in Charlottetown; for there were then neither the numerous roads there are now, nor if there had been were carriages of any description at all common. I have, indeed, little doubt that Mr. Mark Butcher alone now possesses more gigs than there were then in the whole Island; as for wagons there were none, and but few carts. At that time, too, Market days were little distinguishable from the other days of the week. It is true the selfsame Market House then stood which still remains on our Square, and I remember, too, it was the only prominent public building in the place, (except an old rickety Jail), and it really had a *fine* appearance, however shabby it may now appear, and inadequate to our wants. It was then sufficiently commodious, and afforded its transient visitors space enough to walk about without jostling each other while purchasing the few small transparent carcases of mutton hanging up for sale in its almost empty stalls. It were superfluous for me to say there was then no concourse of people on the Square, although a few solitary inhabitants might now and then be seen leisurely wending their way across it, and occasionally a few country people; but there was one characteristic of the Market day then, which has now lost its prominency, and it is this: There were then always to be seen a few groups of Indians—now fast dwindling away under a civilization that, if not exterminating, is drawing them away to other countries—scattered up and down the public square, either lazily basking themselves in the summer's sun, or engaged in such occupations as could have given but slender hopes that ere the lapse of a few years they would have become such staunch adherents of the late Father Matthew as they have. The public offices of that day, instead of being collected together as they now conveniently are in one place, and that a building in every respect highly creditable to the colony, were held in private rooms, in various parts of the town, and neither very secure nor suitable for public purposes.

There were then, too, but three places of public worship in the town, viz: the Episcopalian, Wesleyan, and Roman Catholic, but these edifices were very different from the present ones, and, both as regards size and style of architecture, homely enough in all conscience; but our time prevents me going more into detail. Indeed, I had prepared several sheets which I have been obliged to throw aside; but it were well, nevertheless, to preserve the records of the past, and I am apprehensive that our supineness, in this respect, may be a matter of regret before another half century shall have expired.

Such, I say, were my *first impressions* of Charlottetown, and such *externally* some of its leading features. *Socially* it had little to boast of, further than that there certainly did exist a good feeling one towards another, for then party politics had not distracted our little community, and set aside, as unfortunately too generally they have done, those little courtesies and amenities which, while they serve to protect, give also a charm to private life; and the euphoneous and classic distinctive party names of *Snatcher* and *Snarler* were altogether unknown; but if there was then little to disturb the mind, it must at the same time be allowed there was little either to interest or to improve it. The men of that generation, although good enough men in their way, had not—and, indeed, this may be said to be peculiarly applicable to most new countries—been indebted to that kind of education which will not suffer one to rest contented with whathe has received at school, but is ever urging him on to those higher intellectual pursuits which, while they delight and strengthen the mind, so much tend to refine the feelings. In fact, their life was an easy, dreamy sort of one, and its monotony scarcely ever broken in upon by events of a more exciting nature than a General Election once in seven years or so, or the Muster of Militia once a year; and, certainly, their grotesque appearance, their utter disregard to costume and equipments—perhaps one in ten shouldering an old rusty Queen Anne's piece—their inequality of size and contempt of order, altogether formed just such a scene, that, once witnessed, could *never* be forgotten. The opening of the Legislature was another startling event in those days, when the soldiers then stationed in our Barracks, together with the artillery, attended, and imparted an air of importance to the ceremony, it now has lost; but it did more than this—the very sight of the redcoats warmed every truly loyal heart, for it showed that we were not forgotten by the mother country, and that we were really members of that great Empire over which the sun never sets. The topics then generally discussed in our Legislature were seldom of an exciting character; and their debates, if they had any, were not reported; and few of the inhabitants ever thought of darkening the doors of the Old Court House, in which, until the erection of the present Colonial Building, the Legislature then met. It may be well to mention, too, as a significant fact, that there was only one small newspaper published, and it was generally pretty much filled up with advertisements,—but it was quite sufficient for the place in every respect, and pleased and satisfied all. There was then no taste for political discussions, and if there had been, our English mails, which were only dispatched monthly, would scarcely have gratified it. I remember on one occasion we were three months without receiving an English mail. This, and the uncertainties to which we were subjected in the good old days before Transatlantic Steam Navigation had been tried, will enable you faintly to realize our isolated state and our dearth of political or any other sort of news.

Horse races were patronised by what is now a days termed the *elite* of Society, and almost all the inhabitants were in the habit of attending them. I remember too it was quite a common practice for those who had sleighs to drive out for pleasure on the Sabbath, after service was over. Paying and receiving visits on that day were also common. There was then also a more general open desecration of the Sabbath than there is now, by some of the young men of the place engaging in various games and amusements.

Many of the practices to which I have alluded—certainly more honoured in the breach than in their observance—have, however, I rejoice to say, long since gone down or been abandoned; and the change of manners that has taken place in regard to them, and to some other social habits which that age tolerated, if it did not sanction, but which the present does not recognize as falling within the line of a due decorum, is happily in the right direction.

I have endeavonred to make you comprehend what we then had. I shall now turn my attention in another direction and show what we had *not*; and thus you will be the better able to form a comparison between the past and the present.

There were then no Young Mens' Christian Associations—no Mechanics' Institutes—no public lectures—not even a Booksellers' Shop, and *no* places of public resort where the inhabitants could come into friendly collision with each other, unless a Subscription Ball, once a year or so, could come under that designation, and whatever then

Years, however, rather of Public Balls. I think it will soon far more perceptible and in more active operation. Gradually schools sprung up, and the worthy men of that day—most of whom had received as I have hinted but a very imperfect education, and had consequently little or no literary taste—much to their honor, did all in their power to give to their children the blessings of as high an education as the place afforded. A taste for reading among the youth of the place was soon acquired, and then a thirst for knowledge stirred their minds. More than *half* the battle was then won. Their motto was henceforth "*onwards*." A higher intellectual culture soon developed itself, the beneficial fruits of which are now seen and exemplified in the lives of many of our most honoured citizens. And here a sense of justice demands of me the admission, that the Mechanics' Institute, which about the time I refer to was established, in no small degree contributed to improve the minds of such of our young men as had not the advantage of friends to guide them in their studies, for it caused them to *think*, and also to *read works* which, without such incentives, they would, in all probability, never have perused. Men too from the old country, of respectability and talent, year after year, continued to add to our population, and undeniably these helped much to improve the intellectual and moral tone of the community. I have also a pleasure in mentioning that the instructions imparted by some of the Head Masters of our Central Accademy gave such a healthful intellectual vigour as will long be gratefully felt and remembered here by those who had the privilege of attending that seminary; and greatly would it benefit this Island, if sufficient encouragement were held out to gentlemen of high educational talents to settle amongst us. We have quite enough of common teachers, but pardon me while I state my conviction, that this will never be a highly intellectual community till we have teachers of the stamp I have alluded to. I believe upwards of half a century ago our neighbouring province of Nova Scotia showed her appreciation of high intellectual culture in the endowment of Colleges, and their benefits are to be seen in the many highly talented gentlemen, both private and professional, in that country.

I have sketched as largely as our time will permit, and I fear too largely for your patience, what Charlottetown was when I came to it, and the change that it underwent in what I have termed its transition period: And now, on a retrospect of the past, I am positively amazed at the transformation that has been effected. Had any one, on my taking up my residence here, foreshadowed to me the changes and improvements I have lived to see, I would have turned to him an incredulous ear—I certainly should have considered him an authusiast. I then, indeed, little dreamt that I should see Steam Boats plying—public coaches starting at regular intervals to different parts of the Island—such commodious and spacious public buildings as now we can boast of—and that shops would be erected of an elegance that was rare even in the metropolises of the old country when I left it. Neither did I at all anticipate that our streets would be lit with gas, and that the little scattered village, whose first sight startled me with its awful loneliness, would become a city under the government of a Mayor and Councillors. All these, however, are unmistakable indications that we are steadily progressing; and the stirring and bustling appearance of Charlottetown on a Saturday, with its crowded market square, is amply sufficient to satisfy the stranger who may chance to visit us—and who generally judges from external objects—that it certainly is now entitled to rank on a leval with the generality of provincial towns in the Mother Country. Mot only all the comforts and luxuries which are considered essential in polished life may be had here, but also all the standard works whether on science, general literature, or religion.

For the first few years of my residence here, although as I have already mentioned, there did exist *individually* a good social feeling, yet truth requires I should state, that *denominationally* considered, there was a certain narrowness and illiberality of mind—I had almost said a sectarian bigotry—among the members of the respective churches; and this, no doubt, was principally attributable to their not meeting together and not uniting for general objects. They had not then the opportunity for observing that there was less actual difference between them and others, and really more excellencies than they had supposed. But there were then far fewer Clergymen—Bible classes and prayer meetings were not held, or were very rare. The young men were pretty much left