No. 37.

IORIGINAL 1 DOWN WITH THE FOES OF MIND.

n eagle plume his wing, ward, proudly gezing fly lation u , he leaked up idon eye—sway did in

Down, said I, with the foes of mind, With priestly year or tyract's rule, With mortal chains or civil wrong. Down—down with all who rule the

Down—down with all who rule the talou,
Or for base ends its powers would school.

o skylate carry creations to such his ray—
of he intends in each his ray—
of he intends maining skies,
bright right, just newly born.
If thought of mind—bright
And hope for life for all earth a coad.

da's gift, that God hath given.

I have a war in freedom's of the form of midlers, the bright light, to leave find, the form of midle with the form of midle wit

GREAT SPEECH OF VICTOR HUGO_THE DWER OF ORATORY_HIS SIE LING PAI-OTISM.

re are few living men that can excel in Jeanning and pain use great French orator, Hugo, now an exile from 2. He has thoroughly, upon several recasions, by speeches imphlets, expresed the treachery and tyronicy of the usurper on. The following speech, remarkable for its vigour ldness, was made some years ago, when France was tree, se the insidious attempts of the Jesuits, a band of unprinatheistical papiers, who acres the secret spies of the Popvariers of the globe. Their motors, "BEALL IHINGS ALL MEN, SO THAT YOU MAY GAIN SOME." re the sacerdotal soldier of popedum—the whippers-to inquisition—assuming professions and creeds at times their ends. Education ... now in America and Canada rand aim. If they can control the education of the people, link they can stop the march of mind and liberalism, in words, protestantism. We give the following speech to heir character in Europe-it is the same in America, only ed under liberalism at times and teachers at others. This wet of Christian Brothers II are now ruling the polebrinies of Canada. Morin is in their tange, mey made and Cameron vide for rectarian schools, numberies, catheto tax the eathelies to build churches, &c., &c., last

They urged the Garazzi rioters, and are now withhuidice from the Protestants of Montreal and Quebec. Such as the Hamitton Ganadian, Mirror, North American, and esser backs, at the boding of the Ministry, are playing ir hands.-ED. Sox.

ROHASISM, RDULATION AND JESUITINES.

following from a speech by Victor Hugo on " the Law of Instruction contains a very fortible representation of the of Romanium with respect to the education of the

ine then religious instruction, but the religious instruction Ihnreh, not the religious instruction of - party I desire heald be sincere, not hypocrital I wish it to lave heaven bject, not earth I wish that one chair would not invade it. I wish that the professor should not be mixed with sat; or if I consent to the mixture, I will watch a, I will be eye of the state on all seminaries and congregations. I insist, of the state lay, justices only of its grandeur and p. Till the day, which I long for with all my heart, when he liberty of instruction can be proclaimed—and in opendigon unon what conditions—will that time I wish for the long of the Church, within the Church—not outside of it. ire then religious instruction, but the milgious instruction ion of the Church, within the Church—not outside of it.
If do I consider it a decision to make the clergy, in the
file state, watch the teaching of the clergy. In a word
I repeat it, that which our forefathers wished—the church rif, the state by itself.

Assembly already sees why I reflect this kill, but I will be explaination. Gentlemen, as I pointed out just now,

the bill is more—it is worse—then a p h ical law—it is a strategical law. Certainly I do not alliade to the venerable Bishop of Langres, nor to any person what ver in this chamber, but I alliade to a party of the priesthood. I know not if it be in the government, I know not if it be in this possenbly, but I feel it everywhere. It has an acute ear, it will understand me. I address myself then to this party, and I say to it—I fell you frankly that I mistrost you to mistrace—that is to construct—I distribut that which you construct. I will not confue to you the instruction of our youth, the soils of our infants, the development of new interfaces—just opening on life, the mind of the new generation, that is to say, the future France, because so in confident would that is to say, the turner France, because so in confident would be to surrender it. It does not sausly me that new generations should succeed us; I desire that they should commune us. That That ! should succeed us, I desire that they should contained us. That I is why I will neither have you liandle them nor breache upon, them. I do not wish that what has been made by our fathers I should be undone by you. Mer so much giory, I would present so much shaine. Your law bears a mask; it says one thing and will effect another, it is the thought of a stave taking the appearance of freedom, it is no thought of a state taking the appearance of freedom, it is a confiscation under the name of a g.f.; I will not have it. It is your custom; when you forge a chain you say, Lo! a new freedom! When you prosente, y a cry, below an amness;! On, I do not contound you with the Church, no more than I confound the missione with the oak. You are the parasites of the Church—you are the cancer of the You are the parasites of the Church—you are the cancer of the Church. Loyals is the enemy of Jesus. You are not the beauty is, but the tonowers of a rengion which you do not comprehend—you are actors in the play of homess. Do not may up the Church with your affairs, your combinations, your strategies, your ambitions. Do not cail her your mother, that you make your servain. Do not forment he under preject of teaching that poncy. Acres and, do not identify her with yourselvess. See the damage you inflict upon her. See now she has lost since; see has gained you. You make yourselves loved so little, that you will end by making her fined. I tell you the truth, when I say she could do much better amount you. Leave her in repose, if will you close to be present the works win come to her—leave her, thus venerable Church, in her wounde, her self-demal, her humship; it is in these that her true grandeur consists. Her humany; it is in these that her true grandeur consists. Her somade will attract crowds; her self-denial is her power; her humany is her majesty. You speak of rengious instruction; but do you know was is one true kind of rengious instruction?—that bet we which we should bow down?—mat with which we should not interfere? It is the Sister of Charry at the couch of the not interfere? It is the Sister of Chang at the couch of the coying, it is the Vince de Paul raising up the founding; it is the Bishop of Marsenies in the musi of the pagne-struck; it is the Archbesop of Paris, approximing with a similo that terrible a build St. Antonio, raising his crucifix above the civil war, and disquicting himself little that he must meet death, provided he There is the true religious instruction could bring prace. could bring peace. There is the true religious instruction—real, producind, etheacous, and popular—that which, happily for manners, soil makes more Consums than you unmake. Yes, we know you—we know the party of the presthood. It is an old party, which has many departments of duty. It mounts guard at the door of orthodoxy; it has provided, for the security of trait, those wonderful keepers, ignorance and error. It has forladder screne and gettus in wander beyond the missai, and has wished to closter thought within the limits of creed. Every which intilligence has made in Europe has been in spite of step which intelligence has made in Europe has been in spite of it; its history is written in the instory or human improvement, but it is written tackwards, for it has opposed itself to everything. This it was which scourged Princia with rods for saying that the stars would not fail—which put Campaneits seven times. on the rack, for affirming that the number of worlds is infinite, and for capying the secret of creation—which persecuted Harvey to proving the circulation of the blood. In the name of Joshua it impresented Galairo, in the name of St. Paul it should up Christopher Colombias. To discover the time of beaven, this was an teging Columbia. To discover the first of heaven, his was an imparty, to find a world, this was a heresy. It anathematized bases for the sake of rengion, Montague, for the sake of morality, Molters, for the sake of rengion and the Cambbe party. But also are the party of the presupport we know you. It is long since the conscience of marking revoked against you, it is

long since the considerice of markind revolves against you, it is long since you began the attempt to gaz man's soul.

And you wish to be the misters of our instruction! And there is not a poet, not an author, not a philosopher, not a thinker, whom you accept! And all that has been written, drowmed, deduced, illustrated, imagined, discovered by genlus—the tressure of civilization, the ancient inher tunce of generations, the commun partimony of intelligence—all this you reject. If the

whole brain of humanity were before you, at your discretion, open like the page of a book, you would cover it with a bloc-Admit it.

Lastly, there is a back-a book which from one end to the other is a superior emanation—a back which is for the universe that which the Koran is for Islamiam, and the Vedas for India—a book which contains all human wi-dom enlightened by all the wisdom of the Divinity—a tank which the veneration of the nations has called the book—the Bible. Your censure has ascended even to 1.1 Unheard-of wonder! the Popes have pracribed the Bible what astonishment for the wise what construction the Bible-what astonishment for the wise, what consternation for the simplesmended, o see the Index of Rome placed on the bank of God! And it is you who claim the liberty of teaching t Simp; he sincere—let us understand the liberty you claim. It is the liberty of not teaching.

Is the literty of not teaching.

And you wish that the nations should be delivered to you for instruction! Very well; let us see your achidars—let us see what you have produced. What have you done in list? What have you done for Spain? For centuries you have held these two great nations, illustrious among the illustrious, in your hands, at your school, under your ferule: and what have you made of them? I will tell you. Thanks to you, Italy, whose name no man who thinks can pronounce without naturerable filed sorrow—listy, that mother of genius and nations, which has agreed through the universe the most darkling marrels of poetry and aris—Italy, which has taught the human race to read, to-day knows not how to read. Yes, it is Italy, of all European States, where the sui-flest number of natives know to read. And Spain, magnificently gifted—Spain, which received her first earlieza ion from the Romans, her second from the Arabians, and from Providence, in spite of you, a world, America—Spain has civilization from the Romans, her accord from the Arabians, and from Providence, in spite of you, a world, America—Spain has last, thanks to your brushizing yoke, at once the yoke of degradation and of diminution—Spain has lost that accret of power which she had from the Romans, that genius of arts which she had from the Arabians, that world which she had from God. And in exchange for all this hat you have made her lose, she has received from you—the INQUISITION! BUT The Inquistion, which certain men of your party strive to re-establish, with a modest timidity, however, for which I honor them. The Inquisition' which consumed FALE MILLIOUS OF MER on the scaffold, which DISINTEREED the dead to burn them for hereues—witness Urged, and Arnauld Count de Fouccalquier. The Inquisition. which DISINTERRED the dead to burn them for hereuga—witness Urged, and Arnauld Count de Fouccalquier. The Inquisition, which DECLARED THE CHILDRES of her hereiga, to the second CERERATION, infamous, and incepable of any public lomors, exorpting only, in the very words of the ordinance, those who shall have denounced their father. The Inquisition, which, at the moment when I speak, still guards, in the Papal library, the mannacripts of Galileo, scaled with the scal of the index. It is true that, to console Spain for what you have given and what you have taken away, you have sumamed her the Catholic. You have thus forced from one of the greatest men, that dolorous crywhich still accuses you. Would to God abo were great, and not Catholic. (Cries, with long interruption, and many members calling violently for the interference of the speaker.)

Behold your chief works. That fire which men called Itely.

Behold your chief works. That fire which men called Italy, Behold your chief works. That hie which men called Itely, you have quenched—that colossus which men called Spain, you have undermined. The one is in cinderz—the other in redinate what you have done with two great instincts: what do you wish to make of France? But you come from Rome, and I must compliment you. There you have met with success. Having gagged the Roman people, you would now gag the French people. I understand that would still be more noble—that it is people. I understand that would stuit to more noble—that it is invaint, only take care, it is not easily done—this one is a lion, foll of life. Against what, then, do you direct your efforts? I will tell you—against human reason. Why? Because it shots daylight. It Yea, and I will tell you what embarrances you. It is that enormous quantity of free light, discingaged in France during three centuries, light made altographer of reason; light, at this day more dazzing than ever, light, which makes the Freenit matter the light which makes the Freenit mum so buildent, that our illumination is visible over the face of this tree light, this light which comes from God and not from RemeReme-it is this that you would extinguish. It is this that we will preserre.

I reject your law because it conficuses primary instruction, because it degrades secondary instruction; because it foreign because it femens any country. I reject to because I am one of those who have a spans at the bear such time that France is instanted by any cause whetever, whether is