

been carried by an evil spirit of proselytism, but from which the spirit of an ardent charity will surely dispel them. Spain is an *exclusive* country. With us the case is not the same, we are a *mixed* country. Not only my Lord John Russell and my Lord Viscount Palmerston, and my Lord Truro would not trouble their happy brains with suggesting to the Crown such a concordat as the one mentioned before; but even the worthy Primate, Paul of Armagh, and John of Tuam, and the eminent Nicholas of Westminster, would shrink at the fanciful dream.

We are not an exclusive, but a mixed country. We are a colony constitutionally dependant on the Imperial, and administered by the Provincial Government. Both the Imperial and the Provincial Government professedly admit and protect by law the free opinions, the equal rights of each one of the social, political, religious elements, which compose our mixed country. All the great powers of the State are intended and must concur to secure to each of the component elements the constitutional enjoyment of its free opinions and equal rights. Education is one of the great powers of the State. Therefore, education, not to speak of the rest, must secure to you, as well as to others, the real, constitutional enjoyment of your free opinions, of your equal rights. The principles laid down in your platform are the only ones, by which your free opinions, and equal rights may be secured. Therefore, you must conquer them. To deny them to you would be to avow either oppression, or at least proselytism. Therefore, Gentlemen of the Catholic Institute, you are right in your platform. You are entitled, as any other section of our mixed community are in accordance with their opinions and rights, you are entitled to use every constitutional means in your power, to obtain the realisation of your platform. You are entitled to claim separate Boards of Education, separate Schools, non-interference with the religious tenets of your children, your fair share in the School-fund. Oh yes! every honest man may cheer justly at the Herculean blow of such a logical club! We are a colony composed of distinct elements, in each of which the law acknowledges free opinions and equal rights. The great powers of the State ought to secure the constitutional enjoyment of these opinions and rights to every one; and Education is one of these great powers. Education therefore is to secure your opinions and rights. But Education such as it is substantiated in your platform is the only security, the only safeguard you are entitled to: therefore in honor and in conscience you ought imperatively, and as one man claim Separate Boards of Education, Separate Schools, when deemed necessary or possible, non-interference with the religious belief of the Catholic pupils attending Common Schools, your fair share in the School fund, according to the principle of equal right. And you ought to claim these four points, because the minority of Catholics in the Upper Province must be on the same footing with the minority of Protestants in the Lower Province. I say more: if the present legislation on this vital matter of Education does not fully secure the free opinions and the equal rights of the majorities or of the minorities in either province, be ready to claim a better, a more local legislation. The much more so, because, as far as I understand, the good sense of the public opinion and the equity of a liberal administration raise the tide in favor of such a just and sacred claim.

I could not dissimulate that against that platform there are, if not substantial, at least very plausible objections. All the conflicting opinions and rights, some one may say, are held sacred in the present system, and it was just to meet them that Common Schools, Colleges, Universities were resorted to. Physical, intellectual, and moral education is common to all sections, and is secured in the actual system. If any one looks, as it is quite reasonable, for some specific religious tenets, each denomination is allowed, and even encouraged, to attend at proper places, days and hours, their own flocks; and the whole system goes on smoothly and plainly with the general approbation. I know very well that some Catholics would not altogether disagree with that scheme. They have not at hand other means of getting their children instructed; and for them something is better than nothing. They perceive in several instances no improper results; and if there are any, by domestic influence they counter-balance them; and satisfied in their own sphere, they do not mind the working of the system abroad. Let us be just, gentlemen. I could not feel justified in assuming that a formal sectarian or proselytising principle has brought forth the system of Common Schools or other like institutions—because in theory every interest is provided for. However, I hold, and do assert, that in reality, in a material point of view, whatever may be the intention of the inventors, the result for the Catholic body amounts to the very same, as if an anti-Catholic proselytism had framed and was wielding the system: and indeed it must be so. Taking in the whole, the branch of instruction and discipline, books, masters, pupils, exercises, by-laws, and regulations, you, Catholics, you are entitled to require that nothing in all that should be contrary to your tenets, but you cannot expect any thing positive in your favor. So that the best you may hope for is the negative ground; that if there is nothing for you, at least nothing should be there against you. Now, to counter-balance that large negation, you have only the parents and the priest's intervention. The fact is, that that proves to be inadequate, for two very sound reasons: the first is, because Catholicity is before and above all dogmatic and practical, which is not provided for sufficiently by a system mostly negative.—The second is, because the concern is with boys and girls, with youth, and under circumstances in which men could hardly stand their ground. Hence it is, that after a few generations, the pure Catholicity of the forefathers degenerates into indifference, protestantism, infidelity,—as a pure spring of limpid water becomes tainted with mud, as it successively receives the turbid tincture of other streams. But let us suppose that the present system of Common Schools accidentally does not prove prejudicial to the sacred principles of any section of the community. Even in that case every section of the community might object to the system; because it does not afford any sufficient guarantee for the preservation of its free

opinions and religious tenets. And such will be always the case, unless a providential course of events, or the spontaneous giving up of concerned parties may with time confer on a privileged one a legal and lawful exclusiveness.

But such a new scheme would increase the number of the officers and other persons in the Department—it may be; it must be. Is not the Educational Department, as well as the others, to be supplied with a number of officers and persons such as is required for the fair management of business, and by the exigencies of the parties concerned? After all, let us not exaggerate—let the head man of the Department be surrounded by a council of a few persons, each of whom should represent and protect the opinions and rights of his own section, such as Episcopalian, Catholic, Presbyterian, Methodist, and the like; and let each counsellor be the chairman of his Board with all the sequel for the Schools, the Institutions, the Colleges, the University of his own section: the whole according to a fair and impartial legislation. I don't see here more machinery, more persons than in other branches, than for instance in the Custom Department.

But the fund-question also would be altered. I understand that the Province may boast of more than one very able financier; that some of our financial men could, almost playing with the business, manage kingdoms and empires. I am sure they will be puzzled much less than I should be in framing an easy and equitable system. The "Retrenchment" theories, I should suppose, will not bring us so far as to eat our dry bread. And even some additional increase of taxation would be; I am sure, cheerfully met by every sectional body to secure their own views.

After all, gentlemen, what is all that, but the intrinsic conditions, the necessary consequences of a mixed country with free opinions and equal rights?—We must all submit, or throw overboard some section. I am not aware that any one is ready to say: I give up the contest; take me up and cast me into the deep!

But some one perhaps may be tempted to grumble at me. Why, you object to-day to the system of Common Schools, which system is nothing but fusion, you who not six months ago highly advocated fusion, and met for that with the warmest sympathy of the whole Province? Fusion, gentlemen, is not confusion. I did consider with impartiality the four races, which are the four chief component elements of our mixed population. Without entering the burning and moving field of politics, but strictly confining myself to social and religious avowed principles, I did acknowledge the constitutional sacredness of their free opinions and equal rights. I did call them to a kind of compromise under the august shield of religion. I set up my flag with the anti-Socialist motto:—"Union cemented by religion is the only safe support of human society."—I earnestly prayed that such a vivifying union should always be the soul of our laws, of our administrations, of our education, of our commerce, industry, agriculture, of our institutions. While advocating in favor of every salutary progress, such as may be suitable to the age and to the colony. I did deprecate with all the energy of my mind and heart, as every patriotic and religious man ought to do, the dissolving elements of Communism and Socialism. Could it be considered as a true progress to break down the sacred right of property, and to lay open the hereditary dominion of a corporate body or of a private family before unmasked or masked brigands, who would indulge on the barbarous fancy of seizing upon them, either as levelling communists, or as legislating economists? (Audizio, Mel. Rel., 14th Nov., 1851.) A breach of justice, the encroachment on a property, on a right, is not, and cannot be a progress: never, never! Since in this colony there is no more question of a homogeneous element, "a well understood amalgamation of heterogeneous elements," said I, can produce a perfectly compact whole of good, and even of better, of the best alloy." I considered this perfectly compact whole composed of heterogeneous elements, as screened by the great powers of the State, and I offered up fervent prayer to have these same powers duly influenced by religion! Well! Gentlemen, what I said and thought then of the great powers of the State in general, now consistent with myself I do assert of one of them in particular, of the great Educational Power. Such a harmonious system is to be adopted, in which the free opinions and the equal rights of each section should be constitutionally secured. And this is your principle, Gentlemen of the Catholic Institute, this your want, your demand, your *conditio sine qua non*, our common platform. We are *four in one*, four elements in one colony, carrying on our combined action. If there is a fair, a plain understanding amongst us, we will be sensible that each of the four ought to be under the same reins quite easy, free and strong in its movements, and then, if I may use the simile, as four vigorous horses, as two pair of generous and noble steeds we shall carry on triumphantly the chariot of the colonial government.

CATHOLIC INTELLIGENCE.

IRISH CATHOLIC UNIVERSITY.—The Rev. Dr. Peyton, parish priest of Blarney, and the Rev. Robert Mullen, of Clonmellon, who were appointed as additional collectors in America for the Catholic University, sailed on Wednesday morning, at 11 o'clock, from Liverpool for New York, in the transatlantic steamer, Pacific. These energetic and patriotic missionaries in the cause of education and Catholicity will, on their arrival, enter into communication with his Grace the Archbishop of New York, and enter at once actively on the onerous work they have undertaken.—*Dublin Freeman*.

Mr. Wilberforce the distinguished English convert to Catholicity, and brother to the Bishop of Oxford, who lately lectured in Limerick on the "facility with which the Catholic Church adapted itself to the changing circumstance of the different ages through which it passed, whilst itself remained unchanged," having visited Kilkenny within the past week, delivered one or two lectures in the chapel of that elegant watering place to a large congregation, who were highly delighted and edified. On Monday evening last, this pious and amiable gentleman lectured in the chapel of Kilsrush, to the instruction and edification also of a large congregation.—*Limerick Examiner*.

DIocese of Newport—PONTYPOOL.—On Sunday last, the 23rd instant, the Right Rev. the Bishop

of Newport administered the Sacrament of Confirmation in the Catholic Church of this town. There were seventy-five persons admitted to the Sacrament on the occasion. As the ceremony was one of unusual occurrence, there was a great deal of anxiety manifested not only by Catholics, but also by Protestants, to be present at the service.—*Tablet*.

DIocese of ARICHA.—There are letters in town from Rome, of a very recent date, which announce that His Holiness Pope Pius IX. had determined to appoint, without delay, a successor to the Right Rev. Dr. Fraser to the Episcopal See of Aricchat. From the tenor of those letters, it is extremely probable that the Bulls for the consecration of the new Bishop have been issued before now. It is also mentioned that the Holy See is earnestly engaged in the selection of a Bishop for the neighboring Diocese of Fredericton, which has been vacant since the demise of the Right Rev. Dr. Dollard.—*Acadian Recorder*.

ORDINATION.—On Wednesday last, the Feast of St. Francis Xavier, Apostle of the Indies, an Ordination was held by the Right Rev. Dr. Walsh, Bishop of Halifax, when the Rev. William Hannigan received the Holy Order of Priesthood. The Rev. Mr. Hannigan, the newly-ordained Priest, studied during six years in the Irish College at Rome, for the Diocese of Halifax, principally under the care of His Grace the Most Rev. Dr. Cullen, now Primate of Ireland. Mr. Hannigan received the Minor, and some of the Holy Orders, in the Eternal City, where he was ordained Deacon last Pentecost. He is the fourth young Priest ordained this year for the Diocese of Halifax.—*Ibid*.

ARRIVAL.—The Rt. Rev. F. X. Gartland, Bishop of Savannah, arrived at New York on Sunday, the 7th inst., on the steamer America, and reached this city on Monday. The Rev. Mr. Sheridan of St. Paul's in this city, came over in the same vessel.—*Philadelphia Catholic Herald*.

RELIGIOUS PROFESSION.—On the morning of the 27th ult., at the Chapel of the Visitation in this city, Sister Mary Teresa, (Miss Caroline T. Roberts) was admitted to the Holy Profession. The Very Rev. E. J. Sourin, who officiated on the occasion, assisted by the Rev. H. Balfie and Rev. Mr. Berry, O. D., received her vows and delivered a very eloquent and appropriate discourse.—*Ibid*.

CONVERSIONS.—Lieut. Ernest Nightingale, of the Revenue Police, youngest son of Sir Charles Ethelstone Nightingale, Bart., and nephew of the late Hon. C. E. Law, Recorder of London, residing at Ducarry-bridge, county Donegal, was baptised and received into the Catholic Church, by the Rev. J. O'Donnell, P.P., on Friday, the 7th Nov.—*Nation*.

We are delighted to say that Mr. Aubry de Vere, of Curraghmore, county Limerick, was received into the Catholic Church on the 15th of this month, at Avignon, by the Rev. Mr. Manning, himself a distinguished convert. Mr. De Vere is the author of "Travels in Greece," "English Misrule," and "Irish Misdeeds," and those remarkable papers which have appeared in the *Edinburgh Review*, on Jeremy Taylor, Tennyson, and other modern poets.—*Munster News*.

The Rev. James Scratten, late M. A. of St. John's College, Cambridge, for two years and a half Curate of the parishes of Sillingbourne and Tweede, and afterwards, for a short time, Curate of Emanuel Church, Bolton-le-Moors, Lancashire, was publicly received into the Catholic Church, in the Chapel of All Souls, by the Rev. Dr. Pius Melia, in the presence of a full congregation.—*Tablet*.

IRISH INTELLIGENCE.

PUBLIC BANQUET TO GEORGE HENRY MOORE, Esq., M. P., AND OUSELEY HIGGINS, Esq., M. P.—The honorable members for Mayo, George H. Moore, Esq., and Ouseley Higgins, Esq., were entertained at a public banquet in Ballina, on Tuesday evening, by their constituents, as a mark of warm approval of the upright, able, and zealous manner in which they discharged their parliamentary duties. The demonstration was alike creditable to the constituents and to their representatives whom they assembled to honor and reward. The presence of the illustrious Archbishop of Tuam, of the Right Rev. Bishop of Killala, and of a large number of the Catholic Clergy of the county, affords the best testimony of the estimation in which their representatives are held. Several of the Irish representatives who have distinguished themselves in defence of religious liberty were invited as guests, and some of them attended, while others were unavoidably absent.—*Tablet*.

FATHER MATHEW.—The ocean steamer "Pacific" reached Liverpool on Thursday, bearing home, after his two years' mission in America, the Venerable Apostle of Temperance. We are glad to welcome home our good countryman, safe and sound, after all his arduous labors for the race of which he was born, and for mankind.—*Nation*.

Father Mathew left Liverpool on Wednesday evening for Dublin. His worthy and excellent secretary, C. R. Mahony, Esq., of Dublin, left on Tuesday evening. Both appeared in good health. The Irish Catholic Club have taken the Concert Hall, Lord Nelson-street, for the Rev. Dr. Cahill, who will commence a course of six lectures on Astronomy, on the 9th December. Tickets of admission to the course have been eagerly sought after, as the Rev. gentleman is very popular with all classes in this town.—*Liverpool Correspondent of the Tablet*.

THE LORD MAYOR OF LONDON.—THE ARCHBISHOP OF TUAM.—A card of invitation was sent to the Archbishop of Tuam, requesting the honor of his Grace's company at the inaugural banquet of the Lord Mayor Elect of London, given at Guildhall. An unavoidable press of business alone prevented his Grace's acceptance of the invitation.—*Tuam Herald*.

REPRESENTATION OF DROGHEDA.—We understand that a meeting of the electors of Drogheda will take place in a few days, for the purpose of selecting an honest man to represent the town in the place of Sir Wm. Somerville.—*Dundalk Democrat*.

THE REPRESENTATION OF LISBURN.—It is stated confidently, and by those who should know best, that

Mr. Isaac Butt, Q.C., will succeed the late Sir H. Seymour. It is unnecessary to say that Mr. Butt is a Protectionist and Protestant.—*Morning Herald*.

REPRESENTATION OF ARMAGH CITY.—We (*Daily Express*) are informed, upon good authority, that the constituency of Armagh are in a position, whenever the opportunity presents itself, to enable them to relieve their present member, Colonel Rawdon, from any further trouble on their behalf in the House of Commons, and to return as their representative a distinguished and eloquent gentleman of Conservative principles.

DINNER TO MR. CRAWFORD, M. P.—At a meeting of the Reform Committee in Rochdale held on Wednesday last, it was resolved that the farewell dinner to Mr. Sharman Crawford, M. P., shall take place on Friday the 5th of December. The dinner will be given in the Public-hall. Mr. Bright, M. P., Mr. Cobden, M. P., and other members of the House of Commons, will, it is expected, attend.

MR. MOORE O'FERRALL, M. P., AND THE GOVERNMENT.—We have heard from a party, on whom reliance may be placed, that not long since the government offered Mr. O'Ferrall the order and ribbon of a Knight Commander of the Bath. This, we presume, was in consideration of the Right Hon. gentleman's services as Governor of Malta. We believe his successor to that post had a similar distinction conferred upon him when going out to assume the governorship. The authority upon which we have had this information also enables us to state that Mr. O'Ferrall declined the proffered favor upon grounds, and accompanied by reasons which reflect the highest honor upon him as a Catholic and an Irishman,—he refused to accept it from the hands of an anti-Catholic administration. We can all but vouch the accuracy of this statement. If it be according to the fact—and we ourselves not only do not doubt but implicitly believe it to be so—this example of high public spirit forms a noble contrast to the conduct of other Catholics by whom honors similar to that rejected by Mr. O'Ferrall, were received, if not solicited, from the Whigs, when these Whigs were in full cry against Catholic Ireland.—*Freeman*.

DINNER TO THE MARQUIS OF DOWNSHIRE.—On Thursday evening a dinner was given by the Down tenantry to their noble landlord, as one, perhaps, the most indulgent proprietors that the county can boast of. In the course of his address, in returning thanks, Lord Downshire said—I am much honored by the Clergymen of various denominations. I am most happy to hold out the right hand of fellowship to them all. (Cheers.) I lately made a statement in the south that I should make no distinction between my tenantry on account of their religious belief. On that occasion I particularly alluded to my Roman Catholic tenantry there, who constitute nine-tenths of the whole. I told them my agent had very strict instructions to treat them with as much kindness as the other portion of the tenants. Here it so happens that no such instructions are necessary, but, as I wish to guard myself against the least misconception, I now repeat, and Mr. Filgate will bear me out when I say it, that on no part of my property shall any Roman Catholic have reason to say that he has not had full justice from me.

A corn-broker of Limerick, named Holland, has received £320 from his son at California, the first fruit of his "diggings."

THE POTATO CROP.—COUNTY OF MEATH.—We are informed, on good authority, that three-fourths of the potato crop in the county of Meath are safe. The Cork and Galway papers also report that the crop is in a much more healthy state than was anticipated.—*Evening Packet*.

IRISH GREEN CROPS AT THE LONDON CATTLE SHOW.—We are happy to find that, through the kindness of his Excellency the Lord Lieutenant, arrangements have been made for the reception of Irish-grown roots, &c., at the approaching great agricultural show in London. Exhibitors have been applied to to furnish fresh specimens; and for their own credit, as well as that of the country, we trust they will not fail to do so.—*Farmers' Gazette*.

SUGAR.—FLAX.—Lord Clancarty intends sowing 50 acres of sugar beet the ensuing season, and it is probable that a manufactory will be established here for the production of sugar. The introduction of flax machinery would be also of great value.—*Ballinacree Star*.

STATE OF THE COUNTRY.—Never was it so wretched; Landlords dragging and driving; bailiffs on the *qui vive!* skull-cracking and maiming; impossible rents exacted with a Shyluck precision which has never been surpassed; those who can gather up the means flying from our shores in fear and horror, and with but little hope of amelioration in any event. Political parties broken up, disjointed, without an idea of honest amalgamation for the public good—poverty seizing all classes in its cold and unrelenting grasp—the highland the humble discontented—poor rates, grand jury cess, taxation of every kind accumulating, and a total disruption of society menacing every condition. Such is the country just now.—*Tipperary Vindicator*.

THE ADVANCES TO IRISH UNIONS.—At the meeting of the guardians of the Clare union last week, Sir Lucius O'Brien, M.P., brought forward a memorial to government praying for a remission of the annuities on the ground of the distressed condition of the union. The memorial stated that the gross amount of the consolidated charges is £783,607 3s 6d, or nearly four years' purchase of the country at its present valuation; that the result of the famine had been to reduce the population of Clare from 286,394 in 1841 to 212,720 in 1851, the numbers being still rapidly decreasing; and that the numbers in the work-houses of the several unions of the county in this year are estimated by the commissioners as likely to exceed 19,198, which, at a cost of £5 for each individual, would give an expenditure of £95,920.

THE PROSELYTISING DELUSION.—On Sunday, the 16th November, an edifying scene took place at the chapel of Maam, when one of those persons called Jumpers, named Patt Malley, schoolmaster and bible reader, returned to the bosom of the Catholic church. The Rev. Mr. Mylott announced at the altar that such a person was to make a public declaration after mass in presence of the flock, and addressed the congregation, both in English and Irish, dwelling at great length on the awful nature of apostasy, and showing how vain and fruitless are the efforts of those who take advantage of the poverty of the people to endeavor to withdraw them from the faith in which they were reared. Immediately after the rev. gentleman took off his vestments in the sacristy he came out to the foot of the altar, where Malley was waiting for him, and where the latter, with every mark of sorrow, made a solemn renunciation of his error and an open profession of the Catholic doctrine, reading from a paper, which he held