

The Examiner.

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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. 37.

COME TO ME, DARLING.

"Come to me, Darling," is a love song, composed by Joseph Brennan, a young Irishman, one of the exiles of '48, who died recently of consumption, in New Orleans, aged 28 years.

Come to me, dearest, I'm lonely without thee,
Day-time and night-time I'm thinking about thee;
Night-time and day-time in dreams I behold thee,
Unwelcome the waking which ceases to fold thee.
Come to me, darling, my sorrows to lighten,
Come in thy beauty, to bless and to brighten,
Come in thy womanhood, meekly and lowly,
Come in thy lovingness, queenly and holy.
Swallows will flit round the desolate ruin,
Telling of Spring and its joyous renewing;
And thoughts of thy love, and its manifold treasure,
Are circling my heart with a promise of pleasure:
O, Spring of my heart, O, May of my bosom,
Shine out on my soul till it burgeon and blossom,—
The waste of my life has a rose-root within it,
And thy fondness alone to the sunshine can win it.
Figures that move like a song through the even;
Features lit up by a reflex of heaven;
Eyes like the sky of poor Erin, our mother,
Where shadow and sunshine are chasing each other;
Smiles coming seldom, but childlike and simple,
Planting in each rosy cheek a sweet dimple:
O, thanks to our Saviour, that even thy seeming
Is left the exile to brighten his dreaming!
You have been glad when you knew I was gladdened,
Dear, are you sad now to hear I am saddened?
Our hearts ever answer in tune and in time, love,
As octave and rhyme unto rhyme, love;
I cannot weep but your tears will be flowing;
You cannot smile but my cheek will be glowing;
I would not die without you at my side, love—
You will not linger when I shall have died, love.
Come to me, dear, ere I die of my sorrow,
Rise on my gloom like the sun of to-morrow—
Strong, swift and fond as the words which I speak, love—
With a song on your lip and a smile on your cheek, love;
Come, for my heart, in your absence, is weary;
Haste, for my spirit is sickened and dreary;
Come to the arms which alone should caress thee,
Come to the heart which is throbbing to press thee.

THE LOVE KNOT.

BY NORAH PERRY.

Tying her bonnet under her chin,
She tied her raven ringlets in;
But not alone in the silken snare
Did she catch her lovely floating hair,
For, tying her bonnet under her chin,
She tied a young man's heart within.
They were strolling together up the hill,
Where the wind comes blowing merry and chill,
And it blew the curls a frolicsome race
All over the happy peach-colored face,
Till, smiling and laughing, she tied them in
Under her beautiful, dimpled chin.
And it blew a color, bright as the bloom
Of the pinkest fuchsia's tossing plume
All over the cheeks of the prettiest girl
That ever inspired a romping curl;
Or, in tying her bonnet under her chin,
Tied a young man's heart within.
Steeper and steeper grew the hill—
Madder, merrier, chiller still
The western wind blew down and played
The wildest tricks with the little maid,
As, tying her bonnet under her chin,
She tied a young man's heart within.
Oh, western wind, do you think it was fair
To play such tricks with her floating hair?
To gladly, gleefully do your best
To blow her against the young man's breast,
Where he as gladly folded her in,
And kissed her mouth and dimpled chin?
Oh, Elfray Vane, you little thought,
An hour ago when you besought
This country lass to walk with you,
After the sun had dried the dew,
What perilous danger you'd be in,
As she tied her bonnet under her chin. —Nation.

RECONCILIATION.

'Tis true that you and I fell out,
Yesterday;
I've no idea what about,
Johnnie Gray;
I only know the sun shines on,
Though yesterday be dead and gone,
And through the trellis at the door
The light comes dancing as before—
Johnnie Gray.
The evening follow'd glowing noon,
Yesterday;
And driving clouds obscured the moon,
Johnnie Gray;
But night is past, and morn is here—
The fields are green—the sky is clear—
The rose and lily gleam with dew—
And I've two loving lips for you,
Johnnie Gray.

KIRWAN UNMASKED.

LETTER II.

TO KIRWAN,

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

DEAR SIR,—
The merit of your letters, if they have any in the eyes of sincere Protestants, is in the supposed fact that you were brought up and instructed in the Catholic religion; and that your testimony is more trustworthy, on this account, than if you had been born and brought up a Protestant. This is, in fact, the ground which you have taken. You speak of your knowledge and experience of the Catholic religion, of your reasons for renouncing it, from the beginning to the end of your letters. You are the witness in the cause; you are the hero of the romance; and it will be impossible for me to do justice to the review, without paying attention to the prominent personality which you have established for yourself, in assigning the reasons of your conversion. The first position which I intend to establish then, is, that Ireland never produced a peasant more ignorant of the Catholic religion, or of the Protestant religion, than you were when you renounced the creed of your fathers and became an infidel. For the proof of this position you shall be my witness. Turn to your first letter and read your own words: "I first became an infidel. Knowing nothing of religion but that which was taught me by parents and priests, and thinking that that was the sum of it, when that was rejected, infidelity became my only alternative."—p. 11.
"On reaching the years of maturity my mind was a perfect blank as all religious instruction."—p. 80.
"With my Missal I was somewhat familiar; I said the catechism when I was confirmed, at the age of nine or ten, and that was the amount of my religious education. At the age of eighteen years the catechism was forgotten, and the Missal was neglected, and as my conscience was uneducated, and my mind unacquainted with religious principles, the only kind of truth left me was my common sense."—p. 31.
This was precisely the age at which you left the Church and became an infidel. Your mind was a perfect blank as to all religious instruction. In other words, you were perfectly ignorant of the religion which you were about to reject, and, if we can trust to your own language, this

ignorance was the only reason going before and determining your conversion to infidelity.

The reader may suppose that in proclaiming your profound ignorance of religion, your meaning is, that you understood the Catholic faith, in which you were brought up, and were not ignorant of the pure evangelical doctrines which you have since embraced. But this would be a mistake. Your meaning is, that you were entirely ignorant of the Catholic religion, as well as of all others. For this also we have your own testimony, in the following words:

"Some book or tract, now forgotten, gave rise to some inquiries as to the Mass. I asked, 'What does it mean?' I could not tell, though for years a regular attendant upon it. 'Why does the priest dress so?' 'What book does he read from, when carried now to his right, and now to his left?' 'What means those candles burning at noonday?' 'Why do I say prayers in Latin, which I understand not?' 'Should I not know what I am saying when addressing my Maker?' 'Why bow down and strike my breast, when the little bell rings?' 'What does it all mean?' 'The darkness of Egypt rested upon these questions.'—p. 23.

Never did man forsake one religion and join another, who had contracted to be so profoundly ignorant of the forsaken creed as you, Nicholas Murray, prove yourself to have been, in regard to Catholicity, when you renounced it and became an infidel. Whatever you know of it now, true or false, you have learned as other Protestants do, outside of the Church and from her enemies.

It is impudently to your countrymen that they set first, and reflect afterwards. I am sorry, sir, that your conduct, when you renounced the creed of your humble, but, I have no doubt, virtuous and respectable parents, goes so far to justify the imputation. It is certain, on your own testimony, that when you ceased to be a Catholic and became an infidel, the Catholic religion ought to be true, or might be false, for all you knew about it. It is equally certain that when, in your youth, you published a series of smart, if not learned, reasons for your conduct thirty years ago, you have been again acting *non habito*—and sorry am I that during so long a period, with the advantages of American and Presbyterian training, you have not yet outgrown the national weakness. But, sir, no genuine Irishman would attempt to justify his act by reasons which, in the order of time, occur to his mind thirty years after the act and been performed—as you have done. A genuine Irishman would consent to be laughed at, and would join in the laugh with right good humor, rather than attempt the trick of reversing the wheel of time, and assigning the reasons of 1847 as the motives of his conduct in 1820.

The chronology of the events which make up a case is oftentimes very important. Previous to your conversion you knew nothing of the Catholic—nothing of the Protestant—religion. The reasons assigned in your recent letters, may or may not be good reasons, but whether good or bad, they had nothing to do with your change of religion. You blundered out of the Church and into infidelity, without knowing why or wherefore—and your reasons are all out of date. They might be styled with great propriety, "An Irishman's Motives for becoming a Protestant, arranged according to the order of time, as reported by his Countrymen, that of acting first, and reflecting afterwards."

You may blame your parents or your priests, as you please, for the peculiar absence of religious knowledge which preceded your conversion. But the fact of your profound ignorance of all religion, at the period of your change, is the material point, and you have been candid enough to establish that point beyond all dispute.

You seem to be troubled with a peculiar weakness of memory—and this is a great misfortune in a Christian man who writes for the edification of the public. After what we have just seen of your mental condition at the period of your apostasy from the Church, into what an awkward exhibition of yourself does this short memory betray you at the end of your first letter, where you profess to state in a series of letters to my Right Reverend the Bishop, that you were a member of the Roman Catholic Church, and which prevent you from returning to it."—(page 11.) Now, dear "Kirwan," we are told in logic, that of two propositions which mutually contradict each other, one must be false. If your mind was "a perfect blank as to all religious instruction," as you assure us it was, (page 30,) how could you have had "reasons that induced you to leave the Church?"—(page 11.) Have you forgotten in the one page, what you had affirmed in the other? Now, however, that I have called your recollection to the mistake, pray be serious, and tell the public which of these contradictory statements you would have it to believe. Why, sir, your own great standard—"common sense," revolts at the insult of religious "reasons" offered from a mind which, as to religious instruction, is "a perfect blank!"

Some persons may think that you are quizzing the public. I think not. Your memory appears to have been but poor from your childhood. And here allow me to pluck up a nettle which you would have planted on the graves of "your parents and priests." Thanks to their charitable efforts for your instruction in the Christian doctrine, you "knew your Catechism by heart, at the age of nine or ten years, when you were confirmed."—(page 31.) Now, would you call this a great thing, at an extraordinary memory in a child of ten years. It had taken in and retained the waters of Christian knowledge which overspread the pages of the entire Catechism which you knew by heart. This was no trifle. But the first subsequent evidence of its failure is the fact that you have forgotten to tell us of the sad catastrophe by which it became a cracked and leaky cistern immediately after your conversion, and that the "Catholicism itself was forgotten" when you arrived at the jumping-off period of eighteen years.—(Ibid.) Pray, might I ask, whether it was this, your precocious talent of forgetfulness which caused you to be "even talked of as a candidate for Maynooth?"—(page 31.)

But after all, dear sir, this memory of yours puzzles me amazingly. I turn to page 93, where I have given it up, you address the Irish Catholic Laity in such terms of winning tenderness, that Barney Castle never tipped the human tongue with sweeter. "You present feelings, as to your Church, I have had, and in all their force. I can entirely appreciate them. I have cordially hated Protestantism and Protestants; and I have seen the time when I regarded the man as my personal enemy who would utter a word against my religion. But those were the days of my youth and of my ignorance. When I became a man I put away childish things."—(page 93.) Why, this is queer. You had forgotten at eighteen what the Church had taught you; and you remember at nine-and-forty your hatred of Protestants, which she never taught you at all! You remember that when you became a man, you "put away childish things" and "became also an infidel." Yet you forget that a bad told us before, that when you became a man, there were no "childish things" left to be put away—they had already fled from your memory—that at the early age of eighteen you had "forgotten them," and that, as to religious instruction, your mind was a "perfect blank!"

Is it not my business to reconcile these flat, palpable contradictions. I have established, from your own repeated avowal, your utter and profound ignorance of the Catholic religion, when you left the Church, and became an infidel. You never came back to finish, or rather to begin your Catholic education. Like one of the winged messengers let loose from the hand of the Patriarch, you found more congenial sustenance abroad, and you returned to the Ark no more. In all this you may have been sincere, and if you were, in nothing of this do I blame you. But I do blame you for assuming a character which does not belong to you. When a man changes his religion he ought to be serious and sincere. When he does it with that direct reference to his account at the bar of God's eternal judgment, which leaves no doubt as to the sincerity of his motive, then, as I have said once before, I regard it as the grandest and most truly heroic act of which a rational being is capable on this earth. To assign the motives for such an act is equally fair and honorable. But, sir, I can conceive of nothing more disgusting to an upright mind, than to discover what is vulgarly, but very expressly called "hunting" mixed up in the assignment of such motives. This is not admittance is what I charge upon your recent letters, and what I blame you for.

The American public are generous, and credulous also, towards those who profess to write for their amusement or instruction. Being chiefly Protestants, little acquainted with the religion which you have forsaken and denounced, they would be—they have been—particularly generous and credulous towards you. As an Irishman, it was unworthy of you to take unfair advantage of these noble sentiments.

It is true, that if they read your pages with a cold, impartial criticism, they would see enough to put them on their guard. But your profound ignorance of the Catholic doctrine, when you became an infidel, which you assert and repeat, *usque ad nauseam*, they will construe, like yourself, as the reproach of your parents and priests. On the other hand, your introduction of yourself as one brought up in the "camp of the enemy," was obviously intended to deceive them. Here is your bow to the public. "I was baptized by a priest—I was confirmed by a bishop—I often went to confession—I have worn my amulets—and I have said my *Pater Nosters* and my *Hail Marys*, more times than I can now enumerate."—(page 10.)

Now, this announcement of your competency to treat the subject, is sufficiently brief, and sufficiently stupid. Barring the amulets, the *Vultures* could have said the same of himself. But ninety-nine out of every hundred of your American readers would say on perusing this—"There, there, at length, is a man who knows Popery from within, from personal knowledge—a man who, with the modesty of true genius, merely insinuates the extent of his information, and thus avoids egotism and the offensive display of his gifts."

Such feelings on the part of the American public ought not to be trifled with by you. Of your own knowledge of Popery, as you call it, you know nothing—and you have avowed it. Then you are no more competent to speak or write of it, than Dr. Brownlee was. What you know of it, true or false, you, like him, have learned from his enemies. But there is a difference. Dr. Brownlee never had the chance to learn and then forget the Catholic catechism before the age of eighteen.

Let the public, then, understand that you are to take rank among those anti-Catholic writers who draw from such fountains as that man-made reservoir—"McGavin's Protestant." Anti-Catholic retailers like you may take from that source theological lore to any extent, and deal it out to those who have a relish for it. It would seem that such persons are still numerous enough to make the nineteenth century ashamed of itself, if it were the age of light which it professes to be.

In this Letter I have proved, on your own testimony, that you were utterly ignorant of Catholic doctrine when you left the Church and became an infidel. In my next I shall have the more pleasing task of tracing your progress out of infidelity and into Presbyterianism, which was a decided improvement in your spiritual, and possibly in your temporal condition. Meanwhile, I feel the same pity and benevolence towards you as before.

† JOHN HUGHES, Bishop of New York.

Colonial Legislature.

HOUSE OF ASSEMBLY.

TUESDAY, Feb. 23, 1858.

COLLECTION OF THE IMPOT REVENUE.

(Continued.)

Hon. COLONIAL SECRETARY.—The hon. and learned member did not know, until after he had made his motion, that it would not be supported by any of his friends; but, made wise by experience, he now sees it best to disclaim his being actuated by any party purpose. Perplexed in his attempts to damage the Government, on account of the present Message, he has, two or three times, changed both the object and the mode of his attack. He first rudely assailed the Lieutenant-Governor; but, finding himself unable to establish anything personally against His Excellency, he turned upon the Government, and accused them of lavish and wasteful expenditure. Not having succeeded, however, in making good that charge either, he changed his mode of assault; next stigmatizing the Government as oligarchical and tyrannical; and, finally, finding himself repulsed at every point, he fell back, and gave way to a long desire for the sweets of liberty enjoyed in Canada; whose Government, he seems to regard as nothing less than a perfect emanation from the spirit of freedom; and, if his desire be sincere, I know not why I may not wish that he may be able soon to realize it. The hon. and learned member's motion was, I believe, out of order; for I think the Message was received before he moved its rejection.

Mr. H. HAVILAND.—I made my motion only that, by doing so, I might have an opportunity to express my opinion of the Message; for I was satisfied it would be ordered that it do lie on the Table.

Hon. Mr. PALMER.—The Message is certainly of some consequence; but I am not prepared any more than others appear to be, to speak definitely concerning the suggestion which is conveyed by it; and neither, perhaps, is this the proper time to enter upon any discussion of it. A day, I presume, will be named for taking it into especial consideration; and then individual members will be better prepared to state their views concerning the system, and any alteration or amendment of it which may be proposed. As to the Message itself, I must say I see nothing unconstitutional in it; and I am persuaded that the hon. and learned member for Georgetown would not have moved its rejection, could he, otherwise, consistently with the rules of the House, have had an opportunity of expressing himself, concerning the subject of it, which is indeed one which demands our grave consideration. Perhaps His Excellency thinks that, under responsible rule, the revenue ought not to be overruled; and that the Government ought not to get into debt. He may, perhaps, see the present alarming state of affairs; the immense amount of Treasury Warrants issued; and the injury done to the Colony by the incapacity of those who are entrusted with the management of public business. He may have been directed or instructed from Home, to look more narrowly, both after the collection and the expenditure of the revenue. The Blue Book goes Home—the celebrated Blue Book—and he may have had hints that things are not going on well under his Government; that their securities have been refused, and that they are getting into bad repute; and for this and many other reasons, he may have deemed it right to bring the subject of the Message under our immediate notice. The question arising out of it may be taken up and duly discussed when the House shall be in Committee on ways and means, or at some other time.

Hon. the SPEAKER.—There are two motions before the House; the first is, That the Message do lie on the Table; and the other is an amendment, that the Message be not received. I shall proceed to put the question on the motion of amendment.

Mr. H. HAVILAND.—I have been told that, in moving my amendment, I was out of order; and I have, therefore, no desire to press it. It was then ordered that Mr. Haviland have leave to withdraw his motion.

The question being then put on the main motion, it was agreed to by the House, and ordered accordingly. R. B. IYING, Reporter.

WEDNESDAY, February 24th, 1858.

FORENOON SESSION.

House in Committee on Supply. Hon. Col. Treasurer in the chair.

Hon. Mr. WIGHTMAN presented the following resolution, which was agreed to:—

Resolved, That the sum of £6,375, being the amount provided by Statute as salaries to the public officers, be granted and paid to the several public officers entitled to receive the same.

Hon. Mr. WIGHTMAN also moved the following resolution:—
Resolved, That the sum of six thousand pounds be granted for the service of Roads, Bridges and Wharfs, for the present year; and that out of such grant the following sums be apportioned to each County, for the general service of Roads, Bridges and Wharfs, viz:—Queen's County, £2,000; Prince County, £1,850; Kings County, £1,850; Charlottetown Royalty, £300.

Mr. PERRY.—Mr. Chairman, I am disappointed to find the resolution constructed on such exclusive principles, and consider that a fairer distribution could be made, by which Prince County would share in a more equal degree the money appropriated for roads and Bridges, than it would by the present resolution. Prince County is not only larger in extent, but is intersected with as great an extent of Roads as Queen's County, and, considering this, I do not see why it is that it should not be entitled to as large a share as Queen's. Last year there was a sum of £7,000 granted for the service of Roads and Bridges, of which Queen's County had a very large proportion, and why the same this year? I consider the portion given to Prince County unfair in the extreme. I consider it is entitled to a larger proportion, and I hope its just claims will receive the consideration they merit.

Hon. Mr. WIGHTMAN.—I am surprised to hear the hon. member from Prince County, express himself in terms of so much dissatisfaction at the division made in the resolution just read. I consider the division the most fair and equitable one that could be made under the circumstances, and so far from being in any way partial, to be of the most liberal description towards Prince County. It is hard to please all hon. members. No objection was anticipated when the scale was made; but instead of the large proportion given to Queen's County, out of last year's appropriation as insinuated by the hon. member (Mr. Perry) there was only about £400 more than the appropriation to each of the other Counties.

Hon. COL. SECRETARY.—Hon. members may be dissatisfied with the present division of the money for the road service, and complain that the amount is small and inadequate to the purpose for which it is intended; but I remember that, six years ago, the money appropriated to a like purpose was not more than £3,600. Now the amount has actually doubled, and latterly has been further increased by special grants for new wharfs and bridges, while the amounts required for the support of public education has so far swelled the volume of expenditure that the revenue (although it has increased rapidly) has been unable to keep pace with it. Why, the Education Act, instead of requiring only about £7,000, as was at first supposed, has actually increased to the amount of £14,000, and together with the amount required for the service of Roads and Bridges amounts to about £20,000. Now, the reason why a reduction has been made in the amount for the Road Service this year as compared with last, is the falling off in the Revenue, owing to the depression in foreign, colonial, and home markets, which has prevented the sending off of much produce, and the importation of the usual quantities of goods and merchandize. It is all very well for hon. members to complain of the inadequacy of the money appropriated to their several counties; but if Statute Labor were to be brought more into requisition, and enforced with rigor, it would not only render unnecessary the outlay of so much money on the roads; but in many districts would be the means of precluding the necessity of laying out one penny of the money appropriated on the public highways. In fact, the money appropriated to the road service benefits only a few persons—the contractors while the money given for education is not confined to the benefit of the few, but is for the

good of the many. If hon. members will turn their attention to the state of the revenue for the past year, they will find that £6,000 is a large sum to appropriate to such a branch of the public service, as that of Roads and Bridges, when there are so many important undertakings to be completed. But, why will hon. members complain that the division is an unfair one, when in the other counties there is not one twentieth part of the travel there is in Queen's County? Even if there were fewer roads (which is not the case), still, the travel being greater, a larger amount of money is required to keep them in repair.

Mr. MACINTOSH.—Mr. Chairman, it is my opinion that, upon account of the great increase in the amount required for education, we must levy an additional tax, or retrench the expenditure in other branches of the public service; and the sooner such tax is levied, or such retrenchment made, the better it will be for the Colony. I have always been in favour of the advancement of our public works, so long as it was consistent with the state of the revenue; but if we continue to vote so much of the public money away upon services that do not actually require such large amounts, we will find that the Island may become bankrupt. With respect to the present division of money, for the road service, among the different Counties, I am fully satisfied with it, for the same reasons given by other hon. members, and think Queen's County well entitled to the larger amount.

Mr. MUIRHEAD.—The Hon. Col. Secretary seems fond of attributing motives; and in the present instance I think his allusion to contractors for public works being the sole persons benefited by the money appropriated for the road service, is uncalled for. Are the persons employed by the contractors not benefited by such contracts as much as the contractors themselves? And, if the money is expended upon the Island, is it not of as much benefit to the people as a like amount given for education? Why, sir, there is nearly as much expended in and about Charlottetown as in the whole of the other parts of Queen's County.

Hon. COLONIAL SECRETARY.—The hon. member mistakes the tenor of my remarks with regard to contractors. What I said was simply that the money given for contracts is not so generally distributed throughout the Island as that given for education.

Mr. DOUSE.—I do not think it is the disposition of any hon. member from Queen's County to impose upon the members of any other County, by an unequal division of the money appropriated for the road service. Such a spirit would not be worthy the representatives of the people, and would be shabby in the extreme. But, sir, when hon. members complain of the injustice and inequality of the grant to Queen's County, they should remember that whatever is expended in Queen's County is as much for their advantage as it is for the inhabitants of the latter County. Besides, sir, the difference in the amount for Queen's County, when compared with those of the other Counties, is not so great as hon. members would have us suppose—it being only £150 more. [An hon. member.—£450.] I do not include the sum granted for the Royalty. Then, sir, let us compare the population of this County with that of the others, and the amount of travel, and we will see that the difference is nothing in comparison to what is required. Besides, the roads in this Island, from the lightness of the soil, do not require any thing like the amount of labour to keep them in repair that is required on the roads in Nova Scotia and New Brunswick. In fact, when we consider that fifty carts and carriages pass on the roads of this County for the one on the roads of the other Counties, a grant of £2500 would be little enough, and a fairer proportion than the present one. Allusion has been made to the large and growing amount required for education; and, indeed, if some new method of meeting the expenses incurred by the working of the Free Education Act is not adopted, it will not be able to sustain itself; and for the purpose of making it more efficient, a tax should be imposed upon all cultivated lands. Until some such method be adopted, public education can never be properly sustained, and the business of a schoolmaster will not be sought after, nor will the candidate for such an office take the pains to make himself properly qualified for the delicate and arduous task of instructing youth. I have always, with this view, been an advocate of an increase of pay to, and a higher standard of qualification in, the schoolmaster; for he is the poorest paid servant of the public, and deserves more consideration at their hands than is extended to him.

Mr. YEO.—Although I do not think a fair consideration has been given to the claims of Prince County, yet I do not object to the division of the grant for roads and bridges. Still, sir, Prince County is unfortunate in having one of the worst roads in the Island to keep in repair. I allude to the western road, the greater portion of which runs through soft and swampy lands, and is almost impassable at certain seasons of the year. But I do not consider the present appropriation inadequate. It is as much as the country can afford, when we take into consideration the falling off in the revenue, owing to the depression in the trade of other countries. Allusion has been made to the fact that contractors for roads have the benefit of these grants; but I thought the money thus appropriated was for the benefit of the Country and not men, and I believe that if it is not laid out better than heretofore, it should be done away with altogether, and the money given to purchase bread for the people. Why, sir, if the statute labor was better performed little of the money would be needed on the roads, and could be expended in the erection of substantial bridges, and keeping the same in repair; but, sir, the statute labor is a hoax. (Here the hon. member was interrupted by cries of "No!" "No!" and laughter.) I repeat it, sir,—statute labor is a hoax, and to my own knowledge, not one out of every ten men, habitually work on the roads have performed their work. I speak from what cause under my own observation in the neighborhood where I reside. Unless some steps are taken to enforce the performance of statute labor, it is better to buy bread for the money appropriated for roads and bridges than have it so misapplied.

Mr. PERRY.—I think the Western Road is one that requires more attention and money than all the other Roads in Prince County put together. In spring and fall it is so impassable that persons travelling are forced to take the lower road, a resource that is anything but pleasant when we take into consideration the delays at ferries, which are numerous on that side. And, instead of there being enough money granted for the service of Prince County, the whole appropriation would be insufficient to make a continuous line for travel on the lower road, by causing bridges to be erected, the absence of which has been severely felt. The hon. member who spoke last (Mr. Yeo) seems to entertain a very erroneous opinion with respect to the efficiency of statute labor. Now, sir, I do not think the statute labor is performed in such an ill manner as the hon. member would have us believe. I can state that, so far as my knowledge extends with respect to this matter, in my district not one shilling of the appropriated money has been expended on the roads; but they have been kept in good repair by statute labor alone. It is argued that because Queen's County has more roads, that, consequently, the appropriation should be larger; but, sir, if the statute labor be rightly enforced no more will be required by one county than another. Hon. members are very fond of scouting at the idea of labor on the public roads; but I do not think it ought to be despised. Under proper direction it works well, and is found in many places amply sufficient for all the purposes of ensuring good travel.

After a few other remarks from some hon. members, which partook more of conversation than anything else, the resolution, as reported was agreed to.

The House resumed. The Chairman reported progress, and asked leave to sit again, which was granted.
A message was received from the Legislative Council, informing the House that their Honors had appointed a committee of good correspondence, to join a committee appointed for a like purpose by the House.