

The Examiner.

A WEEKLY JOURNAL OF POLITICS, LITERATURE AND NEWS.

EDWARD WHELAN]

This is true Liberty, when Free-born Men, having to advise the Public, may speak free.—EURIPIDES.

[EDITOR AND PUBLISHER.

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No. 39.

KIRWAN UNMASKED.

LETTER IV.

TO KIRWAN,

ALIAS THE REVEREND NICHOLAS MURRAY, D. D.,
Of Elizabethtown, New Jersey.

DEAR SIR,—

I think it has been clearly proved in my last letter, and from evidence the more indisputable, as they are furnished by your own pen, that you had no reason, either intellectual or moral, for leaving the Catholic Church. The only reason, deduced by inference from what you have written of yourself, will be found in a thick, dark cloud of ignorance and infidelity, such as, I trust in God, never enveloped the mind of any other Irish Catholic peasant at the age of eighteen, either since or before.

Yet, sir, I do not believe that your ignorance of the Catholic religion, when you left it, was so unmitigated as you pretend. It will be very difficult for you, however, either to retract or explain, in your real character, what you have published of yourself under the duplicity of your mask.

I know not what intoxicating influence flattery and self-complacency may have produced on a mind such as yours. But I do know that whoever writes under a mask, and in a character even partially feigned, and especially if he writes on any grave subject, in which mankind take a deep interest, does so at the imminent peril of his own reputation. He is nearly certain to be found out. And when this happens, his attempts to reconcile the discrepancies between his assumed and his real character are sure to produce, in the public mind, a feeling of ridicule not unmingled with a feeling of contempt.

In the introductory note prefixed to your letters I learn that they were furnished to Samuel I. Prime, "under the injunction of secrecy as to the author's name." If you lived in Spain or Sicily, there might be some reason for this unnecessary precaution. But if your purpose was to tell "the truth," even "the whole truth," and "nothing but the truth," in your testimony for Presbyterianism or against Catholicity, what motive could you have had in this free country for this studious concealment of your name? Here the press is free, and writing against Popery is even as a given one. Why then, as an honest man, conceal your name? This looks badly. Mr. Prime, indeed, learned you his endorsement, whatever that may be worth. He introduces you to the public for your veracity in these words: " . . . It is proper to say that the writer's character is an abundant guarantee for the fidelity of all matters of fact here stated, and that he is prepared to maintain them, if they should be called in question." Now, sir, are there some things which you state as matters of fact, which I beg leave most emphatically to call in question? I hope you may be able to maintain them, or if not, I hope Mr. Prime will be willing to forfeit his recognisance.

I. You state, as a matter of fact, that nearly at the age of manhood, "on an full examination of the subject you could give it, you came to the conclusion that you could not remain a Roman Catholic."—p. 12. Now, sir, I refer to your own testimony, quoted in my last letter, as proof that your mind "as a protestant think as to all religious instructions," and I insist that therefore you did not give the Catholic religion a full examination as you could, for you could, at least, have reviewed in yourself the knowledge of "the Catechism," which you had forgotten.

II. You state, as a matter of fact, that "in one of the large interior towns of Ireland, . . . you resided in a house, and over the store in which you were then a clerk."—p. 13. You then proceed to tell us about a drunken priest, Father B., whom you helped out of the gutter, and "wiped up the whole narrative with 'and young as I was.'" This phrase, in ordinary language, would refer to a pork as far back as memory goes—a period in which reason was but in the dawn of its development—say 8, 9, or 10 years of age; but at that period, if we can believe you, you were already a "clerk in a store." Pray, dear Kirwan, what kind of a clerk were you? "Young as you were," by your own account, you were able "to shut the store windows at eight"—you were able "to help a man out of the gutter"—you were able to "clean off his Reverence's" you were able to "give him his brandy next morning," and yet you were just in the period of learning reason and earliest memory, in which you tell us that "young as you were," all this made an impression on you. The circumstantial part of the story is still more wonderful than the leading facts. For instance, you could not see the man in the gutter, and you were "attracted towards him by a singular noise." Pray what kind of a noise is a singular noise? And then, the night was so dark that it had not been for the singular noise he might have perished. But on the other hand, it was light enough to recognise "Father B., the miracle worker," and instead of helping the poor man, as a decent clerk in the store "should have done, you ran in blabbing to the lady of the house, that Father B. was drunk in the street. And the "lady of the house" gave the "clerk in the store" "a stunning slap on the side of the face," and "the clerk in the store" "staggered under the blow, and then turned round in the best nature in the world to assist in cleaning off his reverence." Next morning you "gave him his brandy," and "young as the clerk in the store was, all this made an impression upon him." Sir, if the dullest lawyer in the country had you under cross-examination on this subject, he could not fail to convulse the gravity of the bench with irrepressible laughter. Observe, I do not raise any question as to whether the priest was drunk or not; I let that pass. I have myself seen among the convicts of the penitentiary, individuals pointed out as having once been respectable Presbyterian ministers, and who were there for crimes even more heinous than drunkenness. But no man of right feelings would pretend to justify an opposite religion, or to condemn theirs, on account of their crimes and misfortunes. I beg leave, then, to call in question the facts which you state in your circumstantial evidence in this case. And I direct your attention particularly to the contradiction implied by the fact that you were a child at the same time that you were "a clerk in the store."

III. You state as a fact that, on your father's demise, your mother paid the priest money enough to have his soul prayed for by name, on every Sunday for two or three years. That, when the money was expended, his name was given out no more. That you inquired the cause of this, the priest told her, that "your father's soul was still in Purgatory, but that she had forgotten to send in the yearly tax at the time it was due."—(p. 14.) You add, that with this fact in particular, you are entirely conversant.

Now, sir, I question this "fact." I deny this "fact." I pronounce it to be a fabrication, and not a fact. And if the courtesy of language authorized it, I should feel bound to designate it by a still harsher word. I repeat, you never dare to decide when, or whether any soul was released from Purgatory. No Irish mother, or wife, or widow, would ever speak to a priest in the manner in which you describe your mother as having spoken to him. It is true she had not, like her son, the benefit of a Presbyterian education. She bore the penalty of her ancestors, and her creed. But she knew the principles of the Catholic faith better than you do; and your superior general information does not authorize you to envelop her in this gross imputation of ignorance as to her faith. I am willing to go to any reasonable extent to prove this fabrication, if either you or Mr. Prime have the courage to meet me in a formal investigation.

IV. You state that "Father M. held frequently his confessions at your house."—"That he sat in a dark room up stairs with one or more candles on a table before."—"That, 'there going to confession, followed each other on their knees from the front door, through the hall up the stairs, and to the door of the room.'"—(p. 13.)

Now, sir, your house is likely to become as well known as Shakspeare's. A relative of yours has taken the pains to describe it, in a late number of the Freeman's Journal. According to him, it would be a building in the primitive style of Irish architecture. The same, very likely, which presided when the round towers were constructed. Up stairs would be up a ladder to what is called a loft. And if Father M. held confessions there, I can see the great propriety of one or more candles on the table. For according to the primitive architecture of Ireland, light was received into the dwellings, either horizontally, by the door, or vertically by the chimney. The former was made for the purpose of ingress and egress, and the latter for the double purpose of always letting the smoke out, and sometimes letting the day in. If then, Father M. had heard confessions in such a place, without one or more candles on the table, what a beautiful theme this circumstance would have afforded to a morbid imagination like yours.

Sir, I feel somewhat humbled at being obliged, as a reviewer, to notice this, as well as other portions of your Kirwan's letters, which, in my opinion, propriety should have induced you to leave under the protection of domestic privacy. If you were still a Catholic, like your pious, albeit uneducated, mother, you would feel rather proud than otherwise of what appears to be the fact as regards the sanctity of your ancestral halls. Poverty is not regarded, by those with whom you now associate, as respectable. And yet it has been ennobled by the example of our Redeemer and His Apostles. It is still ennobled, in the estimation of the Catholic Church, when it is selected by voluntary choice, and is never dishonorable, except when it is immediately connected with, or resulting from, moral guilt.

On moral guilt. Our glorious Catholic ancestors were driven back into the cabins of Irish primitive life; and Protestantism, in anticipation of the good things of heaven made sure also of the good things of the earth. The churches, the glebe lands, the monasteries, the castles and domains of our Catholic forefathers, because the usurped inheritance of Protestantism, by right of legal spoliation, from the period when the Reformation took the interpretation of the Bible into its own hand—aided of course by acts of Parliament.

When, therefore, you describe the Catholic "Priests" "moving about as spectres, as if afraid of the light of day," you trace a picture which seems to call up to my imagination the lives of the Apostles, and of their Divine Masters, going about meekly and unobtrusively in the discharge of their heavenly mission;—whilst the contrast suggested by the synthesis as in favor of the Presbyterian ministry, would suggest to my mind the idea of an inflated clerical pedant who makes the avenues of

life narrow wherever he passes in bustling and gassy rotundity. But I merely hope that you, judged by your own pen, are not a fair specimen of the class to which you now belong. At all events, I "call in question" the description of "our house," and hope that you and Mr. Prime will maintain it.

V. You state as a fact, that "on your first remembered journey to Dublin, you passed by a place called, if you mistake not, St. John's Well." You tell me that I know it is one of the holy wells. I answer that I know nothing about it. But you appear all at once singularly scrupulous, and I look upon the phrase, "If I mistake not," as equivalent to the phrase, "Young as I was," when you were already a clerk in the store. I cannot dwell on your evidence respecting what was "called," by you, St. John's Well; but I have no hesitation in saying that the story is, either in whole or in part, a fabrication. It is found on page 21 of our first series, and I call your attention to it, in the hope that you and Mr. Prime shall maintain what you have there stated as facts.

VI. The story about the sun "dancing" in the heavens and in the chapels on Easter Sunday morning, and the attempt to produce a delusive corresponding phenomenon in the chapel by "an individual managing concealed mirrors, so as to produce the wonderful effect." (p. 27.) I pronounce to be equally a fabrication, or a mere playful supposition, uttered for the amusement of a child. I hope that you and your endorser will see to this matter also.

VII. Again, you tell us as a fact, that you "saw good papists eating eggs and fish and getting drunk on these days (Fridays and Saturdays)." But that this was no violation of the laws of the Church.—(p. 32) This, sir, as far as regards what you call "good papists" and "getting drunk," and yet not violating the laws of the Church, is a fabrication. This same page records the laws of the Church, as regards the eating of meat on one day, and not on another, God could not make it a sin by distinction of days—so that if a man can plough on Tuesday, by your rule, God cannot make it a sin for him to do so on Sunday. And here, in point of fact, is the first, and perhaps the best, reason which your letters furnish for your conversion. It seems that after mature deliberation, you found that to forbid a man's eating meat on Friday is an unreasonable regulation, and that as regards meat, on such days, what your conscience approved your appetite appropriated; and with singular naivete, you tell us that "as far as you now remember this was your first step towards light and freedom."—(p. 32)

By-the-by, this calls up a period in the calamities of Ireland which had almost passed into oblivion; and which corresponds more or less with that of your conversion from Popery. But I would not dwell upon it. About twenty-five or thirty years ago, Lord Farnham, and other gentlemen of the evangelical nobility, introduced into Ireland a religious movement called "the second Reformation." It was a season of distress among the peasantry, such as succeeds, year by year, in the history of our unfortunate native country. Lord Farnham had almost obtained a patent from the legislature for the efficiency and admirable simplicity of the new contrivance for converting the Irish. It was this. The kitchens were turned into scriptural reading-rooms for the starving population of the neighborhood, once a week. The day selected happened to be Friday, in all cases. After Bible-reading, soup was given out instead of syllogisms, and the "second Reformation" went admirably until the potatoes of harvest became mature enough for the people's use. Lord Farnham and his colleagues supposed that if the landed proprietors and gentry could only succeed in establishing an amicable understanding between the conscience and the stomach of the lower orders, Ireland would soon become a Protestant country. But I need not dwell upon it; as you are old enough to remember how it was ridiculed by Cobbett and other writers wherever the English language was spoken.

Now I do not say that you are a child of the "second Reformation," but the fact of your having made the first step towards light and freedom through the medium of something like a Friday-beefsteak, looks very much like it.

See, Rev. Nicholas Murray of Elizabethtown, into what a position your "playing of pranks" behind Kirwan's mask has betrayed you! Besides the bow which Mr. Prime has volunteered you, you have made one for yourself—still under the mask, however. You tell that, even before "you took up your pen you were not unknown to the men of our age, nor unsolicited."—"The men of our age" (!!!)—or of any age, are very few, and posterity has reserved to itself almost absolutely the right of determining who they are. To save your modesty, therefore, I am obliged to suppose that the printer has made a mistake here, and that if one could have the benefit of a peep at your manuscript, it would be found that you had written, "the men of our (viii)-age."

Ab, sir, it seems that your misfortune through life has been to have been under the influence of bad advisers—since you tell us you were "solicited" to write against Popery. The circumstance reminds me of an anecdote which I have lately read in a London paper, and which I trust will not offend you, as it has already been employed in a description of England's highest Protestant nobility. It seems a droll story and difficult to keep his cattle together in the crowded approaches to the English metropolis. And in his extremity he called out to his neighbor, "I wish you would loan me a bark of your dog." You know, sir, that broad ridicule is the forte of the English as compared to the French, and a Cockney wit tells us that Lord John Russell has turned the drover's hunt into the philosophy of politics, and that whenever his herd betrays a tendency to straggle from the right path, he "horns a bark" from Sir Robert Peel. However this may be, I am satisfied that "the men of our age," if there be any such, would never have borrowed a bark of you. This letter is already too long, and I must bring it to a close. But in doing so, I cannot forget how often you have told us that you were once an infidel. There are evidences scattered up and down through your letters, which, to an unprejudiced and impartial reader, would make it appear doubtful whether you are not still so. Some of these I shall present in my next. I shall not venture to pronounce any opinion on the subject, as the Almighty alone can penetrate the hearts of men. In the mean time, however, I remain, with increasing pity, but with undiminished good-will.

† JOHN HUGHES, Bishop of New York.

Correspondence.

PRINCE EDWARD AGRICULTURAL SOCIETY.

A public meeting of the agriculturalists of Princetown was held at the Mechanics' Institute, on Wednesday, the 24th February last, for the purpose of re-organizing the Princetown Agricultural Society. Thos. McNutt, Esq., in the chair.

The rules of the Society having been produced and read by the late secretary, including the resolution passed at the suspension of the Society in the year 1849, requiring that a majority of the then members or their representatives be present at the re-organization of the Society and the disposing of their funds: The names of the late members having been called over by the secretary, it was ascertained that there were a considerable majority of them or their representatives present. The following resolutions then passed unanimously:—

1. Whereas the Saint Eleanor's Branch of the Royal Agricultural Society has not afforded to the community the benefit they had reason to anticipate, this meeting deem it advisable to reorganise the Princetown Agricultural Society.
2. That the Princetown Agricultural Society be now re-organized, under its former rules and regulations.
3. That a subscription list be now opened for the purpose of entering the names of such persons as are desirous of becoming members. The list being prepared, thirty-one persons entered their names as members for the ensuing year.
4. That office-bearers for the ensuing year be now chosen, which being agreed to, the following persons were duly elected, viz:—Rev. Dr. Keir, President; Benj. Bearsto and Robt. McNutt, Esquires, Vice Presidents; Mr. Peter McNutt, Secretary and Treasurer. Committee—Messrs. George Sinclair, James Henderson, Don. McLellan, Francis P. McNutt, James M. Sutherland, Arch. McGowan, senr., James Bearsto, John S. McNutt, and Hon. Don. Montgomery.
5. That the annual subscription be increased from two shillings and six-pence to three shillings.
6. That petitions be presented to both branches of the Legislature, praying a grant in aid of the Society's funds.
7. That the funds of the Society be placed in the hands of the Society's Treasurer, for the purposes thereof.

On motion, it was then agreed that the Society should adjourn until the fourth Wednesday in March, then to meet for the further business of the Society. An order being made at the same time that members should pay up their annual subscriptions by that date.

Benj. Bearsto, Esq., being called to the chair, the thanks

of the meeting were given to Thos. McNutt, Esq., for his able and impartial conduct in the chair.
Princetown Royalty, March 25, 1858.

TO THE EDITOR OF THE EXAMINER.

Sir;—In the *Islander* of the 12th inst. I notice a letter signed "D. J. Roberts," and to which I have made a few remarks, which you will oblige me by inserting in your next issue. D. J. Roberts commences with—"He who steals my purse steals trash, but he who filches my good name." &c. Now, I think Mr. Roberts' good name must have been filched before he came to Prince Edward Island, and I am sure the community here will be astonished at his impertinence in naming such a thing; and as for his purse, I rather fancy he never had any, at all events, I do not think if he had, there was any cash in it; but he, like many other firms in England, commenced business on a capital of nothing but impudence and the credit of hard-working Colonists, such as Mr. Roberts has attacked, and who have been fools enough to consign ships and other properties to them; and now it becomes a man like Mr. Roberts to insult Mr. Lord and others, and say the party from whom these reports emanated are in too little estimation for the respectable inhabitants to notice. I think Mr. Roberts makes a great mistake in making such assertions, as, I believe, three-fourths of the mercantile community perfectly coincide with Mr. Lord's views, and believe Mr. Lord was fully justified in making the remarks as stated. And respecting Mr. Roberts' attack on Messrs. Davies and Nelson's commercial morality, I think he would have done well had he left those gentlemen alone, and likely he will hear from them on the subject; but any person who has been unfortunate enough to have done business with Mr. Roberts and his commercial morality will not likely trouble him a second time; and I think the sooner such moral men as Mr. Roberts leaves our community the better, as his remaining here will have a bad moral tendency, either commercially or otherwise; and think his moral character is well enough known in this community, without his appearing before the public through the medium of a newspaper, and will conclude with the following for Mr. Roberts' perusal:

"And all your vain renown will spoil,
As guns o'ercharged the more recoil—
To all things has a fair pretence;
And put amongst his words but shame.
To all the world he may lay claim.
Though you have tried that nothing's borne
With greater ease than public scorn—
That all affronts do still give place
To your impetuous face.—
That makes your way through all affairs
As zig-zag through hedge-creep with brass;
Yet as 'tis counterfeited and brass,
You must not think 'twill always pass,
For all impostors, when they are known,
Are past their labour and undone."—HEBRIDAS.

Charlottetown, March 15, 1858. A NATIVE.

TO THE EDITOR OF THE EXAMINER.

Sir;—In all communities having any pretensions to mercantile reputation, Exchange and Reading Rooms occupy an important position. The advantages accruing from the establishment of Exchange Rooms, wherein "merchants meet to congregate," are readily appreciated in all intelligent mercantile cities; and the construction of a Reading Room with the former doubles the value of each; for if the object of an Exchange Room be the bringing together of merchants, for the purpose of greater facility in buying and selling, the immediate vicinity of a Reading Room wherein are found not only the prices current in the markets of the world, the rate of exchange, &c., the quantity and price of particular articles in any particular market, but also the political information which may enable a shrewd man of business to contract or expand his transactions as he may judge of the indications of the political horizon. The merchant from this Island, at any of the mercantile cities in Europe, is introduced by his resident agent or correspondent to the News Room, to which the latter is a subscriber, and thus is afforded an opportunity of ascertaining what is being done in his distant home.

These observations are merely prefatory to a notice of our well supplied and efficiently conducted Reading Room, which has in conjunction a Merchants' Exchange. To this, although not a mercantile man, I am a subscriber; and I regret to observe the comparatively trifling amount of support it has hitherto received. If the proprietors shall be obliged to abandon the enterprise, for want of adequate patronage, it will be a blot upon our Island escutcheon; and I cannot but think that the benefits which they have voluntarily conferred on the government and public, by the immediate transmission for publication of the various telegrams of the latest news, entitle them not only to a more extended patronage from individuals, but also to a grant in aid of their undertaking from the legislature, whose constituents, the people of this Island, have received gratuitously the benefits of the liberal expenditure of the proprietors of the institution to which I have referred. I am, Sir, your obedient servant,
Charlottetown, March 20, 1858. A. B.

THE LOT 50 TEACHERS' UNION.

TO THE EDITOR OF THE EXAMINER.

The Teachers' meeting previously published in the different Island papers, by J. H. Fletcher, was postponed on account of the inclemency of the weather until Saturday, the 6th of March. This meeting having taken place at the Uigg School House, Mr. L. McLeod was called to the chair, and a Constitution having been agreed to, it was unanimously agreed, that this Society be designated the "Lot 50 Teachers' Union."

Mr. Donald McDonald was then appointed President; Daniel Enman, Vice President; James Hayden Fletcher, Secretary and Treasurer; Alexander McLeod, John Beaton, Kenneth McKenzie, John Currie, and — were appointed a Committee, three of whom shall form a quorum. The Visiting Committee were then appointed as follows:—K. McKenzie and J. Beaton to visit the Green Marsh and Back Woods Schools on Saturday, the 13th inst.; James H. Fletcher and Alex. McLeod to visit the Murray Harbour Road Schools on Saturday, the 20th of March; D. McDonald and K. McKenzie, the Vernon River and Alberry Plain Schools on Saturday, the 27th inst.; D. Enman and J. H. Fletcher the Orwell (north) and Uigg schools on Saturday, the 3rd April.

Resolved, That the next meeting be held at the Uigg School House, it being the most central, on Saturday, the 3rd day of April, at 4 o'clock, p. m.

Resolved, That the Secretary forward the proceedings of this meeting to the several papers for publication.

After transacting some other business connected with the Society, the meeting dispersed.

J. H. FLETCHER, Secretary and Treasurer.
Alberry Plains, March 9, 1858.
P. S.—The Editors of the different papers would oblige by copying.

TALK ABOUT GEORGETOWN.

TO THE EDITOR OF THE EXAMINER.

Sir;—As I reside in the vicinity of Georgetown, and am occasionally in the town, I have an opportunity of knowing what transpires in that locality; and, Mr. Editor, the talk about Georgetown is, that the "Chit-Chat" that appeared in the *Islander* of the 12th inst. is all lies! And the talk is, that the Government, in appointing F. McNeill, Esq., to the responsible and honourable situations of High Sheriff of King's County and Commissioner of Small Debts for Georgetown, has done a credit to itself and justice to the Country—as Mr. McNeill's appointment to both those situations gives increased satisfaction, excepting only a few of the dog-in-the-manger like Tories, that cannot eat hay themselves, and (if they can avoid it) would not allow their competent neighbours to do so. And the talk is, that the appointment of George Poole, Esq., to be a Commissioner of Small Debts for Georgetown is one of the best that could have been selected; and the talk is that neither of those men are hot-headed politicians, but that both of them are keen-eyed business men, and will (to the best of their ability) do what is right; and in benefiting the public, will finally benefit themselves. And the talk is, that Mr. Poole bears no affinity to a spring mackerel, as the scales have long since fallen from his eyes. And the talk is that a late number of the *Islander* had an account of a public meeting said to have been held in Georgetown; that said meeting was a private meeting composed of twenty-five members of the Alliance, and four persons favourable to the present party in power, who went only by chance; that more than the half of the persons present were from the country, and had no interest whatever in Georgetown, and attended only at the request of special private invitation; that said meeting was not public, it not having been called by the sheriff nor senior magistrate, and more than one-half of the population knew nothing of it until it appeared in the *Islander*. And the talk is that the said meeting very much resembled the death throes of the Political Alliance. And the talk is that the Mechanics' Institute, that is established on principles independent of any thing sectarian or political, is a fudge, and is only a trap or nest where people are being drilled for the coming election. And the talk is that Mr. A. C. Stewart, the President of the Institute, is like a young crow, or as Haviland says, *voz et praeterea nihil*. And the talk is that Arch. J. McDonald, Esq., Collector of Excise for Georgetown, has withdrawn from the Institute on account of its meddling in political matters. And the talk is that it would be better for the Chairman and Secretary of the late so-called "August Public Meeting" to mind their own affairs. And the talk is that if the Liberal party stick closely together, and do not allow themselves to be divided by sectarian or biblical influence, they will, at the next election, return two good Liberals for Georgetown; and, Mr. Editor, I think you will soon hear from me again.
King's County, March, 1858. TALK.

Colonial Legislature.

HOUSE OF ASSEMBLY.

WEDNESDAY, February 24th, 1858.

MODEL FARM.

(Continued.)

Mr. POPE.—I quite agree with what has been said by the Hon. Colonial Secretary, so far as regards the sale of the cattle and sheep; but I maintain that, if the mare be reserved for Queen's County, as he has proposed she shall be, such reservation will be an act of manifest injustice to the other two counties.

Mr. CLARK.—I see something very selfish in the views of the two hon. members, Mr. Yeo and Mr. Pope. I thought we were pretty generally agreed, that the sale of the stock should be made at whatever place it would be likely to bring the most money; and all admit that that place is Charlottetown. These two hon. members, however, desire a distribution of the stock, for sale, among the three counties; not so much, I apprehend, with a view to the benefit of farmers in general, as for their own individual advantage; for, being the only two moneyed men in their quarter of the Island, they, doubtless, calculate upon making some good bargains, should the stock be distributed for sale as they wish it to be.

Mr. DOUSE.—I cannot see, with the hon. member, the Queen's Printer, that there is any analogy between the Electric Telegraph Company and the Model Farm. The distinction between the two concerns, showing the first to be a private and the other a public one, has been very clearly drawn by the Hon. the Colonial Secretary, who, in doing so, has quite taken the wind out of my sails. I can, therefore, only say that, in expressing his own opinions concerning the Model Farm, its stock, and its liabilities, he has fully expressed mine also. The Legislature cannot possibly serve the general interests of the Colony better, than by sustaining the Agricultural Society in all its well-directed operations, such as they have been from the very formation of the Society; and nothing which they have undertaken has been better conceived, or been more worthy of legislative countenance and support, than the Model Farm. I said, last session, and I now say again that such institutions should be established in every quarter of the Island. That the people do not more generally and more fully appreciate the value, to the whole country, of such a stock as that now upon the Model Farm, is really surprising. Let any man who can remember the inferiority of our horses, cattle, sheep, and pigs, such as they were, a few years ago, before they were improved by the importation, by the Agricultural Society, of stock of the most improved breeds from the old country, compare them, as they then were, with what they now are, and poor indeed must be his judgment, as applied to such matters, if he cannot, by such comparison, perceive the great benefits which have been conferred, upon the whole Island, by the operations of the Agricultural Society. And, if the benefits already conferred upon the country, by the importation, at intervals, of some of the finest animals from the old country, have been so great; it surely must be very clear that, by having, within ourselves, a farm, on which young animals of the different species, could be bred from the purest parent stocks, still greater and more extended advantages could be derived. And, yet, it seems that, rather than make good the losses which have been accidentally sustained and the debts which have been, unavoidably and of necessity, incurred, by the Society, on account of the Model Farm,—the making good of which would not amount to one half-penny a piece, upon our adult male agricultural population,—that institution, which, if duly sustained, would become the nursery of the future agricultural property of the Colony, must be abandoned! This, in the end, will