

Scriptures, and as in France, become infidels. Infidels are made by Popery, and they hate it! It is said Jesuitism is working universally, but it is a mistake. In 1717 they numbered 19,000, now they are scarcely 6,000. Popery is on the decline; but it is never itself for a final struggle. This is the opinion of one of the "athletic papers in Europe—the Paris *Univers*. Look at Ireland—a country which has been destroyed through the influence of Popery—with as fine a race of men as ever the sun shone on; where ignorance and superstition, crime and outlawry, are so fearfully universal. Look at the Province of Ulster, (which contains about one-third of the whole population of Ireland), where Protestants are a much larger majority than in the other Provinces, and you will find more industry, more wealth, more peace and happiness, and less crime, than in any other part of Ireland. To illustrate this more fully, I will state that while the whole of Ireland requires 25,000 soldiers and 13,000 constables, to keep the peace, the Province of Ulster only requires 3,000 soldiers and 1,900 constables. To show that Popery fosters crime, the number of murders in Britain, to the million is 4; in Ireland, 19; in France, 31; in Rome, that stronghold of Popery, 100; but I am going to surprise you more,—in Naples, in Catholic Naples, the proportion of murders, is 200 to the million! Are we, then, to suspend the use of the Bible? No! No! (Applause.) The Province of Ulster has more than twice as many national schools as Leinster, and as many more which are not national schools. It is said that moral influence should be employed in endeavouring to convert the Catholics; but if you saw a man standing on the brink of a precipice, would you say, "Tut, mon, stop?" No; you would go to him, and catch hold of him, and drag him away from the danger. The Bible is not only the bulwark of right, but it is laws. It serves as order, and is the means of training the heart to God. It is not sectarian! Catholics boast that we are divided, but our differences upon smaller matters is because we exercise a judgment; and this I hold to be uncontested evidence that we are right. Protestants are those who love God and honor the King! (Applause.) If Governments and countries do not shut their eyes to a sense of the duty they owe to God, are they at liberty to withhold the Bible from the public schools? If they do, the coming generation will arise with hearts unsanctified and heads enlightened. We regard governments as sacred, and shall defend them as our fathers did; but while we defend them, we are not prepared to support them when they err. Are not Governments bound to give our youth what is suitable for them? It is not in India we live, but in a British Colony! (Applause.) It is said Government cannot avoid tolerating truth and error. I hold with Scotland's divines, Government are bound to distinguish between them, while they are not to use the sword! Government are to countenance error! I, for one, can never sanction such a sentiment. (Applause.) A day is coming when we shall all appear at another tribunal; and if we do not find justice here we will find it there. I second the resolution.

The resolution passed unanimously.

Mr. CEPHAS BARKER. It is well we should know that the Bible says, "there is a time for all things, a time to come together, and a time to separate," and as there are three gentlemen to follow me, I will not detain you long. I have been asked—"Mr. Barker, why don't you make a speech?" But if I commenced to make a speech I should not know when to leave off. As a stranger, I came from England a short time since; but I have had my eyes and ears open, and have seen and heard a good deal since I came among you. In coming forward to address you, I come as a non-conformist. I question the propriety of much that has been said on this subject; but have had a thought or two about it myself. I do not mean to be pugnacious. I never fought but once in my life, and then I conquered. Since then I have resolved not to provoke a quarrel, for fear I should come off second best. Mr. Fitzgerald has given me a resolution to propose, and I find education is the third word that occurs in it. To tell the truth, society in this Colony seems like a sick man—the doctors consult, and after a good deal of wrangling, they come at last to the conclusion, that education is the panacea for all maladies. Now, to go to England, and as other gentlemen go there, allow me to go too. It was said, educate people and the jails will be empty. But has it proved so? Look at the Thurtells, Tawells and Palmers—were they not educated men? Are Banking Companies educated or not? Were the Robsons and Redpaths educated or otherwise? They were great men. There is a certain kind of religion sought for; but if we examine it we find it faulty. You may educate, but men will not be moral without you inculcate. Education is a drawing out of the powers of men. The way they did in England in former times is what is called "the cramming system." If they did not learn, it was beat into them, and when they could master Murray's grammar, stumble over the rule of three, and trace a map, they were considered to be educated (laughter). But, it is said, this education is a moral power, and national righteousness will exalt it. It cannot be. Simply reading the Bible will not do—precept on precept must be inculcated. In England parties are divided as to the propriety of religious and secular education. It is still considered a debatable matter. You are taxed for education! Be calm. Do not throw the blame on the Government, they have a difficult task to perform—to please all parties. When I read the Education Act, I said strife would ensue, and two or three days after, notices of meetings were issued. But let us turn to other scenes. Hush! I am going to lead you to a death-bed, and a death-bed is a solemn thing.

Whereas, the Education Act is about to expire— (Laughter.)

We shall soon see it expire—pains already rack it, and fever consumes it. All who had a hand in bringing it into power wish it a peaceful end. (Laughter, and a cry of "Go on.") It is all very well to say "go on," but if I were to go on, I would not know when to stop. The next part of the resolution speaks of fear. "What is nervous?" It is a sad thing to be afraid—it is the most unpleasant feeling. I have been hurrying along the road at night—seen something that made my hair stick out and bristle up, and when I approached near the object that frightened me, and found what it was, I laughed at my own cowardice. But I am forgetting the resolution—

4. Whereas the Education Act is about to expire this Session, and it is to be feared that a system of Education may be adopted injurious to the well-being of this community,—It is resolved, that a petition, expressive of the wishes of all those who desire the introduction of the Scriptures into the public schools, be prepared and laid before the Legislature at its present Session.

This reminds me of an anecdote. A Methodist minister went to visit an old lady, who he had reason to suppose, regarded him with no particular favour. "Well," said he, "Conference is at hand; thinking, at the same time, he had imparted agreeable news. The old lady, however, seemed sorry, and he asked her the reason. "I was thinking," said she, "that like all other Conferences, where preachers were changed, they would send us a worse minister than we had; and if we get a worse one than you, he must be very bad indeed!" (Laughter.) It often happens, as in the case of the minister, we may anticipate without any foundation. We must not anticipate. I remember many a fright given me by my old grandmother when I was a child. "If you are not good," she said, "the bogie will catch you!" Many a time have I shrunk back in the corner, and held my breath, for fear of that bogie. May we not, then, be conjuring up a bogie now, of whom we are afraid. (Laughter.) But it may be otherwise, and if so, we are doing right. We desire redress. Let us, then, address the Legislature, and tell them what we want. They'll say—"It won't do to deny them what they ask." If not, and like the old man who caught the boy in his garden, we find grass will not do, we will try what virtue there is in stores. Let us say what we mean modestly, but in unmistakable language. They will not refuse what is just. The time may come when the danger will seem to have been worse in anticipation than realization. We may form good resolutions, but in carrying them out, let us go together, "one and ale," Cornish fashion.

Rev. ISAAC MURRAY. The Bishop's letter is the thing we must act upon. Everything depends upon action. When I petition the Legislature to have the Bible in the Act, it will be before God as well as man. And if we are denied the privilege of having the Word of God in our schools, and if it is to be purchased by blood, let it come. When King Jesus comes, there will be but two parties: those that triumph and those that perish. All sciences must bow to King Jesus. We are deliberating tonight on what Christ was deliberating when he came to save us. We should approach this matter seriously. It is too solemn a question for facetiousness and quips. (Applause.) We have the case in our hands, and we will carry it out. What are the principles of Government? Is not the majority to rule? Are we not, then, the majority. I say the Government are traitors to their principles; and if they trample on these principles they do wrong. Let us go, and say to them,

we want you to carry out our principles, and we dare you to deny us! (Applause.) Are our children, on such grounds as the Bishop takes, to be deprived of the Bible for most of the time? I trust not. The Bible to the young mind is a living fount—giving up golden particles of truth, mingled with the glory of Heaven, and beckons the young one up to eternal life. Can you tolerate the reign of the Prince of Rome, who sits in his gorgeous palace and attempts to give laws to the world; who once had princes for his vassals, and kings to kiss his foot? Even to this day the King of Naples does it! (Applause.) And the Legislature is now giving us up to the tender mercies of the Pope! Look at Pantheistic Germany, from whence infidelity sprung. Look at France, when Socialism burst upon the Tuilleries, and was not arrested until it came to the nation of the north. The philosophers were surprised to find those scholars, whom they had taught to despise the Bible, leaders in the sanguinary revolutions. But Germany is fast coming back to Christianity, and it is fast becoming Protestant. In conclusion, I would second the resolution.

The resolution was then put and carried.

Rev. GEORGE SUTHERLAND. The resolution which I have to submit to you, embraces a petition which will be submitted for signatures, demanding that we have the Bible in our public schools. It is but a rough draft, and will be modified hereafter. In its present form it will be submitted for your approval or rejection. There must be something dangerous in the attempt to keep the Bible out of our schools, or it would not be disapproved by you. The books sanctioned by the Board of Education, for the use of public schools, do not include the Bible; and not one-fourth of the schools have the Bible. The Bible is the great enlightener of our youth, and it is necessary for the prosperity of the country that it shall be in our public schools. (Applause.) The language of the petition is strong; but it is necessary that it should be so. I need not impress upon you the necessity of being united in your demands, and in your determination of resisting the unhallowed attempt made against your rights. The enemy are united, and we should be united also. It has been said we are trying to force our religion upon Catholics. I deny it. The first thing in our schools after they meet, should be a lesson from the Bible. There is nothing should be instructed in the Scriptures, and the good and evil of virtue and vice, pointed out to them. The necessity of the Bible as a standard of morality is so great, and its lessons so good, that no one can say against it. It is said the Covenanters suffered persecution from the Church of England. It is not true. They were persecuted by a man who bore a Protestant name, but a Catholic heart. It was to the Jesuits, headed by Archbishop Laud, under Charles II., that we owe the persecution of the Covenanters. (Applause.) It is said that Calvin ordered Servetus to be burnt. It is distinctly denied.

Rev. Mr. LLOYD. I was not aware of the fact that Calvin did not condemn Servetus to death. In all the books I have read on the subject, he bears the credit of such an act.

Rev. GEORGE SUTHERLAND. The magistrates of Geneva burnt Servetus, and it is said Calvin encouraged them to do so. It has often been disproved, and latterly placed beyond a doubt by discoveries in the archives of Geneva. We distinctly disavow such an insinuation against the character of Calvin—that noble man, who did so much for Protestants in France! (Applause.) I will read you the petition—

5. Whereas the time has come for making every effort to prevent the perpetuity of our present system of instruction, and to place the Holy Scriptures on the list of books now in use in the various schools of the Island,—It is resolved, that the following petition be adopted by this meeting, and circulated throughout the country, with the view of its obtaining signatures and of being presented to the Legislature:—

PETITION.

We, the undersigned, inhabitants of a Protestant colony, and subjects of the British Empire, being convinced that a system of education, National or otherwise, can be good, or suited to the rational and immortal nature of man, which is not based on the Word of God, and being called on to pay by far the larger portion of the Revenue for the support of the State and the maintenance of its public schools, and being unable to obtain for our children generally any other means of instruction than that provided by the Government who have taken into their hands the management of, and prescribed the course of instruction that is given in the several schools, in which the Word of God forms no part,—humbly beg your Honorable House, now that the Education Act is about to expire, to take into consideration our wishes on this subject, especially if it be the intention of your Honorable House to frame any new law, or to make any amendment or alteration in the present Act.

We seek not to interfere with the rights or liberties of others, or in any way to compel others to adopt a course of instruction for their children which we think it right to pursue with regard to our own.

We feel that we cannot any longer be a consenting party to the exclusion of the Word of God from our public schools,—a book which is the standard of our faith, and the source from whence all Christians derive those doctrines which make man wise unto salvation, and prepare his soul for the kingdom of God; and therefore humbly pray that your Honorable House will direct that the Holy Scriptures be placed on the list of books now in use in the public schools, and that it be introduced into the Academy and Normal School; and that the children of those parents who desire it, or do not object to its use, shall have the privilege of reading a portion of Scripture the first exercise of the day after the opening of the school with prayer to Almighty God, and of being taught therein by such teachers as the parents or guardians approve of. We beg further to assure your Honorable House, that, in asking these things, we are actuated by no political motives, or with no desire to stir up strife or religious controversy, but simply with the view of promoting the peace and prosperity of the colony, and furthering the real and lasting interests of the people.

You will perceive it distinctly states that we want the Bible in all our schools. And why should we not? The Central Academy has but two masters—why has it not a third? It is also said that the present second master of that institution should be head master. It must not be. The Protestants are the most numerous on this Island, and why should not the head master of the Academy be a Protestant? The Jesuits wrote a work, about two hundred years ago,—Busenbaum's Moral Theology,—of such a character that it was even burnt by the hangman in France. That book is now used in Maynooth College, Ireland, which annually sends forth a number of priests, to prove a curse to the world. The British Government gives annually £30,000 sterling for the support of this College, which has for one of its class-books, the canon law of Devoti—a book that teaches that Protestants should be punished by losing their goods and their lives! (Sensation.) These are the precepts given by that Church which claims to be unchanged and unchanging.

Rev. Mr. LLOYD. I do not think the Catholics burn people now-a-days for their religion.

Mr. Wm. Heard seconded the resolution, which was put and carried unanimously.

Rev. JOHN MACMURRAY. I now beg to submit a resolution—

6. Whereas the interests of Protestantism are not adequately regarded by the Public Press of this Island, and whereas it is of the highest importance that those principles which, as Protestants, we hold most sacred, and which we believe are identified with the prosperity of this colony, should be prominently brought before the public—this meeting resolves, that measures be forthwith adopted for the establishment of a Protestant journal, of such a character as shall be worthy of the hearty support of the Protestant population.

(This gentleman made a few remarks, intended to recommend the importance of a public newspaper as an advocate of Protestant opinion.)

Rev. DAVID FITZGERALD, in seconding the resolution, said—The establishment of a newspaper is of vast importance to Protestantism, and will, I trust, help the good work along. I am glad to see a reporter here to-night. We are not ashamed of what we say. We do not work in the dark, but wish what we say to be disseminated throughout the land, that it may descend to posterity, that they may learn we dared to do right, and are not under the iron heel of the Pope.

The resolution was then put and carried unanimously.

A collection was then taken—a hymn sung—the benediction pronounced—and the meeting separated at a late hour.

THOMAS KIRWAN, Reporter.

We give below the Report presented to the Board of Education by the Visitor of Schools, in accordance with their desire, as an answer to the Bishop's letter, which should have been read at the public meeting above reported, as well as the letter itself:—

(COPY.) "CHARLOTTETOWN, 25th Dec., 1856.

"RIGHT REV. AND DEAR SIR,—

"I had the honor to intimate, in my letter of the 27th ult., that the Board of Education had referred to the Visitor of Schools the subject matter of your Lordship's communication of the 7th of Nov., with reference to religious teaching in the Free Schools of this Colony. I have now to apprise you, that that officer has submitted his report thereon—a copy of which I am directed to enclose for your information. I am further

charged to express the hope of the Board, that your Lordship will recognize, in the promptitude with which an investigation into the matters complained of has been instituted, the solicitude of the Board, that the rights of conscience should be everywhere respected, and that the law for the encouragement of Free Education should be impartially administered.

"I have the honor to be,
"Your Lordship's obedient humble servant,
"JOHN McNEILL, Sec'y Bd. Ed'n.
"Rt. Rev. Bishop McDonald, &c. &c."

"CHARLOTTETOWN, December 22nd, 1856.

(COPY.) "JOHN McNEILL, Esq.,
"Secretary to the Board of Education;

"SIR,—I have the honor to convey to you, for the information of the Board of Education, the following particulars relative to the religious element in the schools of the Colony.

"As my attention has never before been specially directed to this subject, I have not made it a point to put the question to each Teacher, whether or not he used the form of prayer prescribed by the Board in their code of regulations, and am therefore, at present, not in a position to give a full report on the matter. I have, however, learned incidentally, that, by some of the Teachers, the form is not used, and from personal enquiry, I know with certainty that twelve of them do not use it. By four of these twelve an extempore prayer is used; two recite a form prescribed by the Roman Catholic Church; one repeats the Lord's Prayer, while the remaining five omit prayer altogether.

"I have never once heard of any instance in which a child was threatened with expulsion from a school for refusing to assist at the prayer, except in the case of Crowley *versus* Porteous, which was brought before the Board in the early part of 1854.

"In one part of the country, a clergyman advised two of the Teachers to discontinue the prescribed form, but without success. In one of these instances, the children of the Roman Catholic parents refused to assist at the prayer; and when appealed to by the Teacher, I recommended him not to enforce their attendance while prayer was being repeated.

"If the Board wish full information on this particular, the question must be put to each Teacher as at present located, whether or not the form prescribed by the Board is used by him; as the actions of a Teacher in this respect are apt to vary according to the tone of feeling in the settlement in which he is situated for the time being.

"In the course of my various visits of inspection, I have found 16 different schools where vocal music is taught, but I have never heard any strictly sectarian hymns sung, except in two French Académie schools, in one of which the children sang a hymn addressed to the Virgin; and in the other, part of the Roman Catholic Church service was sung.

"In the Normal School the form of prayer prescribed by the Board is regularly used both in the students' and children's department; and no exemption from attendance at the time of its repetition has hitherto been sought for. The Bible is not a class-book in the Normal School, nor is there any explanation given to either students or children of any version of the Scriptures.

"In my first inspectorial visit in 1853-4, I inquired in each school, whether the Bible was used as a class-book, and received an affirmative answer in 63 schools out of 172 District Schools then in existence. Since then, the excellent series of school books has been introduced, and the proportion of those schools where the Bible is to be found, has considerably diminished. The general impression in the country on the subject is, that the Free Education Act does not admit the Bible; while those who do use it, reason thus, that since the Bible is not expressly forbidden, it is tacitly permitted.

"I have the honor to be, &c. &c.
(signed) "JOHN M. STARK, Inspector of Schools."

The Examiner.

CHARLOTTETOWN, P. E. I., FEBRUARY 23, 1857.

THE BIBLE MEETING.

We give to-day our report of the speeches delivered, and resolutions passed, at the recent Meeting of certain Protestant Ministers and their friends, at Temperance Hall, for the purpose of introducing the Bible, as a class-book, into our public schools. This report we can commend to our readers as being an accurate though condensed version of what took place, and we propose to accompany its publication with a few remarks of our own on the subject; and in doing so, we shall endeavour to avoid the manifestation of acrimony and uncharitableness which some of the reverend speakers exhibited in no measured degree.

The whole state of the case is briefly this. Under the system, which it is now sought to change, it was optional with the trustees of each school to sanction or disallow the use of the Scriptures in the school. Until the present agitation, the system worked to the satisfaction of Catholic and Protestant, whose mutual relations, as neighbours and fellow citizens, were unaffected by the fact that they knelt at different altars. The youth of the Colony were growing up in intelligence and harmony, and were daily becoming qualified to read and understand their respective religious books. The Island had obtained even an European renown for the efficiency of its Educational system,—when a subordinate officer of the Government, a member of the Board of Education, publicly stated, without the authority of the Government or the Board, that the system was to be changed—that the Protestant version of the Scriptures was to form a class-book in schools, the pupils attending which were composed of Protestants and Catholics, and in many of which the latter denomination was in a large majority. Such statements, proceeding from such a source, naturally had the effect of inducing the belief in the minds of Catholics, that a sectarian and proselytizing character was to be given to the schools.

Under that impression, His Lordship the Bishop of Charlottetown remonstrated with the Board of Education, in a letter couched in language not calculated to offend the personal or religious feelings of any man. He might have said more, he could not say less. This letter one Reverend Member of the Board copied—by what right we have yet to learn—and straightway the trumpet of discord was blown. The Catholics were denounced as seeking to take away from their Protestant brethren their Bible, and in vain was their denial of the charge. The Bishop's letter did not mean what it expressed, and this Reverend Prelate, against whose character for love of peace and good will, even intolerance had never breathed a word, is accused of hypocrisy and something worse.

"The pulpit-drum ecclesiastic
Was beat by fist instead of a stick,"

to the old tune of "No Popery," and attempts have been, and are being made, to introduce into this hitherto happy Colony the heart-burnings and strife ever attendant on religious discord. One Protestant clergyman at the meeting was not allowed to express his opinion of the Lieutenant Governor, another but recently arrived on our shores, not burning with the same red-hot zeal as his brethren, has been treated with not only unchristian, but ungentlemanly, discourtesy; and the right of private judgment has been narrowed down to the right to think as think the Reverend David Fitzgerald and his confederates. That no attempt was made, no desire evinced by the Catholics to interfere with the system at present in force in our schools, will appear from the correspondence, and we ask our friends of both denominations to look at this matter

calmly, and divesting themselves of prejudice, judge who are the disturbers of the good feeling which has hitherto characterized the people of the Island.

Colonel Gray's remarks convey to us the very important intelligence of his having conversed with an Earl, who told him that the Chinese were to receive copies of the Scriptures. Now, admitting all that to be true, we are left in ignorance of its application to the question; for before any argument can be drawn from the fact, it must be shewn that the Celestials have the same school system as ourselves. This assertion, that the Government wish to deprive him and his co-religionists of what they value more than life, is, we are compelled to state, untrue,—and forms a sad contrast to his previous estimate of the effects of "reviling." The Government wish to do nothing of the kind. The Education Act provides the same privileges to one body of Christians as another; and as a proof of this fact, we may mention that in some of the schools the Trustees sanction the use of the Protestant version of the Scriptures.

The next speaker, the Reverend Mr. Lockhead, indulged in gross personal insult to the Bishop. This may be partially accounted for by his admission that he had not had time to recruit his mind since the previous meeting. In that case he should have treated it as other recruits are served, namely, have trained it a little before bringing it into action. Had he done so, it is possible that a spark of that charity "which thinketh no evil," would have forbidden the utterance of the sentiment, that the Bishop's second letter was not written in good faith. Where are the evidences of the truth of such an observation? Is this the way in which the reverend speaker understands his mission as a servant of Him who came to preach peace and good will to men? After abusing the Catholics, and attributing to men of the present day a desire to renew the bad acts of bad times, and carefully ignoring the credit side of the ledger, he professes his great respect for Catholics—eulogises their love for the Bible, and expects to meet them in Heaven, taking his own admission for granted.

The Rev. David Fitzgerald came next, and after attempting a justification of his conduct in taking a copy of, and making public use of the Bishop's letter, he must repeat the insult of his reverend predecessor, and add the additional statement, for his authority for which we shall feel obliged, that his Lordship thinks that Butler's Catechism and the Mass Book must be used. Now, we challenge Mr. Fitzgerald to produce any authority for his assertion. The Irish National School System—the work of enlightened and liberal statesmen—is denounced as "the most corrupt on the face of the earth." The reverend gentleman must, we think, have two opinions regarding the National School System—one as a member of the Board of Education, and one as a public declaimer at "No Popery" meetings; for on turning to the report which Mr. Stark, as Inspector of Schools, was instructed to draw up in answer to the Bishop's letter, and which report Mr. Fitzgerald, as a member of the Board, approved of—we find "the excellent series of school books," used under the National System, referred to in unmistakably eulogistic terms. Strange that

"Such difference there should be
Twixt twaddle-dam and twaddle-dee."

His Reverence's idea that he was opposing innovations, while he and his supporters are the only innovators, is uncommonly rich. The Bishop and the Catholic community seek to introduce no changes in the School System. They are, and have been willing to let "well enough alone." Mr. Fitzgerald labors under a delusion equal in magnitude to that of the poor fellow, who, having been most woefully beaten in a drunken row, consoled himself by the idea, that he was the victor, and remarked that his opponent had "brought it all on himself." His complaints that he had been called a fomentor of discord, &c., &c., are no doubt sincere, as he must have felt conscious that the application of the terms was not entirely unjustifiable.

The Rev. Mr. Lloyd, the Rector of Charlottetown, advocated his views with more moderation than the preceding speakers, and he was consequently stopped from expressing his opinions. He, however, declared his wish that the present school system should be done away with. Is that, after all, the secret motive, the hidden spring of all those troubled waters? We rather think that Mr. Lloyd has, in vulgar parlance, "let the cat out of the bag," and betrayed the real object of the movement, and for this incautious admission, he was interrupted.

The Rev. Mr. Patterson's observations are chiefly distinguished from the other more violent ones, by an admiration of the character of Joseph, whom, we doubt not, he endeavours to imitate in his earthly pilgrimage; but if he be sincere in this question, let him take good care that lest, like Joseph, he be sold by his brethren. We regret that his knowledge of Spanish law will render his visit to the land of Ferdinand and Isabella a matter of personal risk to himself, and can only hope that the many "heretics" in that country may escape its penalties.

The logic of the next speaker, the Rev. Mr. Mackinnon, is doubtless satisfactory to his own mind, but we confess ourselves unable to recognize the force of the reasoning, that, because "Protestants are more numerous than Catholics, they have a right to more privileges," among others, that of driving Catholic children from the public schools. We were not a little amused at this gentleman's classification of those who would rejoice at the burning of the Bible. It is as follows:—"The Atheists and Infidels,—all bad men—and Catholics." There, reader! what think you of that? Is it not an involuntary compliment paid by the speaker to the Church of his fathers! He says that Catholics are not Atheists, are not Infidels, are not bad men—then why should he impute to them joy over the burning of the Bible?

The next retailer of Christian charity, the Rev. Alexander Sutherland, commenced by stating that more had been said on this subject than he could say. Acting under this impression, he certainly endeavoured to make up in quality for any deficiency in quantity, and he served up his meats in a style of very high seasoning. Repeating the oft refuted charge, that the Catholics were seeking an invasion of Protestant rights, he outstripped his Christian friends by the bold assertion, that the Bishop of Charlottetown hated the Bible, and directed it to be burnt! Such a statement we cannot describe in any other language, than as an atrocious and unmitigated falsehood. If there were any use in doing it, we should call upon this reverend calumniator for his proof of the shocking assertion he has made, but we feel convinced he has none to offer. Perhaps, in his zeal, he has confounded the Bible with another work which he holds, no doubt, in equal reverence—viz: the "Awful Disclosures of Maria Monk," and if any authority had been given for the burning of such a pro-