

I heartily hope that it may. I will ask any man this question—if you had got a large portion of the British empire wanting hands to cultivate it, and people to go and make their fortunes in it, do you imagine that, if instead of being thousands of miles distant, it were towed and brought alongside of England, that everybody would not be eager to take possession of the new land of Goshen, and to increase their wealth, their prosperity, and happiness there? But is it to be said, because there is a sea intervening, that, therefore, it is to be called a place of banishment? Why, the sea is the empire—the sea is the home of Englishmen. (Cheers.) And it is by bridging that sea, and by spreading in those lands beyond the seas English freedom and English institutions—aye, and England's pure religion—that we may hope, ultimately, not only to ameliorate the condition of this little island, but to benefit and to improve the whole human race throughout the globe. Now, gentlemen, I want to say another word on a point mentioned by the reverend gentleman who spoke before me. He says that he is not quite satisfied with me on the subject of Protestantism [A Voice—No Popery; no Puseyite.] Now let me say this, that I have as firm an attachment to our Protestant faith as any man alive. [We know it.] If there are any Roman Catholics here present, I hope they will not be offended with me for saying that I differ with my whole heart from those erroneous doctrines by which I think that their Church is corrupted. But because I differ with them, they, being Englishmen, having a right to their opinions, I say that is no reason why I should take from them their civil rights. (Cheers.) I say that in a country constituted like this, originally composed of different races, and now comprising men entertaining widely different religious opinions, as men must do in a country where free discussion and freedom of opinion exist, as they do in England, and as I hope they always will exist—I say that, having these differences among you, you have no right to punish a man for differing from the opinions of your Church; and he be Dissenter, or whatever else he may, he has a right to his opinions, and a right likewise to his civil privileges. [A Voice—Have they a right to be endowed?—that's the question.] I will come to that—that is the point; and how does it stand? There was a motion introduced into the last Parliament to enquire into the state of Maynooth College. I think that every person has a full right to make such a motion, and that this is a fair subject for inquiry. But what I am asked to understand is, before the inquiry takes place, before any examination has been made, to condemn and to repeal the grant. (Laughter.) Now, I say that if you really do not mean to listen to the subject at all, but to abolish Maynooth at once, don't go through the hypocrisy and the farce of having an inquiry first, (Cheers.) What is the use of trying a man if you have got the rope already round his neck and mean to hang him. (Cheers and laughter.) But, then, the gentleman asks, 'Ought they to be endowed?' Now they are endowed out of the general revenues to which all contribute alike; and we do not refuse to take Roman Catholic money at our public revenue offices. (A laugh.) Now in Ireland our Church has a very large endowment, which she holds by her right as a Church established in connection with the State. The sum of £26,000 is voted yearly for the education of Roman Catholics; and there is £38,000, I think, voted as the *regium donum* to the Presbyterians, which Presbyterians are composed of two classes, of whom, mind you, one half are Unitarians. And recollect that when you deal with these questions you must deal with all alike, and so soon as you abolish one of these endowments, you will have to abolish the others. (Cheers.) And let me tell you that, in Ireland, if you excite against you, not only the Roman Catholics, who are the majority, but the Presbyterians, who are a most important population—a population full of energy, industry, and activity—once you rouse them and have them siding with the Roman Catholics against you, you will not add to the stability of our institutions, or to the contentment and happiness of the country. (Cheers.) Well, then, I say on all these points that I yield to no man in my adherence to Protestantism; but I say that, because I am a Protestant, I wish that others should enjoy the same freedom as myself. Why, I know more about this question of Popery than half the people who hawl at me about it. [A Voice—No doubt of it.] I have travelled through countries where the Government—as in the States of Italy—is entirely in the hands of the priesthood, and I know that there is no form of Government so detestable as theirs. Their argument is this:—They say, 'We know what the truth is, and therefore we will not allow any man to hold it to be error.' Well, then, I say, after denouncing that principle ourselves, are we going to imitate it? Are we to say that we consider ourselves to be Protestants, but yet to act on what I venture to call popish principles? (Cheers.) I want freedom for every man to hold his opinions, whether they be in conformity with or in opposition to those of the Church of England. He has a right to hold them, and we have no right, in my opinion, to debar him from exercising full political and civil privileges. I wish to say one thing more; I will not detain you long. (Cries of 'Go on!') I have alluded to those two points, the present state of the question of Free-trade and the question of Maynooth. [A gentleman on the hustings—Free-trade is one-sided—the malt-tax, and cries of 'order!'] I beg pardon of the gentleman interrupting me. I have my own opinions. I am accustomed to speak them out without reserve; and if they give offence to any man I am sorry for it; but I say this, that highly as I prize the representation of South

Wiltshire, not for all the votes, not for all the political influence it gives me, will I consent to conceal my political opinions. (Cheers.) Now, gentlemen, on that very question of Protection I have been exposed to some obloquy. I know that very well. [Never mind it.] I have been accused of what is called changing my mind—[A Voice—Turning your coat.] Now I want to know this; I want to know at what period of a man's life he is to be voted infallible—that he is never then to accept of any new light—that experience is to be a sealed book to him—that his senses and the reason that God Almighty has given to him are to be closed, and that he is to maintain in slothful obstinacy the opinions which, after all, he knows in his conscience to be untrue. (Loud cheers.) Now, you know that the Rev. Sidney Smith said that a man who never altered his mind was an unalterable fool. (Laughter.) I have now served you, gentlemen, in Parliament for twenty years. I was a very young man when I first went into it. I have worked hard. I have given my time and my industry to it, and I tell you that every year I acquire naturally a fresh accession to my stock of knowledge—I work hard to attain it, and it is only reasonable that any man who instead of pinning his opinions to the sleeves of any other man, thinks for himself, will find his experience enlarge and facts crowd upon him; and he sees likewise where he is in error; and if he is an honest man he will confess it. [Cheers, and a Voice—We must have you for Prime Minister.] Now, I say that being the case, I did take the course, with great pain to myself and great reluctance, but still the course which my sense of public duty demanded that being sent to Parliament, the council of the nation and being moreover at that time in her Majesty's council bound by an oath not to give any other advice than such as in my conscience I believed to be necessary for the security and happiness of the general community. (Cheers.) Since that time many have told you that Protection would be restored. I never said so. I knew it was impossible, and I at once refused to be any party to a deception such as that for a deception it has been, which has only protracted a useless struggle, and by which in my conscience I believe no class has suffered so much as the class of the tenant-farmer himself. But let me say this, that those who two years ago said that the tenant-farmer could make no effort, could not go without crutches, and so on, have made a through mistake; because I am bound to say that never in the memory of man has agriculture so improved as it has done within the last few years. I must say that those even who complained most bitterly of the change set their shoulders to the wheel like men, and have by their increased exertions taken immense strides towards improving their condition, and have done infinite credit to their profession. Well now this question is happily set at rest, and there will I hope, be no further attempts to delude men into relying upon acts of Parliament for the prosperity of their business, and depend upon it no branch of industry can safely rely upon the caprices of the popular will, or upon the provisions of enactments of the legislature it is to its own energies industry, and enterprise, that it must trust and then no doubt it will flourish. Talk of the dangers of competition which we hear so much about, with the 'untaxed foreigner.' I have been through many countries, and I never saw any thing so strange as an untaxed foreigner. (Laughter.) I have seen the foreigner ground down by taxes which we would not be able to bear up against in some branches of industry but in the whole range of the globe there is no animal to be found so fabulous—there is nothing ever imagined by the poets so utterly fictitious and unreal as such a prodigy as the 'untaxed foreigner.' (Cheers and laughter.) Well gentlemen, but you know that we have had a large remission of taxation, and yet we have kept up the amount of our revenue. I will tell you what looms in the future—a large remission in the same direction. I hope that ultimately you will have cheaper tea, cheaper soap, and all other luxuries and necessities cheaper; and I trust at the same time that we shall keep up the revenue in its present flourishing condition, which has remained exactly the same in amount, although every year large reductions of taxations have been made. gentlemen, I have spoken quite long enough—(no no)—but before I conclude I must say that you accepted me some years ago unpledged as to any course that I would take. You have faithfully kept your words with me. I have honestly endeavoured to do my duty according to the best of my judgment. (Faint cries of no, no, followed by loud cries of yes, yes.) [Here some person in the crowd handed up a paper to the right honourable gentleman.] Some gentleman puts a piece of paper in my hand in which he asks whether I have a retiring pension. (Laughter.) You will be very glad to hear—although not for my sake—[A Voice—You deserve one]—that I do not receive one sixpence of the public money in any shape whatever—[A Voice—You would give it away if you had.] But let me come back to what I was saying. I say you elected me without a pledge. You concurred in the principle laid down by that eminent man Mr. Burke, who speaking of Parliament, said it is not a congress of ambassadors representing hostile interests, but a general assembly, for the consideration of the benefit of the whole. He was the member for Bristol, and he said, 'When a man is elected for Bristol he is not the member of Bristol he is a member of Parliament.' I have kept the principle in view. I have done as Burke said a man ought to do. He said a representative ought to sacrifice his industry his pleasure, his time but his conscience and judgment God gave him, and these he ought to keep and to exercise for the use of his constituents according to his own judgment. (Cheers.) Well gentlemen,

all I can say for the future is, the great questions are about to come under consideration questions of the sufferage of great difficulty questions of education of great difficulty—questions of the revision of taxation not so difficult in my opinion and which I hope to see brought to a successful issue [A Voice—Will you support Lord Derby?] I will tell you about that in a moment. I have been asked in the course of the last few days two opposite questions. Some have said to me, 'Why don't you pledge yourself to vote against Lord Derby's Government? See how he has turned out your friends at Liverpool?' My answer to that is this—the question is not how the Earl of Derby behaves to my friends, but how he will behave to the country; and if he behaves fairly by the country, he will find no enemy in me. But if you ask me to pledge myself to support the Earl of Derby or any other man before I know what his policy or his measures are I tell you that neither to him nor to anybody else will I so pledge myself. (Cheers.) I must be allowed freedom of action, independent of party. I will oppose every measure, not with reference to whom they are proposed by, but to the effects which they will have. I will support measures, not for the good of this class or of that, but for the good of the whole country at large. Now gentlemen with these opinions—frankly stated and explicitly expressed—I leave the case in your hands, and only request again, as I did in the beginning, that you will give to those who follow me as good and as fair a hearing. (Long and continued cheering.)

Education.

THE EARL OF DERBY AND EDUCATION.

We beg to direct attention to the following item of English news, as being likely to have an important bearing on the question of Education amongst ourselves. Unless some such measure be carried this session of Parliament in Canada, the enemies of good order and justice will have gone far towards the uprooting of religion. At this moment the Free Kirk party, and other of the small sects, are in possession of the University of Toronto; an Institution now only maintained by their valuable countenance: for we perceive that the Methodists are improving Victoria College. Queen's College, Kingston is about to increase its Staff of Professors, and the Roman Catholics are openly opposed to the present system,—lastly, the Anglican Church has its College in operation. It is clear, therefore, that the supporters of Knox's College enjoy a large share of the loaves and fishes of the Government educational supply, for they not only use the University of Toronto but obtain from the Government a special grant of money for their own Institution. These things are done in a land called Christian, and by men who style themselves "Liberals and Voluntaries."

Lord Derby, we are told, has a plan for promoting education by the state otherwise than it is now done in either England or Scotland. His lordship proposes that in each school the scholars be all of one religion, and that Government distribute its aid equally without reference to creed or dogma. The Irish system is to be discontinued, and mixed schools abolished. The Protestants are to have Protestant teachers, Dissenters Dissenting teachers, and the Roman Catholics Roman Catholic teachers."

We are indebted to the *Roman Catholic Mirror* for a copy of the following important document which we hasten to lay before our readers, trusting that our brethren may be awakened to a sense of their duty and roused to active exertion in the cause of Church Education.—Ed. C. C.

SYNODICAL LETTER OF THE FATHERS ASSEMBLED IN PROVINCIAL COUNCIL, AT ST. MARY'S, OSCOTT.

WE, THE ARCHBISHOP, AND BISHOPS OF THE PROVINCE, OF WESTMINSTER, IN PROVINCIAL SYNOD ASSEMBLED, TO OUR DEARLY BELOVED BRETHREN AND CHILDREN IN CHRIST, THE CLEGGY, REGULAR AND REGULAR, AND THE FAITHFUL UNDER OUR JURISDICTION, HEALTH AND BLESSING IN OUR LORD CHRIST JESUS.

1. The first, and paramount subject, on which we desire to speak to you, as fathers, conveying to their children the dearest wishes and interests of their hearts, is—the Education of the Poor. On this topic you are yearly, and even more frequently, addressed by each of us; and it is difficult to add to the repeated and urgent appeals which are made to your consciences and your sympathies. But the more the subject is considered, the more its importance increases, and the more we feel it our duty to awaken your minds and hearts to its pressing claims.

The education of the poor has always been considered as one of the most important duties confided to the Church. But while, in every age, she has faithfully discharged her obligation, it is clear that the manner of doing so will vary with the circumstances of time and place. Where faith is undisturbed, and morality unassailed, where the war of life has to be with the inward passions, more than with the outward world, then the training of the child in the way whereon he has to walk, is a simple task. The habit of Divine faith gives a solid ground-work for the building which has to be raised; and simple instruction, line upon line, raises it up to the required measure, without hindrance, or opposition. The example of all around, the unanimity of their convictions, and the repetition of identical principles, co-operate with the early precepts, strengthen them, consolidate them, and help to keep unimpaired the foundation first laid. But where, on every side, aggression has to be encountered—where every stone that is added to the building is contested, and has to be defended,

where not only counteracting, but destructive influences have to be resisted, where not merely the superstructure, but the very foundation must be secured by endless precautions and multiplied safeguards—the duty of attending to early education becomes complicated and difficult, and requires more serious thought, more time, more agencies, and more vigilance, than at other times. And such is our case now. Except through a laborious education we cannot guarantee to our little ones, a single sound principle, one saving truth. From the doctrine of the Blessed Trinity, to the smallest precept of the Church, they are exposed, even in childhood, to hear all dogma and all practice assailed, ridiculed, reasoned against, blasphemed. Systems of education made as tempting as possible, by promises of greater learning, or offers of present advantage, surround parents and their offspring, and too often the fatal bait is swallowed, and the religion of the child is sacrificed to an imaginary temporal welfare.

It is in the midst of this state, that we have now to secure the education of our poor. If we wish to have a generation of Catholics to succeed the present one, we must educate it; or others will snatch it up before our eyes. If we determine to educate it, it must be with all the means and pains necessary to cope, first with the efforts made to defeat our purpose, and then with the dangers and temptations that will beset those on whom we bestow this heavenly boon. In other words, our education must be up to the mark of modern demand, and yet it must be solid in faith and in piety.

The first necessity therefore, is a sufficient provision of education, adequate to the wants of our poor. It must become universal. No congregation should be allowed to remain without its schools, one for each sex. Where the poverty of the people is extreme, we earnestly exhort you, beloved children, whom God has blessed with riches, especially you who, from position, are the natural patrons of those around you, to take upon yourselves lovingly this burthen, of providing if possible, permanently, for the education of your destitute neighbour. Do not rest until you see this want supplied; prefer the establishment of good schools to every other work. Indeed, wherever there may seem to be an opening for a new mission, we should prefer the erection of a school, so arranged as to serve temporarily for a chapel, to that of a church without one. For the building raised of living and chosen stones, the spiritual sanctuary of the Church, is of far greater importance than the temple made with hands. And it is the good school that secures the virtuous and edifying congregation.

2. We have said that our education must be up to the mark of modern demands; in other words, we must take advantage of the means afforded us, to render the *secular* part of our education as effective, as that which others offer. The great bribe which the age holds out to our children in exchange for the surrender of their faith is a greater amount of worldly knowledge. This, it is true, is but a snare: such a one as deceived and ruined our first parents in Paradise; and it is our duty, ever to cry aloud, and warn foolish parents, that not all the wisdom of Solomon, even if it brought with it the wealth of the whole world, would compensate their children for the loss of their souls. But this will not suffice. We must remove the temptation as far as possible from human frailty: we must not even leave an excuse for luke-warmness. Make your schools equal in every respect to those which are open to allure away our children. Avail yourselves of every encouragement, and every improvement, which tends to raise the standard of your education; and let there be no pretence tenable, for sending Catholic children elsewhere.

In effecting these most useful purposes, and procuring means for encouraging a high order of education, as well as extensively diffusing its blessings, we consider that the Institution established by us, and known as the "Poor School Committee," has been eminently useful, and deserves our public approbation, and our joint recommendation. Composed as it is of priests and laymen, selected from all our dioceses, it has attended to their several interests with fidelity and impartiality; and it has been the instrument for obtaining assistance and means for education, which, without its co-operation, would not have reached us.—Through it, the character of our poor school teaching has been signally raised; and the erection of normal and training schools, which we now owe to its exertions and zeal, promise to secure, on a stable basis, the future enjoyment of this blessing. We, therefore, exhort and urge you to support this excellent Institution, by your liberal contributions, by your hearty co-operation, and your friendly encouragement.

3. But while we thus wish to promote a secular instruction equal to what others offer, we consider sound faith, virtue, and piety by far the most important elements of education; and these, as we have already declared to you, we are the most anxious to secure and to promote. We cannot, of course, conceal from ourselves, that the encouragement which the state, or the policy of the age, gives to education, has a tendency to increase the importance of worldly knowledge, if not to the disparagement, at least to the consequent depreciation, of religious learning. The inspection, the rewards, the honors, derived from the state are strictly limited, to proficiency in the former class of instruction; and the youthful mind is easily led by its own ardor, to the neglect of less prized, but far more important acquirements. It is our duty to find a counterpoise for this undue preponderance; and, after mature deliberation, we have gladly adopted for this purpose, the excellent suggestion made to us in Synod, by the Poor School Committee, through its worthy Chairman. We propose, therefore, to appoint, in our respective dioceses, ecclesiastical inspectors of schools; whose duty it will be to