

fact and persuasion of our officers, rather than by the exercise of direct power. But there were men equal to the task; in due time success crowned our efforts; and the names of Sutherland, Ludlow, Thoresby, Wiltoughby, and others, will long be held in grateful memory as the zealous and able agents by which female insatiable has been terminated, and a new and happier regime inaugurated for the females of India, whether married or unmarried.

In all its efforts for the moral and social improvement of the people, the Indian Government has proceeded on the principle that you cannot suppress a wide-spread vice without clearing away the circumstances which give it birth. If you would clear a field of weeds, you must, while uprooting them, put the soil in a position to grow something better. It followed this plan with the Bheels, and Mairs, and Khonds, and other wild tribes, of which we have been speaking. It is trying a similar course now upon the population at large by means of Education. It was in 1813 that the first movement by the Government took place in this direction; and in the Charter Act of that year, it was provided that a lakh of rupees (£10,000) should be annually applied to the revival and improvement of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of the sciences among the inhabitants of the British territories in India. But it was not until 1823 that anything was actually done, and then not in the right direction. Down to 1835 all the larger educational establishments supported by the Government, with the exception of the Hindu College of Calcutta, were decidedly Oriental—too Oriental—in their character; and the whole scope of the instruction tended to conciliate old prejudices, and to propagate old ideas. The result was a dreary failure. But the Court of Directors were resolved to succeed, and their letters on the subject were singularly unreserved in expression, as well as enlightened in spirit. Frankly admitting that our assumption of the administration of India had so far been detrimental to the higher classes of the natives, in that it had deprived them of official employment, the Court urged that it was therefore our duty to afford them the best equivalent in our power, and that nothing better could be offered than such sound European instruction as would gradually qualify them for restoration to much of the official employment of which they had been deprived. These wise counsels were given effect to in 1835, by Lord W. Bentinck, in a minute which gave a death-blow to the Oriental system, by directing that all the educational funds to be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of the English language. Notwithstanding these sweeping expressions, indigenous education was fortunately not neglected; and shortly afterwards it was directed that in all the Government colleges and schools the cultivation of the vernacular should go hand in hand with that of the English language—thus rearing an improved race of native schoolmasters, who, while teaching the vernacular, might quicken the quiet depths of the provinces with a little of the heaven of European knowledge. One great and avowed motive to these educational measures was the desire on the part of the Indian Government to have at their disposal a body of natives qualified by their habits and acquirements to take a larger share, and occupy higher situations, in civil administration, than had hitherto been the practice. But hereupon the natives, ever prone to lean with childlike helplessness on the strong arm of Government, thought that they saw something absolute (instead of merely conditional) in the promise of Government, and believed that they had only to conform to a certain test to secure official employment. This dangerous delusion is being checked. The students have been wisely cautioned not to imagine that the sole or main use of a liberal education is to fit them for the offices of Government, and reminded that, besides the public service and the pursuits of literature and science, there are open to them the learned professions—law, medicine, the office of teacher, and civil engineering. Medical colleges have been established for some time; but the teaching of Civil Engineering is now deservedly obtaining still more marked support from the Government,—the object of these latter colleges being to instruct and train natives for every kind of work required in the service of the Government in its department of Public Works. Finally, crowning and eclipsing all that had gone before, on the 19th July, 1854, there went forth from the Court of Directors the great Education Despatch, containing a scheme of education for all India,—“far wider and more comprehensive,” says Lord Dalhousie, “than any the local or the Supreme Governments could ever have ventured to suggest. It left nothing to be desired, if indeed it did not authorize and direct that more should be done than is within our present grasp.” The main features of this great plan are the establishment of vernacular schools throughout the districts, with Government colleges of a higher grade, and a university in each of the three Presidencies; while grants-in-aid to all educational institutions are sanctioned, subject to certain rules, and on the condition of Government inspection being at all times fully admitted.

It is the fashion with some of our home politicians to speak of the administration of the Court of Directors as if it were something peculiarly sluggish and behind the times; but the idea is the mere offspring of ignorance, of conclusions drawn from too narrow a sphere of observation, or of most exuberant expectations which far exceed the limits of judgment and practicability. For ourselves, we find it impossible to come to any other conclusion than that entertained by Alison and other of our wisest-seeing and calmest-judging authorities—namely, that the administration of British India, so far from having much to learn from our Parliamentary regime at home, has been infinitely more successful than if the destinies of our Eastern Empire had been ruled from Downing Street, at the beck of any gust of folly or excitement on the part of the British Commons. Parliamentary government does very well for a people that can govern themselves; but as people ever ignorantly persist in judging of the wants and wishes of other nations by their own, it is to be feared that errors of the gravest kind would soon be committed were the fortunes of India to be swayed without check by their representatives of the Ten-pounders of England.

To complete our sketch of the present condition of the Indian Empire, it remains to note what has been done for the material improvement of the country. It is somewhat curious that efforts for the moral and social elevation of the people took a definite shape before the development of the material resources of the country was equally visibly attended to. Indeed, although the mere extension of British rule in India brought with it a great increase to the well-being of the people, it was not till Lord Dalhousie assumed the reins of government that the execution of great public works for improving the country fairly commenced. Foremost among these we must mention the Canals for the joint purpose of irrigation and navigation; and chief among these stands the great Ganges Canal—a work without its parallel in the world. Major Cantley (now knighted for his distinguished services) was the engineer of this great work; and under his superintendence, within eight years the whole main lines of the canal, applicable to the double purpose of irrigation and navigation, were designed, executed, and opened. Extending over 525 miles in length, measuring in its greatest depth 10 feet, and in its extreme breadth 170 feet, the main irrigation of the Ganges Canal is a work which stands unequalled in its class and character among the efforts of civilized nations. Its length is five-fold greater than that of all the main lines of Lombardy united, and more than twice the length of the aggregate irrigation lines of Lombardy and Egypt together. As a single work of navigation for purposes of commerce, the Ganges has no competitor throughout the world, except the

Imperial Canal of China. No single canal in Europe has attained to half the magnitude of this Indian work. It nearly equals the aggregate length of the four greatest canals in France. It greatly exceeds all the first-class canals of Holland put together; and it is greater by nearly one-third than the greatest navigable canal in the United States of America. This refers to the main line alone. Taking into account the branches, the canal will extend to about 900 miles in length; and the area, which may be irrigated by its waters, will not be less than a million and a half of acres. But none can estimate in their full extent the blessing which its fertilising influence will confer upon millions, whom it has now placed beyond the reach of those periodical calamities of season which from time to time, as in 1837, have brought upon the plains of Hindostan the wide-spread desolation of famine and death. The canal leaves the bed of the Ganges at Hurdwar, close to the foot of the Himalayas. It was opened by Lord Dalhousie in person on the 8th April, 1854. And well worthy was the scene of the picturesque lines with which the Anglo-Indian muse hailed the birth of this new river-offspring of the mighty Himalayas:—

“O ancient peaks,  
Cold-glancing in the early sun!  
This crowd in every murmur speaks  
Your glory. Now is done  
Your lonely age; your true life is begun,—  
Barron no more!  
And years to come shall hear your praise  
Far other than the fame of demigods,  
Holding their grim abodes  
On Meru's top through fabled secular days.  
Years hence some aged man will say—  
Of those who stand to-day  
By the glad baptism of your youngest-born,—  
When, from his fruit-grove, far around,  
He eyes the green and affluent ground:—  
I stood among them on that shining morn,  
I saw the Ruler of the Land  
Let loose the waters with an easy hand;  
The River, vainly deluded of yore,  
Now first her servants blessed;  
The white-topped mountains never bore  
Us bent before,  
Till taught by those wise strangers from the West!”

Of the great Baree Doab canal, and smaller works of irrigation in the Punjab, we have already spoken, as well as of the 600 miles of canals in the district of Mooltan, which have recently been put in more efficient order than they were, even in the palmy days of Swan Mull. Lower down the valley of the Indus, in Scinde, irrigation canals have likewise been constructed, serving to reclaim portions of the sandy wastes to steady fertility. Nor have these beneficent works been neglected in the Madras Presidency, though there they assume another form. Vast dams or weirs across the rivers there take the place of the canals of the northern provinces,—the mass of water thus obtained from the rivers being led over the soil in a thousand minor channels. A magnificent work of this kind is the great ancient across the river Godavery, designed and executed by Colonel Cotton, whereby the means of irrigation has been given to large tracts of country, formerly exposed to constant risk of sterility and famine from want of water. The rivers Krishna, Pennair, Cavery, and Venar, are likewise the scene of great works of this kind, which will utilise their streams, and convert their waters, now flowing idly to the sea, into a munificent agent of good to the surrounding population.

\* See *Examiner*. Poem chiefly written in India. By H. G. KEENE.  
† See *India under Lord Dalhousie*, August number, p. 233.  
(To be concluded.)

Correspondence.

TO THE EDITOR OF THE EXAMINER.

Sir,—Permit me, through the medium of your widely circulating journal, to make a few remarks in reference to the present agitation for the introduction of the Bible as a class-book into the schools of this island. The deplorable evils of a wide-spread religious warfare will be denied by none; and I think Catholics will be acquiescent of any desire of fanning the flames of religious discord, or of perpetuating the present agitation. In consequence of Mr. Stark's “injurious and unauthorized” assertions not being contradicted, and his views disclaimed by the proper authorities, the Bishop's letter of remonstrance was addressed to the Board of Education. I need not here mention how that document became public, nor how the agitation was fomented. Mr. Stark's official position under Government, and the conspicuous part he played in the matter, should have induced him to pause before insulting the Right Rev. the Bishop of Charlottetown, and through him, the Catholic body, in reference to what he is pleased to style his “hot and peremptory epistle.” That letter bears on the face of it the impress of candor, and displays the most anxious desire to prevent the deplorable evils of religious warfare. Mr. Stark appears to consider it strange that the Bishop ceased to correspond with the Board of Education. Does he think his Lordship could hold further communication with the Board, after its shameful act of confidence, by the publication of his letter? As Mr. Stark, in his report of 22nd Decr. 1850, says he never heard of a child being threatened with expulsion for refusing to assist at prayer, except in the case of Crowley versus Porteus, I beg to state, for his information, and that of others, that not very long since a Catholic child was struck and knocked down by a Protestant teacher, for refusing to assist at prayer, and was obliged to go out in the snow the next morning, while prayer was being recited. With such facts before them, does it appear unreasonable for Catholics to object to any prayer or religious exercises in our mixed schools?

Now a few words respecting this great Protestant meeting that alarmed no one except those composing it. On reflection, I think it will be generally allowed, that this meeting has disappointed and astonished both friends and foes, by the spirit of its resolutions and its frantic, frothy, incoherent declamation. The reverend speakers, on this memorable occasion, displayed the most intolerant dispositions, and exhibited the most unseemly spectacle of sectarian animosity and unchristian hatred ever witnessed in this so-called Protestant Colony. And here let me ask—Did this numerous assemblage endorse the sentiments of the speakers, and approve of their proceedings? The Rev. Mr. Fitzgerald acknowledges that he copied the Bishop's letter. He must now acknowledge that he falsified it in one remarkable instance. And I must say, that all the resolutions passed from this till dooms-day will not efface the stigma of dishonorable conduct from the character of the rev. gentleman. Where does he discover that the Bishop acknowledges himself misinformed in regard to the expulsion of Catholic children from public schools? Where does he discover that he wishes to enforce the use of Butler's Catechism in mixed schools? Where, in the world, does he discover a Mass-book? It must be a Protestant book. We have not such a book, unless, perhaps, the rev. gentleman means a Missal; and sure I am that no Missals were ever used in schools in any Catholic country. He produced a sensation on the meeting, probably profound, by relating the awful discovery of the Psalms in Latin in a French school-book, and the Mass-book at the end. How many pages does this fearful book contain, and is it in Latin? There is no doubt but that he will be dreadfully alarmed some day by being informed that the young Acadian boys celebrate Mass in the public schools with that awful Mass-book! I here solemnly accuse the rev. gentleman of participation in the enormous crime of spreading that book. Is there not danger to Protestantism here? and is it not high time that he should, on Protestant interests, be relieved of his duties at the Board of Education?

The Rev. Mr. Patterson, in his own scrambling style, says: “Many are strangers to it (the Bible) even in this island. I allude to the Catholics, many of whom are willing to receive the Word of God, but are prevented by their priests, who are the inventors and upholders of a system of oppression, fraud and cruelty—who seek to prevent others from reading, and will not read it themselves. I repeat it, if all Catholics were to receive the Bible, they would be glad to read it. Some of them have, but it was taken from them by their priests. It

is the duty of every Christian minister to spread the Bible even among Catholics.” Now, will the Rev. Mr. Patterson produce his authority for stating that the Catholic Clergy of this island will not read the Bible? Will he substantiate his statements, or stand convicted before the world of an atrocious libel on their character? I call on him to produce his authority for stigmatising them as inventors and upholders of oppression, fraud and cruelty; and if he cannot prove his assertion, let him lie under the foul disgrace of bearing false testimony. I ask him to produce his authority for stating that the priests prevent Catholics from receiving the Bible, and take it from them after they have received it? If the rev. gentleman has conscientious scruples, why did he sell his conscience for the consideration of a school-master's salary, and teach Protestant and Catholic children without the Bible? Will he have the honor and justice to retract those grave accusations, in the event of not being able to prove them? And after thus outraging the feelings of Catholics, will he be allowed to continue a member of the Board of Education? If such accusations be recklessly made in regard to parties on this island, can the least reliance be placed on the statements respecting foreign Catholic countries?—statements advanced without a shadow of proof.

As the Revs. Messrs. Lloyd and Sutherland contradict each other, I leave them to settle their very interesting and learned historical dissertation respecting the burning of Servetus by Calvin—the burning of one heretic by another. Such facts cannot so easily be controverted. It is something new to be informed that the Jesuits, headed by Archbishop Laud, under Charles II., persecuted the Covenanters. Archbishop Laud was beheaded in the year 1645, under Charles I., and Charles II. ascended the throne of England in 1660. I think Protestants will scarcely believe that this strange personage, who “had a Protestant name but a Catholic heart,” returned, at least fifteen years after he was beheaded, to lead the Jesuits in the persecution of the Covenanters. Maynooth College, of course, comes in for its share of abuse; and it is passing strange that no resolution was passed, insisting on the British Government to withdraw the annual grant of £30,000 sterling to that institution. Now, as regards the teaching and discipline of Maynooth College, I beg to refer you, or any person interested in the matter, to the Report of the Commissioners of Inquiry into the management and government of Maynooth College; and also into the discipline and course of studies pursued therein. This Commission was appointed at the instigation of a fanatical party in England, and the Report, being the result of the labours of five learned gentlemen, substantiated by evidence, cannot be gainsayed. It is dated 1st March, 1855; the Commissioners say, that “as to the results of the discipline of Maynooth, we have heard no imputation from any quarter against the moral character of the young men; and we have no reason to believe that their general conduct is other than irreproachable.” Again, that “we should, however, be doing injustice to the College, if we failed to report, as the general result of the whole evidence before us, that we see no reason to believe that there has been any disloyalty in the teaching of the College, or any disposition to impair the obligations of an unreserved allegiance to your Majesty.” They say that every student is bound to provide himself, at entrance, with a Bible; and that the text-books used in the greater portion of the course of Theology, are those of Delahogue, Scavini and Carriero. Will this be any comfort respecting the teaching and discipline of Maynooth, whose priests are pronounced, in classic style, to be “a curse to the world?” What, in the name of common sense, have the Catholics done to merit this torrent of abuse? Have they conspired to circumscribe the liberty or invade the rights of Protestants? Have they misrepresented their religion or ridiculed their services? The pretence is not even made. And here, let me ask, what rational object can be obtained, or what interests subserved by abuse and vituperation? It is the opinion of Protestants and Catholics, and I believe of a very large majority of them, that separate schools cannot be maintained under the present circumstances of the Colony; and the only conceivable method, fair alike to all, appears to be the exclusion, by law, of all prayers and religious instructions in mixed schools. The religious instruction of the children in such cases will be attended to by their parents and clergy. If it be considered that the time has arrived for the establishment of separate schools, none will rejoice thereat more cordially than Catholics, for separate schools are quite in accordance with the spirit of their religion. It is a principle of theirs to have no communication, in spirituals, with persons of any other denomination of Christians. In the event of separate schools being established, we will expect a Catholic Inspector of Schools, and a Catholic Board of Education for we can have no confidence in the present Inspector, nor in the Board as at present constituted.

I remain, sir, yours very respectfully,  
JAMES MACDONALD, P. P.  
Indian River, Feb. 25, 1857.

TO THE EDITOR OF THE EXAMINER.

Sir,—As the speeches delivered at the late Protestant meeting on the Scriptural Education Question are reported, so far as I know, in your paper only, and being unwilling that mine should, without remark, go forth in its present heterogeneous form, I beg to point out two especial instances in which your Reporter failed to catch my meaning. To correct in full what you give as a condensed version of my speech, would require too much space. I will, therefore, content myself with making the following emendations.

Instead of the unconditional sentence, “Let mixed schools be done away with,” words to the following effect should have been attributed to me: “If we have no choice but to see our children deprived of the use of the Holy Scriptures in our National Education, or to give up the mixed school system, it will be better for us to give up the mixed schools.”

I had spoken in favour of National Education, and, with our nearly balanced numbers, had viewed it as necessarily, a compromise in which Roman Catholics and Protestants should alike be permitted to follow their own course with regard to the reading of the Bible. I thought the Roman Catholic Bishop's letter broke in upon that compromise; and, as he had thrown down the gauntlet in requiring for all parties a godless system, we, as Protestants, on taking the challenge up, could not properly do less than require a free use of the Scriptures for Protestant children. This forms the burthen of the petition, which, as a counterpoise to the letter in question, seemed to me to be necessary, lest silence should be thought to give consent; but I do not believe that the Protestant body at all wishes to do away with the mixed schools at present in this island.

The second error in your report to which I will call attention, is, where you make me say, “I mean no disrespect to the Governor, and feel there is a difficulty in his position;” all which is purely imaginary. What I did say was, in effect, that, when called on to frame an Education Act, where the Protestant and Roman Catholic populations were so nearly balanced, the Government was placed in a difficult position; but that I believed it had acted with the best intentions. I did not, therefore, condemn any man because of the present difficulty in the working of the Education Act, inasmuch as the thing itself involves a manifest difficulty, and must be carried out on the principle of a compromise. And, regarding the Lieutenant Governor as a part of the Government, I followed up my remarks on the position of our Responsible Government, by saying, that the difficulties of the Education Act were not attributable to the Governor, who, when he came among us, found the Act in operation, and whom I had opportunities of observing to be liberal and obliging in matters of business where the interests of a Protestant Church were involved. And had I not been interrupted by the Chairman, I should, doubtless, have concluded this part of my subject by pointing out to the meeting, that under the action of our Responsible Government the tenor of an Education Act, as of any other Act of Assembly, is in the hands of those who go to the hustings to send Representatives to the Legislature, and who are, therefore, the real parties responsible.

I am, sir, &c.,  
Ch. Town, Feb. 27, 1857. C. LLOYD.

TO THE EDITOR OF THE EXAMINER.

Sir,—My attention has been called to an error which appears in the letter of the Right Rev. Bishop Macdonald to the Board of Education, as published by you in *The Examiner* newspaper, of the 23rd ult. As you obtained the permission of the Board to publish the letter in question, I address myself to you with a view to the correction of the error complained of, as a matter of justice to the author of the letter, as well as to the public; because the erroneous word renders the sense obscure, if not offensive, in a degree not fairly chargeable on the original.

The passage as printed reads: “This introduction of religious matters into our schools is the work of scandal, and the whole cause of the present prevailing discontent among Catholics.” For “work,” read “rock,” and the sentence will stand corrected. I am, sir, your obedient servant,  
JOHN McNEILL,  
Sec'y Board of Education.  
March 2, 1857.

[Although, as above stated, the original of the Bishop's letter was handed to us by consent of a majority of the Board, we did not avail ourselves of it, having seen, a day or two previous to our publication, the letter printed in *Hazard's Gazette*, which, we presume, was taken from the copy in the hands of the Rev. Mr. Fitzgerald, and of which our compositors made use, thinking it was quite correct. Owing to considerable haste, in reading the proof sheet, the error was not detected, which might have been done on a closer comparison with the original.—EDITOR EXAMINER.]

TO THE EDITOR OF THE EXAMINER.

Sir,—An article in the *Examiner*, of the 23d inst. headed, “The Sanctified Press,” has so truthfully portrayed the degradation of the Church of England Pulpit to secular purposes, that it is scarcely necessary for me to add my mite of disapproval to the unchristian and uncharitable discourses—I cannot call them sermons—which have been delivered from it of late. I hope, however, I may be permitted to state what my feelings have been on several occasions, when Mr. Fitzgerald successfully endeavoured to arouse the angry passions of some of his hearers. I regret to own that I have returned to my home, after hearing one of the reverend gentleman's sermons, a worse man than I was before, and unwilling to run the risk of twice offending the Almighty in the same day. I went on Sunday evening last to the Temperance Hall, when I had the satisfaction of hearing a truly scriptural sermon—one which had the effect of soothing the irritated feelings caused by the morning service. I have always been desirous to uphold the established Church by every legitimate means, and I am desirous too that the Scriptures should be read; but I cannot, and will not, subscribe to the doctrine—that every one shall be compelled to read what the reverend gentleman calls the “authorised version of the Scriptures.” There are many besides me who hold these opinions, and the clergymen ought to pause before they turn the pulpits into arenas for political party purposes. Nor should they, in my humble opinion, be used as places from which to puff up a press, “sanctified” though it be.

The Church of England, as established in Charlottetown, cannot afford to lose many of its supporters; and I would suggest to the Rev. Mr. Fitzgerald the propriety of preaching the Word of God from his pulpit, and not converting it into a political rostrum; for many like myself will leave the Church of “Charlottetown,” until it obtains its legitimate character as the “Church of England.”

Hoping the cause of Religion may not be injured by the intemperate zeal of ravened declaimers, I have the honor to be yours,  
A LAYMAN OF THE CHURCH.  
Charlottetown, February 27, 1857.

TO THE EDITOR OF THE EXAMINER.

Sir,—Should you think the following thoughts worthy of insertion in your paper, by giving them a place you will oblige, yours truly,  
A SUBSCRIBER.

The past few days have been marked by somewhat stirring events in this our little Isle—the Bible being the subject. The Bible! a book of order, peace, love, concord and harmony; having for its only objects the manifestation of the Divine glory and the universal spread of peace and good-will among men. Is it too much to suppose that its advocates (to use a common phrase), whether divines or laymen, should be, to prove themselves consistent, under its sacred influence? that those who stand forth as its champions should evidence the spirit of its glorious author and subject—Christ? should at least attempt to illustrate His sublime and Divine precepts? should make some efforts to imitate the example of Him who is their (professed) exemplar, and who was the personification of kindness, gentleness and love in all its multifarious modes of manifestation? We are taught to believe that God made the world and loved it; that having loved it at its creation, his love, even after its fall, like an unobstructed stream, continued towards it; and that at last, “in the fullness of time,” He gave His Son to redeem it. How great, how infinite this love! how vast, how Godlike its designs! but alas! how directly opposite is the conduct of men, worriers of the earth. A preacher of this message of love comes among them, and by them he is invited to assist in the protection of the uninterrupted course of Holy Writ; he accepts the invitation, betakes himself to his work in the spirit of his Master, viz: Love; but that will not suit their purpose. He labours in humble dependence on a God of love, while they lean on an arm of flesh. He humbly rests his confidence in the God of Israel, while they make alliances with Israel's enemies, and depend on horses and chariots for deliverance. Hence his expulsion from their committee; his motives impugned; the slanders and falsehoods that have been directed against him; these slanders and falsehoods being fabricated by men who profess to be born again, and to have the love of God filling their hearts; the peace of God ruling their minds, and the spirit of God attesting to their spirits that they are adopted into the family of Heaven. The whole may be summed up in a few words. Mr. Barker, being called of God, appreciates his vocation; he loves his God and all who have been redeemed by the Saviour's most precious blood, and he fully believes that he cannot improve upon God's method of saving sinners, viz: by love; but those who originated the late movement think differently to him, and advocate their measures in a spirit of bitter and malignant persecution. I will merely remind those deluded men, “that the wrath of men worketh not the righteousness of God.”

February 23, 1857.

[FOR THE EXAMINER.]

THE PREACHER ABROAD.

What croakers are these same that deal our ears  
With this abundance of superfluous breath.—SHAKESPEARE.

While travelling a few days ago, I accidentally fell into the company of a few “fat, sleek-headed men,” who were apparently on route for the City. Their plumpness of exterior and ruddiness of countenance, indicative of superior living, the excellence of their horses and sleighs, the comfortable manner in which they were wrapped up (not in sheepskins and goat-skins, but) in buffalo-skins, and the unstained purity of their white neckcloths, rendered them unmistakably recognizable as followers of the meek and lowly Jesus. Some fragmentary portions of their conversation, which my leeward position enabled me to pick up, and which were charged with the most bitter invectives against everything Roman Catholic, Pope, clergy, lady, doctrine, church ritual, ecclesiastical polity, all satisfied me that they were on their way to the memorable anti-Catholic meeting; and whatever others may say concerning political strife disguised under a cloak of pseudo religious zeal, from the frequent calls I saw them make along the road to “trim their lamps,” and put a fresh supply of “oil in their vessels,” I feel perfectly satisfied that some at least of the speeches, delivered at the meeting, were the genuine “fruit of the spirit.”

But to treat the matter in cool earnest: If we teachers who are but as “the small dust of the balance,” mere pebbles in the social structure compared with their holy reverences—if we are to have our say in the matter, and are not to practise “the virtue of the ass that trots beneath his burden, and is quiet,” we would respectfully ask these worthies what are they at now? What is the ultimate tendency of all this sound and fury? Is not the Bible already classed among our school books, in settlements in which it is the desire of the parents it should be so; and what more do these vapourers want? Would they force people to read the Bible or any other book? If so, they would perpetrate an act of tyranny more intolerant than any they attribute to the “Common Enemy”—the Church of Rome. The manner in which they frame themselves men of straw to grapple with—conjure up Quixotic difficulties, that they may win laurels in encountering them—brings to my mind the witty lines of Samuel Butler:—

“They could raise scruples dark and nice,  
And after solve 'em in a trice,  
As if divinity had catch'd  
The itch on purpose to be scratch'd.”

It is not my intention at present to discuss the admissibility of any portion of the Holy Scriptures as a class book into our