CHURCH COURTSHIP.—A young gentleman happened to be at church in a pew adjoining one in which sat a young lady, for whom he had conceived a sudden and violent passion, and was desirous of entering into a courtship on the spot; but the place not suiting a formal declaration, the exigency of the case suggested the following text—2nd epistle of John, 5 h v.:

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which he had from the beginning, that we love one another."

She returned it, pointing to Ruth i, 16th:

"Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"

He likewise returned the book, pointing to the 12th verse of the epistle of John:

"Having many things to write unto you, I would not write with paper and ink; but I trust to come and speak face to face."

From the above interview a marriage took place the ensuing week.

LATE ENGLISH AND FOREIGN NEWS.

The British Parliament was opened on the 24th ult., with a speech of unusual length and interest. The London *Times* congratulates the country on the Queen's speech, and thinks it will be the fault of the Ministers themselves if they sink into embarrassment and unpopularity. The speech is described by the *Daily News* as "direct and simple, generous and constitutional, while the programme recommended to Parliament is not only unusually comprehensive, but has the advantage of being that of a Government having the prospect of being able to carry it out. There was never a better time for deliberate and far-seeing legislation on great interests." The *Times* city article says—"The Queen's speech seemed to be received in the city with general favor, the paragraphs regarding Italy, France, China, and the United States being all looked upon as dignified and temperate. The reference to the commercial treaty with France seemed to indicate that the negotiations are not yet completed, but a telegram on Monday confirms the fact of the treaty having been signed at five o'clock on Monday. Details of the tariff are, however, to be adjusted in a separate convention hereafter." A passage in the speech declares that England will "maintain the principle that no external force shall be employed to impose upon the people of Italy any particular government or constitution," and that papers on the subject would soon be laid before Parliament." In alluding to the difficulties with China, Her Majesty intimates that, in concert with the Emperor of the French, an expedition is preparing intended to obtain redress and a fulfilment of the stipulation of the Treaty of Tien-tsin—at the same expressing a hope that the mission of the Plenipotentiaries would obviate the necessity for the employment of force. Confident hopes are expressed of a speedy amicable settlement of the San Juan difficulty with the United States;—and it is announced that the last embers of disturbance in India had been extinguished. Below are a few of the concluding paragraphs of the speech:

"Measures will be laid before you for amending the laws which regulate the representation of the people in Parliament, and for placing that representation on a broader and firmer basis.

"I am glad to be able to inform you that the public revenue is in a satisfactory condition.

"I have accepted with gratification and pride the extensive offers of voluntary service which I have received from my subjects. This manifestation of public spirit has added an important element to our system of national defence.

"I am deeply gratified to observe that the great interests of the country are generally in a sound and thriving condition; that pauperism and crime have diminished; and that throughout the whole of my empire, both in the United Kingdom and in my Colonies and possessions beyond sea, there reigns a spirit of loyalty, of contentment, of order, and of obedience to the law.

"With heartfelt gratitude to the Almighty Ruler of nations for these inestimable blessings, I fervently pray that His beneficent power may guide your deliberations for the advancement and consolidation of the welfare and happiness of my people."

Her Majesty was habited on the opening of Parliament in a dress of pearl-coloured satin, striped with gold bars, over which she wore a mantle of rich crimson velvet, with a deep and massive gold border. Her head-dress was a tiara of brilliants. The Prince Consort wore the uniform of a colonel of the Life Guards. The elder princess wore a slip of white tulle over a pale blue under-dress; round her head was a wreath of white roses. The younger princess was dressed wholly in white, with a wreath of pink flowers as a head-dress.

It is stated that discoveries of gold have recently been made in Wales.

Prince Alfred arrived at Florence on the 17th, and took apartments at the Hotel de Ville.

Mr. Cobden is about to repair to Cannes to enjoy a short repose after his labours and illness in France. It is stated however, that he will return to Paris in March, as the business created by the opening of the British Parliament and the sitting of the French Chambers will give him yet more labour and yet more anxiety before his great enterprise be completed.

The *Times*, in an article on the Armstrong gun, states that there are now six new inventions of guns under the consideration of the War Office.

A masked ball given at the Russian Court on New Years-day was attended by 21,348 persons.

The sad intelligence of the death, by drowning of Captain Harrison, of the Steamship *Great Eastern*, will cast a gloom over communities on this side of the Atlantic, as well as in England. It appears that the deceased gentleman, accompanied by Dr. Watson, and a Mr. Lay and son, was crossing the Solent, in his gig, from Hythe, where he resided, to Southampton, when the boat upset a few yards from the Southampton docks, and Captain Harrison and young Lay were drowned. The *English* papers devote columns to the melancholy circumstance. In our own city of Halifax, which Captain Harrison has so many times visited as commander of a steamship belonging to the first firm in the world, his sad fate will be deeply and sincerely regretted. The foreign intelligence, if not important, is interesting. The war between Spain and Morocco continues, but several of the European Governments are urging upon the Cabinet of Madrid the propriety of making peace. Louis Napoleon is said to have tendered his advice in that direction. In Hungary, the excitement against Austrian rule continues to increase, and the theatre at Pesth has been the scene of patriotic demonstrations. Austria, it is now declared, will *not* give up Venetia for any consideration, and there is a rumor of the probable transfer of Savoy to France—all matters of conjecture.

LATEST.

FRANCE.—It is expected that the *Moniteur* will, on an early day, publish a full exposition from the Minister of Public Works, setting forth the reasons which led to the Imperial letter of the 5th January, and the necessity that existed for the modification of the tariff.

Some disappointment is felt at Paris in consequence of Lord Palmerston's statement that England had entered into no engagement with any other power on the Italian question. It was hoped that England will regard the invasion of Lombardy by Austria as a *casus belli*. It is rumoured that France, thus left alone, and very desirous of avoiding another campaign this year, will not do more than guarantee the line of the Mincio. If Austria provokes a contest, the King of Sardinia is to be left to make the best fight he can with Italian forces alone.

AUSTRIA.—The Vienna correspondent of the *Times* asserts that the Emperor Francis Joseph is so much excited that it would not create very great astonishment should he resolve to take up arms in defence of the Tuscan and Modenese branches of his house; and very strong declarations on the part of England and France may be necessary to prevent hostilities.

HUNGARY.—A letter from Hungary states that the High Catholic clergy lose no opportunity of showing how heartily they sympathize with the national movement.

An official ordinance directs the Protestants of Hungary to proceed, without delay, to the election of Synods, and the communities who do not comply before April will cease to be considered as in existence, but will continue to pay taxes for the schools and churches.

Ayer's American Almanac for 1860 is now ready for delivery gratis at the Agents. We are happy to supply all that call for them. Every family should have and keep this book. It is worth having; comprising much general information of great value; it gives the best instruction for the cure of prevalent complaints, that we can get anywhere. Its anecdotes alone are worth a bushel of wheat, and its medical advice is sometimes worth to the sick, the wheat's weight in gold. Many of the medical almanacs are trash but this is solid metal. Its calculations are made purposely for this latitude and are therefore correct. Call and get an Ayer's Almanac, and when got, keep it.

Holloway's Pills and Ointment.—The public should be careful in purchasing these invaluable curatives. The genuine are known by the water-mark, "Holloway, London," visible in every leaf of the book of directions accompanying each pot and box. 27.

Correspondence.

THE *ISLANDER* ON CATHOLIC PROSCRIPTION.

TO THE EDITOR OF THE EXAMINER.

SIR,—I will now examine the editor of the *Islander's* "facts" for alleging that the Catholics of this Island are determined to place themselves in power. His first reason is, that they made great efforts to return members "in opposition to those who constitute the party now in power." He must consider his readers very credulous, very simple-minded, or very ignorant, if he thinks to persuade them that Catholics, in consequence of the above reason, "are determined to place *themselves* in power." I would ask did not the great majority of the Catholics of this Island *always* vote for the same party for which they voted at the last election, and if they did, they were, according to Mr. Pope's peculiar logic, always determined to place *themselves* in power? The word is that the *Islander* did not make the discovery sooner and "sound the alarm." If, according to the *Islander*, voting against the party now in power is tantamount to a determination on the part of Catholics "to place *themselves* in power," thousands of the most bitter enemies of Catholics were for many years laboring for the same end, for they voted on the same side as did Catholics. The great body of the Catholic electors always voted for the party called *Liberals*, and a vast proportion of the Protestant population did so likewise until the last election, when they basely *deserted their principles and their party, in order to place themselves in antagonism to Catholics*. Will the editor of the *Islander* dare to deny that this is not a notorious fact? To what party did the Hon. Mr. Laird, *politely* styled by the *Islander* COLES'S DRAY HORSE, belong? Did he not, before the last election, belong to Coles's party? Did not he and his supporters desert that party in order to become proscriptionists? Did not many act in a similar manner in the first, third and fourth Districts of Queen's County, in the fourth District of Prince County, in the second, third and fourth Districts of King's County—in a word throughout the whole Island? Had the majority of Catholics belonged to the party calling themselves Conservatives, it is very probable—it we may form an opinion from the manner in which many of that party acted in Nova Scotia at the last election—that many Protestants would go over to the opposite party, to aid what they consider a holy cause, viz: the keeping down of *Popery*. Does Mr. Pope think that Catholics are so servile as to coalesce with a party who got into power on the tacit, if not the express understanding, of their checking the inroads of *Romanism*. I appeal to every honest, candid, independent and liberty-loving Protestants amongst us—and thank God they are yet many—and I ask him if it is not evident from what I have stated, and from what I have yet to state, that Catholics were left to themselves and compelled to be in opposition, whether they liked it or not? I do not much blame many of the Protestants for the manner in which they have acted; for I really believe that, in consequence of the unholy influence used, and the infamous misrepresentations made by certain parties, many were under the impression that Catholics were plotting not only against their liberties, but even against their lives! I have been informed that about twelve months ago one of the very intellectual inhabitants of Belfast, I believe, asked an hon. gentlemen in Charlottetown whether it was not true that the Pope was soon expected in the City, in order to take formal possession of the Island! The poor fellow spoke *bona fide*, and in doing so, his voice was tremulous, and his whole frame was violently agitated, from the thought of the terrible consequences which were to follow. Mr. Pope can inform his readers whether the actor in this ludicrous affair enjoyed "the liberty which Protestantism confers," or whether he was not "intolerably ignorant."

The editor of the *Islander* says that the determination of Catholics to place *themselves* in power is evident from the opposition of the eight Catholic members in the Legislature to the present Government. I am unable to perceive by what process of reasoning the editor of the *Islander* has arrived at this curious conclusion; but we must remember that he has extraordinary means of deducing consequences to suit his purpose, and that we are "intolerably ignorant." It was stated, some time ago, in the *Islander*, if I am not much mistaken, that the Catholic constituencies of this Island could return at least fourteen members to the House of Assembly, if they "were united." They have returned only *six* Catholic members, and the *Islander* wants to conclude from this that they are determined to place the Island under the control of the "Ecclesiastics of the Church of Rome," and, according to *his* reasoning, to impose "shackles" and subvert the liberties of Protestants. Sadly, Mr. Editor. The Catholics of this Island are, according to the last census, more than *four ninths* of the whole population, and they have succeeded, by what Mr. Pope calls determination, in placing in the Legislature *eight* Catholic members, that is about *one-fifth* of the whole number; whereas the number of Protestant members is no less than *thirty-one*, that is about *four-fifths* of the whole. Notwithstanding this great disproportion of numbers, the editor of the *Islander* thinks that it is time to "sound the alarm."

Let us contrast the manner in which Catholics acted at the last election with the manner in which Protestants acted. In Queen's County they elected Mr. Coles, a Protestant; in Prince County, the two Messrs. Yeo and Mr. Ramsay, Protestants and supporters of the present Government. In the first District of King's County, which is, I suppose, at least three-fourths Catholics, they elected two Protestants, Messrs. Knight and Cooper; in the second District they elected Mr. Sutherland, a Protestant; and in the third District, Mr. Owen, a Protestant, and a supporter of the present Government. Thus the Catholics elected *six* members of their own persuasion, and *eight* Protestant ones, four of whom support the party now in power. It appears wonderful to me that any person should, in the face of these facts, have the bare-faced effrontery to maintain that Catholics are determined to place *themselves* in power. Did Protestants evince a similar liberality and freedom from religious prejudice? By no means. I would almost venture to assert that they did not poll twenty votes for any one Catholic member, and perhaps not forty for the whole of them! But the *Islander* insinuates that the Protestants whom Catholics returned were those "*on whose servility they could depend.*" The Protestant members returned by Catholic constituencies, including the Hon. Mr. Yeo, and the other three supporters of the Government, will, I presume, justly appreciate the compliment paid to them by the *Islander*, concerning their *servility*. It must be evident to every person of ordinary perception how insufficient is Mr. Pope's argument to prove his position, and how very unjustly Catholics have been treated in the matter.

The *Islander's* next reason in proof of his assertion is, indeed, a very childish one. It is this, "that Nicholas Conroy declared to the electors that as a Catholic and an Irishman he was bound to support Mr. Coles' Government." Whether Mr. Conroy expressed himself thus or not, I do not know, but, even if he did, still that would not furnish Mr. Pope with an argument of any weight whatever. In the first place, Mr. Conroy is only an *individual*, and not all *the Catholics of the Island*. In the second place, even if he did express the sentiments of all the Catholics, it would only follow thence that the Catholics wished to put in Mr. Coles's party and not *themselves*. But, perhaps, the editor of the *Islander* may say that Mr. Coles's party, "on whose servility" Catholics might depend, was always under the control of the Ecclesiastics of the Church of Rome. If so, it should be remembered that the Hon. Joseph Pope, father of the editor of the *Islander*, and one of the ablest and most independent politicians that ever sat in our Legislature, and also the Hon. Mr. Laird, at one time belonged to that party, and hence were, I suppose, according to the *Islander*, some of those "on whose servility" Catholics could depend. It is a most impudent falsehood to say that because Catholics voted for Coles's party, therefore they were determined to place *themselves* in power; for Mr. Pope knows full well that those who were in power under the late Government were not all Catholics, but were, for the most part, orthodox Protestants. Who filled all the principal offices, such as those of Treasurer, Colonial Secretary, Postmaster General, Attorney General, Controller of Customs, &c., &c.? Were they not filled by Protestants? Catholics held a few paltry places, but Protestants had the lion's share of the emoluments of office. Hence, if Mr. Coles's Government was under the control of Catholic Ecclesiastics, it evidently follows that the said control was very partial to Protestants.

Now, I will show the editor of the *Islander* that Mr. Conroy did right, as a "Catholic and an Irishman," in joining the present Opposition. I have never been a warm admirer of all the principals, acts, or *personnel* of the late Government, and I dare say that Mr. Conroy entertains sentiments on this point similar to my own; however, it never threatened to infringe the rights of conscience, and therefore Mr. Conroy had no alternative but to join it, as did all the Catholics who had sagacity enough to see through the unprincipled and proscriptionist policy of the party now in power. The party now calling themselves *Conservatives* have no longer any right to that name; they have forsaken their principles; they have appeared no longer inclined to *conserve* the sacred rights of conscience; they have endeavored to *force* the Bible into our schools by a *shall and will* Act, consequently to *force* the conscience of Catholics, and hence to *persecute* them; they have pandered to the prejudice and intolerance of the bigoted and fanatical; they have, contrary to the sacred rules of *distributive justice* excluded and dismissed all Catholics from office; in a word, they have *de facto* proscribed them, and hence they are no longer Conservatives, but rather, in my opinion, *radicals* and *proscriptionists*.

I would ask the editor of the *Islander* if these are not facts which are evident to the most superficial observer? I may here observe that I consider Mr. Conroy as sound a Conservative as he ever was; so, in my opinion, are all the other Catholics who ever were such; but how could they be expected to cling to a party which has acted as that now in power has done? They joined those who have more of the spirit of conservative, or liberality, or whatever you may term the disposition to deal out impartially even-handed justice to all, without distinction of creed or country, and to preserve the rights of all intact. Catholics, like others, are divided on the best manner of settling the Land Question, on the propriety of the chief officers of Government having seats in the Legislature, &c; but on questions affecting their religion they are unanimous. Here I may be permitted to remark that the editor of the *Islander*, whenever he has occasion to vituperate the supporters of the Opposition, generally makes mention of the *Irish*. Why does he not mention the *Scotch* as well? Is it because abuse of the Irish is more congenial to the supporters of the Government, or is it because he considers it no harm to persecute them on account of their being accustomed to receive such unchristian treatment in their mother country, from which great numbers of them have been forced by tyrants, in order to make room for *pasturage for sheep and bullocks*? Mr. Pope cannot be ignorant of the fact that a large proportion of the Catholics of this Island are Scotch or of Scotch origin, and that they were some of the principal pioneers of our forests long before the *Skeneaghs* or *Skynochs*, or whatever else he may call these foreigners, whose arrival amongst us does not appear to have contributed much to our peace and happiness, landed on our shores. Let me inform the editor of the *Islander* that the Scotch Catholics in this Island are those whose forefathers were faithful to their king and country, and who went forth to battle and to victory, saying:—

"Lay the proud usurpers low!
Tyrants fall in every foe!
Liberty's in every blow!
Forward! let us do or die!"

Yes, their ancestors were none of those despicable wretches *who sold their king!* Can the editor of the *Islander* say as much for some of those who were not ashamed last summer to speak to the Representative of Her Majesty of the *loyalty* of *their* forefathers! The Catholics of this Island, Irish and Scotch, English and French, Dutch and German, are united, and are resolved to use every legitimate means to preserve their own liberty and rights, and those of their Protestant fellow-colonists; they yield to none in their attachment and loyalty to Her Most Gracious Majesty, Queen Victoria, and I would not be much surprised if they would be obliged, on some future day, to defend her against the *Cromwellianism* of those who seem anxious to exalt their own loyalty by depressing that of their neighbors.

The editor of the *Islander* asks, "is it not a fact that Priests of the Roman Catholic Church openly took part in the election?" I do not know whether they did or not, but even if they did, that would *not bear him out in his assertions*. Priests, as well as others, have a right to vote if they wish, and when there is no religious question at issue, they often support different parties. I retort Mr. Pope's argument; is it not a fact that Catholic Priests did *not* openly take a part in the election? and therefore Catholics wished to return *no one* to the Assembly. Mr. Pope will perceive that his argument would prove *too much*, and therefore proves *nothing*.

Mr. Pope says, "we have a decided objection to having our secular affairs ruled over by Bishops and Priests—whether they be Roman Catholics or Protestants." Perhaps so; but he has no "objection to having our secular affairs ruled over by Protestant Ministers or Parsons." Will he have the hardihood to deny that Protestant Ministers "openly took a part in the election," and that our "entire Government is virtually under their control?" Is it not a fact that the present party got into power through the influence of the *Protector*, and the "desperate efforts" of certain foreign peace-destroying ministers? Is it not a fact that some of these parsons are seen almost daily hovering about the Colonial Secretary's Office?

We will now pass to Mr. Pope's next fact for his asserting that the Catholics of this Island are determined to place *themselves* in power. It is this," that in Newfoundland the entire Government is virtually under the control of the Roman Catholic Bishop, who reigns supreme." I would ask Mr Pope, what, in the name of patience, have the people of this Island to do with the Government of Newfoundland? He must consider his readers possessed of a large share of *gullibility*, when he would treat them to such arrant nonsense. For the sake of argument we will suppose it true that in Newfoundland the Roman Catholic Bishop rules supreme. Are Protestants, in consequence of this state of affairs proscribed? Are they deprived of their liberty or loaded with "shackles"? Are they excluded from all part in the Government? Not at all—the very contrary is true: they are as free to-day as ever they were, and they hold at least a proportionate share of the offices of Government. On our Island, where Protestant ministers "rule supreme," Catholics are *de facto* proscribed, and carefully excluded from any part in the government of their country. In Newfoundland there are the "shackles" of *Popery*; in P. E. Island there is the liberty which "Protestantism confers"! If we are to believe the proscriptionist press of Nova Scotia the Johnston Government was completely under the control of Catholics, and yet the people of that province were as free under that Government as any people on the face of the earth; and moreover, Protestants held all the principal offices. Perhaps the editor of the *Islander* will be kind enough to explain this *phenomenon*, or rather paradox for such it must be, according to his method of argumentation.

The editor of the *Islander*, in his search after "facts," goes all the way to Newfoundland; and thence he crosses the broad Atlantic. This unaccountable wandering on his part is, of itself, a sufficient proof of the weakness of the cause which he has undertaken to sustain. Before I follow him to Ireland, I will give him some advice. If he does not wish to consummate his own degradation, he had better leave to those who are unchristian enough to make a profession of it, the unenviable employment of maligning and calumniating venerable prelates of the Catholic Church. The editor of the *Islander* says:—'In Ireland at the present moment the Roman Catholic population is worked up by the Ecclesiastics to a high pitch of excitement. At a meeting recently held in Cork, for the purpose of expressing sympathy with the Pope, and presided over by the Rt. Rev. Dr. Delany, it was declared by one of the speakers—an Irish member of Parliament—'that England is guilty of all the difficulty and distress with which the Pope is at present surrounded!!' The mention of Her most gracious Majesty our Queen was received with *groans;* and Her Majesty accused of having starved two millions of her subjects." This is a stale lie, as will appear from the following extracts taken from a London paper, and which the editor of the *Islander* will insert in his journal, if he is not lost to all sense of justice and honor:—

"A LIE AND ITS ANSWER.

"The *Times*, some days ago, published a garbled report of the meeting at Cork, conveying the direct impression that the Queen's name had been treated with disrespect contrary to the notorious fact that no portion of Her Majesty's people regard her with more affection and loyalty than her Catholic subjects, who also are, at this moment, combating, with heart and soul, the disloyal doctrine of which the *Times*, and the Protestant press, and the Protestant people of England, are, with equal cordiality, the champions, that the rights of Princes are to be subject to the caprice of the mob. We regret to say that the report published by the *Times* was used by a much more conscientious journal, the *Guardian*, so as to convey the impression that a sentiment of personal hostility to Her Majesty had been part of the meeting's programme. To the *Times* and *Guardian*, and all else whom it may concern here is the answer of the Catholic Bishop of Cork. It is addressed to the *Times*, and appears in that journal on Wednesday:—

("TO THE EDITOR OF THE TIMES.)

"SIR,—I trust you will not deem me unreasonable in requesting that you will have the goodness to publish the accompanying document. It explains its own object clearly and briefly, and bears the signatures of hon. gentlemen, estimable for private worth, and high in a social position. I can safely add that it expresses the feelings of the Catholic inhabitants of our city.

'In your editorial article of the 13th inst., the late meeting held in Cork to express sympathy with the sovereign Pontiff, under his present adverse circumstances, is described as disloyal and disgraceful. No matter how unintentional the misstatements might by possibility have been on which your observations were founded we feel that we have been grieviously misrepresented, and appeal to your sense of justice for redress.

"Our anxiety to put the subject in its true light will be sufficient evidence to every impartial man of the integrity of our intentions and care in conducting the proceedings of that respectable assembly. The positive testimony of so many distinguished magistrates cannot fail to remove every vestige of doubt. Hundreds of respectable witnesses would confirm their statement, were it not utterly superfluous.

"In order that you may be able to satisfy your own mind as to the the truth of the case, and the fairness of the present request, I forward a copy of the *Cork Examiner*, the only local journal that gave a lengthened report of the proceedings. A full account will give the whole truth; a curtailed one leads to confusion in the matter, and erroneous impressions too often actually contains them.

"It would be presumptuous in me to think of adding weight to the authoritative statement of the gentlemen who have signed the accompanying declaration; yet, as the omission might somewhere be perversely misconstrued, I take the liberty of saying that, as I had the honour of presiding at so influential a meeting, and was painfully aware of the grave misrepresentations of everything Catholic, which, unhappily for some time past, have been generally prevailing I anxiously observed, from the beginning to the end, all that constituted the business or could give a character to our proceedings; and at the conclusion in presence of all who assisted throughout I was able to congratulate the assembled multitude—as reported by the *Freeman's Journal*, which also published an account *in extenso*—'that notwithstanding the severe pressure, owing to the crowds which thronged the galleries, all was order and respectful attention throughout, and that the sentiments of loyalty to the Sovereign of these realms was blended with heart-felt devotion to the Supreme Pastor, Prince of the Catholic Church.'

"I remain, Sir, your obedient servant,
"WILLIAM DELANY, R. C. Bishop.

"Cork, Dec. 17.

"We, the undersigned Roman Catholic Magistrates of Cork, have seen with equal astonishment and regret, a statement in the *Times*, that at the public meeting held in Cork on Monday the 5th December, to express sympathy for the Pope, the name of the Queen was received with a burst of disapprobation which rendered the speaker inaudible. We are also pained to find that the said statement has been copied into some of the Continental journals. We, having been present at the Meeting in question, deem it our duty to give that statement the most emphatic and unqualified contradiction. We heard no expression of disloyalty. On the contrary, the meeting was characterised by a spirit of loyalty, which found expression in cordial applause whenever the name of our most gracious Sovereign was mentioned by the several speakers. We deem it right to hand this counter-statement to the Right Rev. Chairman who presided at the Meeting, requesting he will give it publicity.

"John Francis Maguire, M. P., J. P.,
"William J. Sheehy, J. P., County Cork,
"James Murphy, J. P., County Cork, 2nd Chairman,
"John Nicho as Murphy, J. P., D. L.,
"Timothy Mahony, J. P., Secretary to Meeting,
"Michael Cagney, J. P.,
"Dr. Leahy Arthur, J. P., County Cork,
"John Walsh Cuery, J. P.
"Cork, Dec. 17."

Hoping that I have somewhat enlightened the "dark understanding" of the editor of the *Islander*,

I remain, Mr. Editor,
Your humble servant,
LECTOR.

Queen's County, Feb. 20, 1860.

TO THE EDITOR OF THE EXAMINER.

"NO IRISH CATHOLIC NEED APPLY."

SIR,—The above notice is a stereotyped phrase in many of the advertisements which, from time to time, appear in the London journals, proving the hostility which characterises a large portion of the Anglo Saxon race towards the Irish Catholic Celt. This feeling is not, however, universal. The Government repudiate the principle, as highly detrimental to British Protestant and Imperial interests. When soldiers are required to fight England's battles, and win her blood-bought victories in the field—when sailors are wanted to mitigate their death-wail with the winds of heaven, and redden the crest of the billow with life's purple tide to *maintain the supremacy* on the ocean of "the flag which has braved a thousand years the battle and the breeze"—when such cases arise, the Irish Catholics are permitted, invited to apply—to swell the numbers of her militant might—to lead the van in her every forlorn hope—to add fresh laurels to her crown of victory—to chorus with their parting breath her martial glory—her deathless renown; and then be themselves forgotten. Thus, British policy, ever the unerring pioneer of British glory, moulds its measures at home to preserve and transmit to future ages that superiority which distinguishes England among the nations, and to which the Irish Catholics have so largely contributed. Not so, however, with many of her degenerate and matricidal sons, who degrade the greatness of their parent in the colonies by the practical enforcement of penal and proscriptive laws, which the collective wisdom of British statesmanship has seen fit to abolish; and, therefore, until universal emancipation extends its benign influence over every portion of British territory the Act of 1829, is to Catholics in the colonies, and especially in Prince Edward Island, a dead letter.

Alas, my unhappy country, while memory retraces the past and mind's eye beholds the present—the sad reality that thy children are oppressed in a country professing to be free, and that the might and authority of England does not interpose to lessen the load of religious persecution which weighs down the energies of her bravest, most loyal and most devoted subjects! I am constrained, my country, to deplore thy dark destiny in being yoked to the chariot wheels of an ungrateful nation; and I ask, in the language of Lamartine, "shall it never be sounded in the march of time the joyous note which shall arouse thee from the sleep of ages, to enjoy the sweets of national regeneration."

These thoughts are forced upon me from the abject slavery to which the Irish Catholics are now reduced in this Colony, by a set of men calling themselves a Government, whose religious bigotry and political partizanship have revived against Catholics and liberal Protestants, too, some of the worst features of the hated penal code; and, therefore, I and every Roman Catholic, while unshaken in our loyalty to the throne of Britain—while living beneath its sway, earnestly hope and pray that bigot mal-administrators of the laws may everywhere be hurled from that power which they have invariably usurped, and rendered subservient to that popular control, whose mandates they have despised—that thus British law may be in reality what it is in theory—a wise and judicious contrivance of the highest human policy, which guards the prerogatives of the crown—protects the privileges of the people, arrests anarchy in the state, and cherishes through every branch of the body politic the principles of social order and constitutional liberty. Having made these reflections, and stated these preliminaries, allow me, Sir, to offer a few remarks with reference to the course pursued towards myself, as an Irish Catholic, by their High Mightinesses, the party Conservatives who now rule with an iron rod the destinies of Prince Edward Island. On Thursday, in the House of Assembly, immediately after the appointment of the various Committees, the Hon. T. H. Haviland, who, I presume, is the present leader of the Government, rose, and, contrary to all former precedent, moved the re-appointment of Mr. Howe as Reporter, which was, of course, unanimously agreed to. He was followed, in the pre-determined scheme of proscription, to oust me from the second Reportership, by the junior member for Charlottetown, who objected to my re-appointment as Reporter, because I had not given him long speeches, and also because I had not reported his *meaning*. It is needless to say that the member for Charlottetown rendered himself quite ridiculous. The public felt that a man, with a voice almost inaudible, could not expect to be reported. The Government party next succeeded in obtaining the services of Mr. Finlay McNeill to move that the reputed editor of the *Protestant*, Mr. David Laird, son to the Executive Councillor, should be the second Reporter. The Hon. Mr. Coles, true to that sterling honesty of character which has so distinctively marked his conduct in every relation of life, contended that I should, like Mr. Howe, be re-appointed; and you, Sir, ably supported him in his opposition to a concocted and predetermined wrong. You failed; but you succeeded in proving to a demonstration that it was a party manœuvre—another phase, nearly the last, of that policy which obtains at present in this misgoverned Colony, *that no Irish Catholic need apply*. Your statement, Sir, that the Hon. Messrs. Palmer and Longworth had signed my certificate—that I had substantially reported my portion of the business of the Session, made even your opponents in attendance blush for shame. Mr. Longworth, the son of a respected father, stood up as one of the Executive Government, and stated that I had fairly reported his speeches—that he and Mr. Palmer had signed my certificate—that he had no complaint against me—but that he had heard the Hon. Messrs. Gray and Haviland make objections against me. Hereupon the gallant Colonel rose and endeavoured to justify his opposition, but he failed. His colleague stated that he had no objection against me himself, but that he would coincide with the Hon. Messrs. Gray and Haviland in voting against me. He informed the House that he got only two Catholic votes among his nine hundred constituents—deplored how the Catholics depreciated his services after his long residence in the Colony; and honored his two Catholic friends by comparing them to the finishers of the law, the hangman and his assistant,—"one adjusts the rope about the neck of the culprit," said he, "and the other launches him into eternity." May this be the compliment paid in future to every renegade Catholic by each vengeful and thankless Tory who succeeds, either by briberyor corruption, in obtaining his suffrage. The Hon. Mr. Coles told the members of the Executive and their supporters, that they might divide and record their votes. They had made it a party question, and the division would prove he was right. This observation aroused the dormant spirit of the member for Bedeque, whose *gentlemanly* exhibitions on the floor of the House disgust his friends, while they excite the pity of his opponents. The result of the division proved that Mr. Coles was right—16 Tories voted for Mr. Laird, among whom was the new member for the City, Mr. Beer, who, as the nominee of the Political Alliance, dare not do otherwise. Eleven Liberals, all present—Hon. Mr. Thornton was not in the City—voted for me. I thank them: they acted consistently; they based their support of me on the fact that I had been in the House during the former Session—that the members of the Government appointed to sign my certificate had done so, and were satisfied; and that no tangible objection had been urged against me. But what of all this? The Orangemen's ire must be appeased, and the supposed author of the letters of "Mentor" must be sacrificed. * * * * * * But although I have been defeated, yet I am still undismayed; a son of sires who never knew fear or blenched before the foe—and while I shall be my lot to remain in this Colony, I shall never prove recreant to the defiant war cry of my native city—Derry, "No surrender;" and its glorious motto "*Vita Veritas Victoria*" shall ever animate me to advocate the principles of universal liberty, and to denounce the blasting influence of religious persecution. While life lasts I shall state the truth; and although victory in the strife may never perch upon my brow, I know and feel that heaven will yet award me palm to future champions of the truth. I am not annihilated, and my opponents shall yet see so. The bigot crew who marshal the motley throng in the Y. M. C. A. shall soon learn the fact. Although persecuted here in Prince Edward Island, three thousand miles from "my own, my native land," my voice shall yet be heard in the "Thunderer," that celebrated journal whose most brilliant articles are the outpourings of Irish Celtic genius. I shall show the British public through the Times what this Island has been, for I have acquired the necessary information; and how happy, peaceable and contented were its people before the Officers of the "Gulnare" began to exercise their pernicious influence. I shall depict in truthful colours its present condition, morally, socially, religiously and politically. I shall ask the British public is it wise to allow such a state of things to continue? I shall get some Honest and independent English member of Parliament—and thank God there are many such—to bring the position of this Colony before the notice of the Legislature, and put this question to the Government—would not the money expended in pampering in ease and idleness a set of men whose conduct tends to alienate the affections of a large portion of the Colonists from the Crown, be better employed in promoting works of public usefulness at home?

I remain, &c.,
ANTHONY BEGLEY.

Charlottetown, 21st Feb, 1860.

LANDLORDISM IN P. E. ISLAND.

TO THE EDITOR OF THE EXAMINER.

Mr. EDITOR,—The letter of a "Farmer" in the last *Islander* contains some sensible remarks on the social state of the people, and much good (?) advice; but his political views, in so far as that letter is an exponent of them, are not those of a man of large heart and liberal mind, who has had an opportunity of mixing with the people, of observing their struggles, and of knowing their wrongs. Like most faultfinders he is wanting in sympathy with the unfortunate and the erring. He can trace out the misfortunes of others to no other causes than improvidence and vice. A defective education, intellectual incapacity, and adverse circumstances, do not seem to be considered by "Farmer" as exercising any influence over the fortunes of his neighbors. 'Circumstances' have, nevertheless, more to do in shaping our destinies than "Farmer" and others of his class are willing to acknowledge. If Roderick Dhu's father had been at more pains to have given his sons a better education, or had Roderick been placed in circumstances more favourable to the developement of his powers of mind, instead of being "Farmer's" hewer of wood, he might have written a book for "Farmer's" edification, or invented a machine for "Farmer's" profit. It is not at all improbable that if he and "Farmer" had changed places at birth, that the now comfortable self-sufficient "Farmer" would, ere this, have been in a far worse plight than that of unfortunate Rory, bad as it is represented to be.

"Farmer" reminds our Irish and Scotch fellow-colonists of the 'Egyptian bondage' that crushed them in the mother country; he waxes eloquent on the factors and proctors that were their evil genii there, to escape from whom they had left the land of their birth with its thousand endearing associations, to hew a living out of the forests of this Island, where they fondly hoped they might enjoy the fruits of their toil without molestation. Who can blame them for being disheartened and discontented when they found that they could not obtain leave to fell the forest and till the virgin soil without first coming under a precisely similar bondage—and far more galling because more unjust—as that under which they groaned in the land of their nativity; to find that they and their children after them would have to surrender a portion of their hard-won earnings to a set of men, who not only gave them no equivalent for the sums exacted, but had knavishly shifted the very moderate tax they had to pay for the privilege of living on the labours of honest men on to the shoulders of their victims. The writer, one of the people, and living among them from boyhood, knows their state from actual observation. He has witnessed on this Island scenes as distressing as those which are to be seen in the landlord-ridden countries of the Old World. He has seen the flour that was needed to feed hungry children at home hauled off to pay the rent. Oats that was needed for next year's seed he has seen sold to satisfy the inexorable landlord. He has seen barefooted children hopping about from chip to chip in mid-winter, wasting precious time in idleness; growing up ignorant and unhealthy, just because the pig, that might have been sold to procure shoes for them, was required by a *Christian* landlord. He has watched an honest, sober, hard-working man, with a large family of small children, struggling with the world under a load of back rent that was dragging his very soul out, for he knew that it depended upon the fiat of his landlord whether he should be next year without a home, and his children without food. And what had that landlord given him that could justify him in seizing the fruits of his life labour, and in stretching him for years on the rack of mental agony? Nothing, absolutely nothing. Can such a system find advocates and apologists among freeborn men? He has seen a man obliged to leave the farm he has cleared, the garden he has planted, the house he has built, and betake himself to the wild woods again, with broken spirit and failing health, to renew the struggle with nature for a sustenance for himself and his little ones, because he has failed to give a portion of the fruits of his labour to one from whom he had never received any benefit, and who had left him unaided to support the burdens of the state. But why multiply instances? Every reader that knows anything of the country will have witnessed cases equally painful with those I have adduced.

Yet "Farmer" says that we must be contented, work hard, pay our debts, and eschew broad cloth, beaver hats, silks, and crinoline. "You have wrongs," says Conservative "Farmer," "I admit; but don't try to remedy them, for that will hurt the feelings of some of my respectable friends about Charlottetown and elsewhere; and don't grumble about them, for that spoils your temper and wastes your time." I wonder, since he is so fond of scripture illustration, what the Israelites would think of a Conservative Moses—a Moses that would harangue the poor suffering Hebrews in some such way as this: "That you are oppressed by these Egyptians, I am free to confess; but many of your grievances are of your own creating. Work harder on your own lands when they give you a chance. Why indulge in such luxuries as flesh, onions, and such like, which were plainly intended for your betters? What do you expect from spending so much time in bewailing your hard condition, you miserable set of croakers you? You feel what a delightful climate this of Egypt is; and then there is that noble, that fertilizing river Nile, that makes Egypt like a vast garden. Was there ever such a country with such a river? As for Pharaoh, he is bad to be sure, but he might have been worse. You ought to feel thankful that he spares your own lives, and leaves you as much as keeps you from starving. If he takes your boys from you, he leaves you the girls, and that is a great deal. Do your duty, be patient, be submissive, perhaps you and he may one day come to an amicable adjustment of your affairs."

"Farmer," like the rest of the proprietary party, stigmatizes those who sympathise with the people and express their indignation at the wrongs of the tenantry, as "sharpers;" and every scheme for redressing these wrongs are a vapouring deception, a bubble, a Will-o'-th'-Wisp. It is much easier to call a thing by an ugly name than to prove that it