## BURNING OF THE STEAMER MONTREAL.

### FURTHER PARTICULARS.

On Friday night June 26th the "*Montreal*" left Quebec at four o'clock, with about thirty cabin passengers on board, and some four hundred and fifty or five hundred emigrants for Montreal, and about opposite Cape Rough smoke was perceived coming through one of the state rooms into the saloon, and almost instantaneously fire was observed to rush out, and in a few minutes the boat was in flames from one and to the other.

The scene when the fire was discovered, is described as awful. The cabin passengers rushed to the jolly boat, which, from its crowded state, was upset, and most of them in it drowned. Many also, when the fire was discovered, jumped overboard and were drowned.

Mr. Bayes, a passenger in the boat, has furnished the following account of the disaster:

There was one boat on board the steamboat on the hurricane deck, and a hand belonging to the steamer went up to try to get her into the water. I did the same thing, and between us got the boat over the side, and let go the tackles. He then got into her, and in a minute or two hundreds of persons crowded in and the boat sunk. I then held on to the boat's tackle, and remained in that position a long time, till the heat from the burning ship became too great. In the meantime, crowds of persons were constantly jumping into the water and climbing down the guards, to get as near the water as possible.

In the meantime, the steamer's head was turned towards the north shore, and she ran until she approached the shore to about one hundred and fifty yards, where she appeared to have sunk in deep water, or if not, to have struck a rock, as some persons believe. At any rate, the water was so deep, that there was no possibility of reaching the shore, otherwise than by swimming, or in boats. The flames, after the smoke was at first perceived did not take more than ten minutes to envelope the whole boat, and in two hours she was utterly destroyed, so that hardly a vestige of the vessel could be seen.

The steamer Napoleon had started at the same time with the Montreal, and was at the time of the accident at a distance of about half a mile from the Montreal, and above that vessel. Probably from fear of taking fire, the captain of the Napoleon did not judge it prudent to approach the burning vessel. A large boat or batteaux was in tow of this vessel, and after some contention, as it is reported, with the proprietor, she went off to attempt to save the passengers from the burning steamer.

She also had two other boats of her own, which were dispatched to the scene of the disaster.—There were also some boats which came from the shore, but none of them could approach very close to the steamer, so that every one who was saved was obliged to make some attempt to swim for their lives.

Mr. Hayes swam to a boat which he saw approaching; but as the men on board saw a much larger number of persons in jeopardy of their lives hanging round the wreck, they neglected Mr. Hayes' calls to be taken in, and it was not till he succeeded in clutching the boat and raising himself up by his own muscular force that he felt himself safe.

Most of the persons who were saved went on board the Napoleon, which received one hundred and twenty five passengers and sixteen dead bodies.—Of the passengers saved a great number were sadly burned, and many of them greatly bruised. Once on board, they were treated by the Captain with every attention.

Besides those who were taken on board the Napoleon, a few persons, Mr. Hayes thinks not more than twenty, succeeded in swimming on shore or on to some rocks in the immediate neighborhood of the beach.

The steamer Napoleon carried to Montreal, 109 passengers saved from the Montreal, and sixteen dead bodies, principally children. The Acting Mayor and Corporation were present, and ordered the dead bodies to be conveyed to the dead house at Wind Mill Point.

The Montreal had nearly 500 passengers on board. About 200 are reported saved, thus far.—The steerage passengers were principally respectable Scotch emigrants and had landed at Quebec on the 25th inst.

When it was found impossible to check the fire, she was attempted to be run ashore, but in doing so, she struck on a reef of rocks, and remained there. There was a sufficient depth of water on each side of the rocks to drown all who jumped overboard.

We learn some further particulars of the burning of the steamer Montreal, from our Montreal papers. According to the *Commercial Advertiser*, the most reckless disregard of human life was shown by the officers of the boat. That paper says:

"Fire broke out in the *Montreal shortly after leaving Quebec*, in the neighborhood of our furnances; it was got under, *and again broke out, the vessel keeping on her way with the freight of five hundred passengers; a third time it broke forth*, and the man set to watch, came on deck and declared that no more could be done. By this time the fire had run from stem to stern, and in a few moments smoke and flames broke out from end to end. Then came an awful scene of horror and confusion.

The calamity is said to have occupied, from first to last, but fifteen minutes. In half an hour the hull of the steamer had sunk. Capt. Rudolf was the last to leave the vessel. The disaster happened at a considerable distance from the settled part of the shore, so that but little assistance could be derived from that quarter. Had the steamer got a few yards further, she might have landed her passengers in safety.

About sixty of the dead bodies which have been recovered have been taken to Quebec, where a coroner's inquest is to be held, and the distressing affair sifted as thoroughly as possible. Another inquest is to be held at Montreal, on the sixteen bodies brought to that place by steamer Napoleon. The City Governments of Quebec and Montreal, as well as the citizens and charitable associations, are doing everything in their power to assuage the sufferings, and relieve the necessities of the survivors.

The Montreal, on which this sad accident occurred, is not the celebrated steamer so long under the command of Capt. Armstrong, and during that gentleman's time so great a favorite with the travelling public. The unlucky vessel just destroyed was a vessel about two years old, owned and built by Mr. Wilson, of Quebec. Her engines were the old ones belonging to the Sydenham. Now that the disaster has occurred, there are plenty of persons to say that they had long foreseen it. It is said that she has been repeatedly on fire during this season.

It appears that there was no boat on board the Montreal which could be put to the slightest use in saving the passengers. Capt. Rudolph and Mr. Wilson, Jr., son of the owner of the Montreal, are said to have saved themselves by swimming on shore.

We feel that this is no time to speculate or moralize upon the culpable, it may be the criminal negligence by which so many of our fellow-creatures have lost their lives; but we have no desire to conceal the fact that, with or without justice, the universal "cry" is, that the "Montreal" was not, and has not been during this season, in a safe condition, and more especially, that the precautions against fire were so extremely insufficient.

It is sad, it is dreadful, to contemplate the cruel fate of the poor immigrants who were on board the doomed vessel, and who only reached what they had looked forward to as a "land of promise," to find in it hopeless destruction and sudden death. Words, however, fail to express the indignation which must be felt should their terrible fate be proved, on enquiry, to be the result of the reckless negligence, or of the unfeeling, grasping love of gain of those who enticed them on board the "Montreal."

A thorough and rigid investigation into the causes of, and all the facts and circumstances connected with this terrible disaster, will, we take it for granted, be at once instituted by the proper authorities; and however dreadful our suspicions may be as to the causes, until we have the result of that investigation, it is only just and fair towards the owners of the "Montreal" to give no decided opinion upon the subject.

In the afternoon we took a turn through the Emigrant Sheds at Grey Nuns street. There were there at the time, probably, some three or thirty-five poor people, chiefly women and a few children, who had formed part of the living freight of this unlucky vessel. There were one or two groups of truly distressing appearance and all bore the stamp of persons who had gone through some great calamity, which had had on their nerves an effect, from which they had not yet recovered. The most conspicuous figures in the shed were poor old Colin Sinclair and his wife, who might well have formed a model for a statuary representation of John Anderson and his gude wife, only that they were even more weather-beaten in the journey of life than we usually see that ancient pair exhibited. They appeared to be past eighty years of age, and perhaps, from having already passed through many vicissitudes, were not, in appearance at least, so much affected by the last as some of their comrades. They had lost a son, described to us as a very fine young man, who had come out with them, and who was, probably, their only stay in this world. The old gentleman was dressed in a rough kind of plaid, of brown and white or drab color, and his garments were of the very simplest cut, which was also true of the old lady, his companion. Sitting on a box in the middle of the room, we saw a young lad of some sixteen or seventeen years, who had lost his sister in this dreadful disaster. He seemed quite broken down by the blow which had fallen on him. Near him on a bench was a woman with a child in her arms. She had lost two others, and was quite alone with the remaining one; her husband being at Toronto. It was quite a relief to enter the next compartment, where the Norwegian emigrants were assembled, to see the many cheerful faces of men and women—the latter showing a little sly curiosity at the entrance of visitors, and the children tumbling heels over head, as if a voyage across the Atlantic, and up in a night steamboat from Quebec, with a double allowance of passengers, had made no change in their high spirts.

Mr. William Gallagher, in the employ of the mail line of steamers, by which the passengers by the J. McKenzie were going to Upper Canada, was very active, as he had been throughout the morning, in rendering assistance.

We learn by telegraph from Quebec on Saturday night, that about sixty bodies, from the scene of the fearful catastrophe, had reached that city.

The Protector & Christian Witness

WEDNESDAY, JULY 15, 1857.

## THE YOUNG.

The community is composed of persons of various ages—the old, those in the meridian of life, and the young. Whatever may be the allotment of the middle-aged and the young, the aged are at no great distance from the close of their earthly being. The decays of nature are to them a presage of that decease which they must soon accomplish. Ought it not to be an inquiry with them, then, are they prepared for their latter end? Have they obtained an interest in the favor of God, which is life, and in his loving kindness, which is better than life. As their outward man perishes, is their inward man renewed day by day? As natural vigor decays, is spiritual strength increased? As they approach eternity, are they ripening for heaven! The hoary head is a crown of glory, only when it is found in the way of righteousness.

The meridian of life is apt to be a season of great bustle. The middle-aged are, in general, peculiarly busy—straining every nerve, exerting every effort, setting up late, rising early, eating the bread of carefulness. And for what purpose? Is it to secure heaven? to win an immortal crown? that they may lay hold on eternal life? Ah, no! They are grasping at a shadow. They are laying up for themselves perishing treasures. Forsaking the fountain of living waters, they are hewing out for themselves broken cisterns which can hold no water. How foolish this course! What madness to sell our souls for worldly pelf! We would entreat such persons to renounce their folly, to seek the true riches—the honor that comes from God, the peace which passes all understanding.

But we would more especially address ourselves to the young. You will soon occupy the most important posts in the community; you will fill the places left vacant by the death of your superiors in age. How are you to obtain an aptitude for the duties which, in consequence, will devolve upon you? Your own exertions will be indispensably necessary for this purpose. You must make a diligent use of the means in your power to improve yourselves. Endeavor to make progress in useful knowledge. Strive to enlarge your minds by profitable reading. Thus, you may make your own the treasures which, with immense labour, others have gathered. Care, however, is necessary in the selection of your reading. Books have been multiplied to an amazing extent, and too many are worse than useless—being positively injurious, infidel and immoral. These, of course, are to be shunned as we would the pestilence. But we may go farther. Read only the choicest publications. Life is too short and time too precious to be spent in the perusal of inferior books. There is sufficient literature of sterling value to occupy all your available hours.

The manner of reading deserves your attention. Many persons grasp at too much, skimming over a large surface without penetrating to any depth. Such may peruse many volumes, but will not be likely to obtain any accurate information. Their knowledge will be superficial, confused and imperfect. Better to read less and with more care. That food may nourish the body, it must be properly digested, and in order to mental growth, meditation is necessary. Reflect, then, upon what you read, and make it a part of your minds by careful cogitation. One book, above all others, you must not neglect. It has superior claims upon your time and attention. It comes to you stamped with the authority of Heaven, Whatever other books may be neglected, the Bible must be studied. Seek ye out of the Book of the Lord and read. Search the Scriptures. Make God's statutes the men of your counsel and the guide of your life. Imbibing the spirit of God's word, and embodying its precepts in your life, you will prove a blessing to society.

Let young persons beware of evil companions. It has been well said, "Tell me the company you keep, and I will tell you what you are." Our character will receive a tincture from our associates. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." It is a great mistake, into which many fall, to imagine that they may mingle with wicked companions and sustain no harm. We are cautioned against entertaining such an opinion, "Be not deceived, evil communications corrupt good manners." To the young we would say, "Shun wicked associates; seek the society of the pious; be companions of those that fear God.—Thus you will be encouraged in the paths of virtue. As iron sharpeneth iron, so the countenance of a man that of his friend."

You live in a world of snares and dangers. You may expect to meet with those who will endeavor to seduce you from the paths of virtue, who will try to allure you from the way of peace, by the most flattering promises of wealth and pleasure. "But if sinners entice thee, consent thou not. Walk not in the way with them; refrain thy foot from their path." Remember that the course of sin is downward. Those sins, from which you at first shrink with instinctive horror, become by commission less and less odious in your estimation, until at last they are perpetrated without remorse of conscience. Resist, then, temptation at its first onset. Never parley with the foe. Abstain from all appearance of evil.

Some may endeavour to persuade you that in embracing a life of piety you must necessarily part with happiness. There could not be a greater mistake. The world cannot give true happiness. Its promises of felicity are deceitful. In the pursuit of worldly objects you spend your money for that which is not bread, and your labor for that which satisfieth not. It is religion alone that can give solid peace, that can diffuse through the soul a holy calm—a joy far superior to any earthly pleasure. Remember, then, thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Youth is the season of thoughtlessness and frivolity. The spirits are buoyant and lively. Young persons, therefore, are but too apt to abandon themselves to worldly pleasure and enjoyment, in the meantime flattering themselves that when they grow old they will then attend to their spiritual concerns. How delusive such opinions! Who has assured you of the continuance of your life? Have you not been frequently called to follow to the tomb the remains of persons younger than yourselves? Have you not often marked the graves of your inferiors in age? And what if you should be summoned away from this world in unregeneracy? The rich man said, "Soul thou hast much goods laid up in store for many years to come;" but God said, "Thou fool, this night shall thy soul be required of thee."

But let it even be supposed that you should live until the proposed period of reformation, is it probable that you will be any more inclined to become religious than at present? Alas! the very reverse is likely to be the case. Mere increase in years will make you no better. The longer you continue unregenerate, the more hardened you will become. Your habits of sin will become more confirmed, and there will be the less probability of your return to God. We cannot better illustrate this than by the following extract:

"An accurate examination," says Dr. Spencer, "into the periods of life in which those whose lives of godliness give evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay! The probability of conversion diminishes rapidly as years roll on.

"Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they become Christians. Place in the first class all those converted under 20 years of age; 2d class, all those converted between 20 and 30; 3d class, all those converted between 30 and 40; 4th class, all those converted between 40 and 50; 5th class, all those converted between 50 and 60. Then count each of these five classes separately. Of your thousand Christians there were hopefully converted—

| | |
|---|---|
| Under 20 years of age, | 558 |
| Between 20 and 30 years of age, | 337 |
| Between 30 and 40 " | 86 |
| Between 40 and 50 " | 15 |
| Between 50 and 60 " | 3 |

"Here are your five classes! But you complain of me: you ask 'Why stop at sixty years old?' Ah well, then! if you will have a sixth class, and I can call it a class converted—

| | |
|---|---|
| Between 60 and 70 years of age, | 1 |

Just one of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson!

"I once made an examination of this sort in respect of two hundred and fifty-three hopeful converts to Christ, who came under my observation at a particular period. Of these two hundred and fifty-three there were hopefully converted—

| | |
|---|---|
| Under 20 years of age, | 138 |
| Between 20 and 30 years of age, | 85 |
| Between 30 and 40 " | 22 |
| Between 40 and 50 " | 4 |
| Between 50 and 60 " | 3 |
| Between 60 and 70 " | 1 |

Beyond 70 none! What a lesson on the delay of conversion! What an awful lesson!

"How rapidly it cuts off the hopes of the delaying, as they advance in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion diminishes! far more rapidly than the prospect of life! Let the sinner delay till he is twenty years of age, and he has lost more than half the probability of salvation that he had at twelve! Let him delay till he is thirty years old, and he has lost three-fourths of the probability of salvation he had at twenty. Let him delay until he has reached forty years and only twenty-nine probabilities out of a thousand remain to him. Let him delay until he has reached fifty years, and beyond fifty, there remain only fourteen probabilities out of a thousand. What a lesson upon delay! what an emphatic lesson! As an unconverted man treads on in the vale of years, scarcely a single ray of hope remains to him. His prospect of conversion diminishes a great deal faster than his prospect of life! The night-fall has come—its shades thicken fast—truth trembles for him when his feet shall stumble upon the dark mountains of death."

## STREET PREACHING.

We understand that on last Sunday evening, after the congregations of the several churches had been dismissed, Mr. Cephas Barker attempted to address a large crowd of persons collected together near Mr. Purdie's; and, after giving out a hymn and engaging in prayer, he was interrupted in rather a rude and unseemly manner, as well as cowardly and disgracefully insulted, by several Roman Catholics present, who seemed to have come with the intention of creating a row, and preventing, as they called it, "the preaching." We understand, also, that Mr. Coles, Mr. Lord, the Mayor, and other government authorities, were present, who, to no purpose, endeavoured to allay the excitement, and to reason with unreasonable people. We trust that the manner in which these gentlemen were themselves treated by their political friends and supporters, will teach them, and all liberal Protestants, what they may ever expect to receive from a body who know not what civil and religious liberty means, except it be a license to treat every thing Protestant with derision, and to make those whom they would elevate to carry out their own purposes, their willing and submissive servants.

However we may differ with Mr. Barker in his views and opinions on many points, we nevertheless conceive he was perfectly justified in addressing any body of persons who wished to hear him, or even those who differed from him, so long as he spoke to them with a desire for their good, and uttered forth the words of truth and soberness; and that no body or class of men were in any wise justified in treating him with derision, much less, in violently assaulting him, and profaning with unbecoming language or conduct the sanctity of the Lord's day.

We are living in a Protestant colony, and in a portion of that empire whose subjects, of every creed and color, are at liberty to express and give utterance to their sentiments, even in the public highway, so long as those sentiments are consistent with truth, do not provoke a disturbance of the public peace, or prevent the lawful carrying on of the ordinary pursuits of life; and, therefore, the notion must *at once* be combatted and *put down*, that no man—no matter what his religious opinions may be, how excitable his disposition, how irascible his temper, or how much soever he may differ with the speaker, either in his political or religious views—has a right, or is at liberty, to assault and abuse him because he chooses to speak to him for his good, or to preach to the people.

We should like to know why the Mayor did not possess the same influence over that disorderly mob which, a few years ago, he possessed? and why he did not at once lay hold of the ringleaders, and call upon all right-minded and loyal men to assist him, and then show the disturbers of the peace that they could not do so with impunity, and that they were not in any wise authorized to assault those who might be disposed to address them from the word of God!

When will liberal Protestants learn the lesson that the moment they say, or do, or countenance any thing that is at variance with the creed or wishes of their Roman Catholic or quasi political friends, that moment they lose their influence over them!—that moment all past services are forgotten—that moment they are even turned upon and abused as heartily as if they had been all their lives opposed to them; and find, what they might have known, that no gratitude dwells in the hearts of those, for the advancement of whose political views they had so long and earnestly labored, whose object in life is the ascendancy of their own politico-religious system!

Liberalism, with Roman Catholics, is nothing more than *concession* to Romanism, and *indifferentism* to Protestantism, or all true and vital religion; and so long as Protestants are thus liberal, they will find Roman Catholics ready enough to *use them for their own ends*; but the moment they hold back, or think they have gone far enough, then they are regarded as *illiberal* and *bigotted*, and even disliked for manifesting a portion of conscience which may still remain, or giving expression to truly liberal and enlightened sentiments.

Liberal Protestants who abet and countenance Popery, should consider that they are only cutting a stick which may, by and by, be rather painfully laid upon their own backs; and are assisting a body of men, who, when strong enough to get on without their help, will turn round upon them, and say, not in the smoothest and most delicate language, "Begone!—we don't want your services any longer! You are only in our way!"

## MACLEAN'S ADVERTISEMENT, WITH THE "EXAMINER'S" COMMENTS.

The public will remember that, some months ago, while the House was in session, we took occasion, as a Protestant journal, to find fault with a statement in the *Islander* respecting the vote by which the Resolution was lost which embodied the request of the many thousand Protestants who desired the introduction of the Bible into all our public institutions of learning.

That Resolution, the *Islander* said, "*should be lost.*" In other words the petitions—of which the Resolution was the expression—ought to be rejected. To allow such a statement to go forth to the public without opposition, would be a strange dereliction of duty. On that occasion (April 1st) we penned the following sentence: "*The last 'Islander' has expressed his approval of the House of Assembly in rejecting the prayer of the thousands of petitioners that have asked that the Bible should be placed in the list of books for the common schools,*"—adding some remarks on his opposition to Protestantism. With this the *Islander* seemed highly indignant,—apparently mortified at finding himself in a position so indefensible and humiliating. On the 8th April, a short and extremely mild reply was given to his attempted defence. However, instead of letting the matter here drop, he attempted a further defence in a manner provoking and altogether unalled for. In reply, we reiterated our past statement—that the Resolution—the wish of the petitioners—should be rejected was his expressed opinion; and confirmed it by his own admission, in remarks on the communications of the Hon. supporters of that Resolution to the *Islander*. He appears now to have been perfectly baffled, as no amount of ingenuity could extricate him from his clear opposition to Protestant interests. Here the affair might have terminated; and as an expression of our wish that it should be so, a clever and spirited communication on the subject, from the country, was laid aside. That letter we to-day publish, and call special attention to it. So far we had to deal with the *Islander*, and the *Islander* only. But now a D. Maclean comes upon the carpet, complaining bitterly of the gross injustice done him by the *Protector!!!* Loud threats, long communications the most absurd, and complaints the most ridiculous, come pouring in from a place called New London, and signed by a D. Maclean. What were we to do! Publish them!! Yes—when the last modicum of common sense has left us. The publisher of the *Islander* gave full license while any defence could be made; but when pure nonsense followed, he wisely closed his columns. What could he do? Was it not too bad to be shut out from his own publisher! Poor Maclean!! He came to our door and knocked, not the most humbly—we refused him admittance, and bade him be quiet, and smother his defeat the best way he could. He then went in search of some needy publisher, and finding one rather too dependant, he persuaded him for a few shillings to open his columns, that he might characterize the Protestant ministers of this city as "slanderers"—"men of loose morals"—"snobs," &c. We regret that any man, for a paltry sum, should open his paper for the circulation of such vile and malicious statements—which we believe he himself knows to be false. And we PROTEST against such a detestable practice as the slandering of men through paid advertisements. If the publishers have no regard for the character of individuals, they should have respect for their own support. The *Islander* lately published one of those precious advertisements against a Protestant minister in this city, which we are informed will likely cost him, in the way of support, one hundred times what he obtained for the insertion of the curiosity. The *Monitor* had not too much favor—it will now have less. However, the objects of such mean attacks have this relief, that such a course is only resorted to by characters a little more than doubtful, and that the names appended to such ebullitions of low malice give not only an explanation, but seal the condemnation of the ridiculous documents, and serve to elevate the walking curiosity from which they have emanated to a post of contempt in the eyes of an enlightened community. But what does Maclean say when he has got the ear of the public? Why—that he tried the door of the *Islander!* and the door of the *Protector*, and could not get in, and that all we said against the *Islander's* editorials was false!! Then follows a paragraph of vile abuse, as disgraceful to the writer as unnecessary to his supposed vindication. We advised the editor of the *Islander* in our article of April 22d, to acknowledge his fault and drop the matter. The advice was despised; and the result is, he has placed himself in a position the most undesirable and contemptible.

But what has the *Examiner* to do with the matter? He says that he has nothing to do with the quarrel. Why then meddle with it? Was it from sympathy with poor Maclean, or from love to the editors of the *Protector*. The reader will judge how much of the latter possessed him when he draws what he calls his irresistible inference—that we must have had "a singularly vicious case," or Maclean would have had his own way in respect of publishing. True, the term "case" is of doubtful interpretation, and at Maclean the blow may really have been aimed. But if at us, we reply—his inference might have been irresistible had he said that the case defended by Maclean must have been singularly vicious, or the *Islander's* columns would not have been closed against him. The *Examiner* would represent us as acting at variance with all ordinary rules in literary warfare. We deny it. We are not "afraid to show our faces to the public," nor are we afraid of all the literary artillery of *Examiner* and *Islander* combined. Neither the one nor the other has ever displayed any superabundance of mental or moral training. We value fair play. We prize open and manly defence. We will ever open our columns to any whom we may have attacked for his own defence, for a limited time and in measured terms. But we will never pollute our journal by endless articles of senseless controversy, in which absurdities and personal abuse strive for the preponderance. We say to the *Examiner*: mind your own affairs, and when you do interfere with your neighbors, take care that you have truth on your side.

[We commend the following letter to the attentive perusal of our readers. It was received about the 1st of May, and would have remained unpublished had not McLean thought fit to drag himself and others before the public. It lays bare the "letter and spirit" very distinctly.]

To MR. DUNCAN MACLEAN, *Editor of the Islander.*

SIR; Being a constant reader of the *Islander*, residing at a considerable distance from the capital, and indebted, in a great measure, to Newspapers and other publications for information, I beg leave to address you in this manner on a very important subject; and I assure you that I am but one of a large number who are anxiously waiting for you to give the information which I now demand—that is, for you to explain more satisfactorily than you have yet done what you really mean when you repeatedly assure us that you have discovered your contemporary the *Protector* to be guilty of a falsehood. You have charged the editors of that paper again and again in being guilty of wilful falsehood. *This is a heavy charge.* But neither can I, nor any of your readers with whom I am acquainted, perceive where this falsehood exists. If the reason be our dulness of comprehension, I beg of you to enlighten us on the subject in plain terms, without any quibbling or shuffling.

In the *Islander* of the 3d instant, you say—"This periodica [the *Protector*] is understood to be edited entirely by clergymen, and we regret to record that the individual who penned the meek and charitable notice of the *Islander* in Wednesday's *Protector*, should have begun his tirade with a positive untruth, namely, 'the last *Islander* has expressed his approval of the House of Assembly in rejecting the prayer of the thousands of Protestants that have asked that the Bible should be placed on the list of books for the common schools.'" Well might the *Protector* say that many beside themselves would see with astonishment the explanation in the *Islander* in reference to the above. Your explanation is that you neither read, nor heard read, any of those petitions, and therefore could neither have expressed your assent nor dissent one way or the other; but what you did say was—"The resolution was lost, and you think it should." Now this is a mean, and also a very silly subterfuge; for a mere child can see the absurdity of it. It is well understood throughout the country that Mr. Haviland's resolution embodied the real wishes of the petitioners; and, of course, opposition to the former was tantamount to opposition to the latter. You know this perfectly well. It is in vain for you to assert that you were ignorant of the nature of those petitions, as the *form* had been published in several of the Island papers, and widely circulated, even before any signatures were procured; and if you were ignorant of the desires of the petitioners, as expressed in that form, your very negligence and indifference was faulty as an editor of a newspaper.

But you must have known, as well as every other person throughout the Island, that Mr. Haviland's resolution was for the express purpose of carrying out the wishes of the Protestant petitioners. It would be as well for you to tell us that the country in which we live is not a *colony*, and that it is a "wilful falsehood" to say that it is; but that it is an *island*, as to tell us that opposition to that resolution was not equivalent to opposition to the petitions. Your conduct in this affair reminds me of a rude school-boy, who, when he was in the least offended with anybody, would turn round and say, "You are a liar!" And when reasoned mildly with as to the truth of the case, would still reiterate, "Yes you be!".

But again, in the *Islander* of the 17th inst., (the last which came to hand) you say—"We are sincerely glad to understand from the *Protector* of the 8th inst. that the unfounded calumny against us was not penned by a clergyman." Here my dullness of comprehension again exhibits itself. I ask, where in the *Protector* of the 8th inst. is there any such thing stated, or even insinuated, as that the article in question was penned by a lay editor? It may have been, for anything I know; but how, I ask, is it to be inferred, or where is it stated in that article to which you refer, that such was the case? And yet you *modestly* ask, "Does he [the *Protector*] mean to insinuate that the *Islander* is guilty of misstatements? We repeat our challenge, to produce, by an exact quotation, even one misstatement from our editorials." From this it would appear that you consider yourself such an adept at quibbling and evading the truth by artifice, that you are safe in challenging for an *exact quotation!*

But this manœuvring will not satisfy your readers, especially us plain country people; and I call upon you to explain where it is that you are given to understand that the article in question was written by a layman. Not that it concerns me; but how am I to credit you, even when you speak the truth, if I find you misrepresenting that which I plainly see to be to the contrary? The editorial in the last *Islander* is headed "Further Attempt to Suppress Investigation of the Public Accounts."! I read that article; but how am I to know whether you are stating the truth or not, when I see such gross misrepresentations in the very next column?

Until those cases are cleared up, we must either believe Whelan's statement, namely, "that the old man is in his dotage," that his mental powers are gone, and therefore cannot understand plain English, or else that you are quite reckless in regard to your statements. I wish, therefore, to be informed, as a subscriber to the *Islander*, and in behalf of many others who I know think as I do, whether you intend us to believe what you write for us or not? Whether you are really in earnest or not? or whether it is *envious* you are of your younger brother the *Protector*? Have you concieved a hatred towards him as an enemy or rival? It is to be feared that this is the real cause of all this snapping. The same spirit which Cain manifested to his younger brother Abel, you exhibit to your younger brother the *Protector*. The "Cain spirit" produces the "Cain mark," and prompts you "to rise up against the righteous, because your own works are evil." Is this the reason why your "countenance is fallen?" If so, take a friend's advice: Banish envy from your mind. It is a hateful passion—a desire that your brother should be dragged down from his eminence, even if you should remain on the same dead level to which you would reduce him. Act a nobler part. Rather aspire to arise to his summit of excellence, and then you will be so highly favored and beloved as he is. "Talk not with your brother in the field" in bitter and hostile conversation. "Deal gently with the lad" in his youth, for he may succour you in your old age. Instead of injuring the *Protector*, you will injure yourself, and compel many of your numerous friends to lose all confidence in your veracity, if you repeat the sweeping charge of "wilful falsehood," without producing better evidence than you have yet done, to substantiate your charge.

I am, your's, &c.,

A LOVER OF TRUTH.

Allandale, April 23, 1857.

MR. EDITOR; SIR,—Can you inform the public if the Government is going to employ any steamer this year? We have enjoyed the advantages of steam communication with the neighbouring Provinces for more than a quarter of a century—why should we have now more tedious passages, and of course, less frequent facilities of intercourse?

Rumour says, that the Lady Le Marchant—a staunch British built vessel, which has been tried—could have been had at any time this season, for a sum that would pay expenses—some trifle over a Thousand Pounds sterling; and Dame Rumour now says that the Administration is in treaty, and likely to give Two Thousand Pounds for some American Boat—but not another Fairy Queen, I hope.

Yours,

A SUBSCRIBER.

(For the Protector.)

## THE EPISCOPAL VISIT OF HIS LORDSHIP THE BISHOP OF NOVA SCOTIA.

The Bishop arrived in Charlottetown Harbour on the 4th of June, after a rough voyage, by the schooner which carries our Island mails. The Governor's carriage was waiting to receive his Lordship, and he immediately proceeded to Government House, where he received the hospitable attentions of His Excellency and Lady Daly and family.

The intermediate days having been occupied in inquiring into and considering various matters connected with his Episcopal duties, His Lordship, on the morning of Trinity Sunday, preached to a numerous congregation in St. Paul's Church, and afterwards administered the Holy Communion to those who remained to participate. At half-past three the Church was filled to overflowing by a congregation assembled to witness the interesting rite of Confirmation, and to hear an impressive charge which his Lordship addressed to the candidates—forty-five of whom, after solemn warning, advice, and exhortation, persevered in their resolution publicly to take upon themselves the engagements entered into for them at their baptism, and to strive for a reception of the blessing from on high.

In the evening the Bishop was present at a third service, in which he also took a part. During the early portion of that week His Lordship's time was chiefly occupied in conferring with such persons as wished to bring before him the circumstances, in church affairs, of their several localities. On Wednesday evening he preached in St. Paul's Church, and on Friday, accompanied by his Commissary, set out on his way to Georgetown, by way of the head of the East River, where he was met by the Rev. Mr. Roach, who accompanied him to Georgetown. Saturday and Sunday were spent by His Lordship at that place, the state of which, as regards the Church, afforded him much pleasure; and on Monday, proceeding to Murray Harbour, he held service, and preached in the Church at that settlement. From thence he took the road to Cherry Valley on Tuesday morning, and met there the congregation and candidates for Confirmation, according to appointment, at three o'clock, and, having held service, preached to the people, and confirmed the young persons assembled, he returned to Charlottetown in the evening. On the following day the Bishop preached again at Saint Paul's Church, while Thursday was employed principally in consulting with the parishioners, at a public meeting, on the Church affairs of the parish, and Friday with the Confirmation at Milton. On Sunday, the 21st of June, he addressed, to very large and attentive congregations, in Charlottetown, two admirable sermons, which will long be remembered in this city.

Monday was devoted to visiting the Church and people on the South side of the river; and, on Tuesday, the Bishop went to Crapaud, to examine into the state of that Mission. On Thursday he proceeded to Springfield, where he held service and confirmed—passing on the following morning across the river to New London. Here, in the early part of the day, His Lordship held service, confirmed the young persons collected for that purpose, examined the buildings and burial ground, and extended his visit, in company with the Rev. Mr. Meek, to the Church at Irishtown—whence, having expressed his satisfaction at the condition of matters in that portion of the Island, he went on to St. Eleanor's the same day.

On Sunday, the 20th instant, the Bishop of the Diocese consecrated the addition which has been recently made to the St. Eleanor's Church, and administered the rite of Confirmation to forty-seven young persons. The morning prayers were said by the Rector, the Rev. J. H. Read, B. D. The Bishop addressed the candidates on the nature and importance of Confirmation, and preached an admirable sermon, in which he made a passing allusion to the propriety of setting apart places for the especial worship of Almighty God—a duty enjoined in the Bible, and recognized in all ages. The church was completely filled with a delighted and attentive congregation, who could not but be benefitted by the Bishop's earnest and faithful exposition of the Word of God.

After partaking of some refreshment at the Parsonage, His Lordship, accompanied by the Rector, left for Port Hill to hold a Confirmation in the evening. The Port Hill Church was filled to overflowing with an attentive congregation. Prayers were said by the incumbent, the Rev. H. B. Swabey, B. A. and the Bishop's address to the candidates, and the sermon, were particularly good. His Lordship remained the night at the Parsonage, and at an early hour on Monday, accompanied by the Rev. H. B. Swabey, drove to Lot 11, to consecrate a neat little church which has recently been erected there through the exertions of the Missionary, and to hold a Confirmation. A large congregation was present. Prayers were said by the Rev. H. B. Swabey—and the Bishop addressed the candidates for Confirmation, and preached on the occasion. After Divine service, His Lordship partook of the hospitality of the Hon. James Warburton, and returned to St. Eleanor's Parsonage in the evening, where he remained the night, and left the Island the following morning by the Shediac Mail Steamer, *en route* to Halifax.

We earnestly hope that the Episcopal visit has not been without its salutary effects in benefitting the Established Church in this portion of the Diocese, if we may judge

JULY 15

from the kind welcome Hi
during his stay on the Isla
the Divine blessing may fol
Dr. Binney, who is so emi
for discharging the weight
in the Church of God.

BELFAST TEACI
The usual Monthly Meet
at Pinette, on Saturday, th
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onded that Mr. J. Morrison
It was ordered that all b
Institute, be returned on o
August next, for the purpose
Library, to which the Secre
presentation of the "Mas
year 1856, and received the
Those present who had n
stitution, signed it, on moti
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Massachusetts, in forming in
in holding meetings for the
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members of the other liter
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conducted by competent inst
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highest educational authorit
taries of Boards of Education
Principals of Colleges and A
part in these meetings, there
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are requisite to accommod
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the Massachusetts Teachers'
of its last annual meeting in
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them. If a wise Teacher, he is
wisdom to others; if unwise, t
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their sympathies, or at least by
regard themselves as too high or
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not imagine that by your knowled
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you owe to the profession you ha
A large amount of information
gained from the pages of the Mas
every member of the Institute is
come a subscriber to it. It is p
month in numbers of 48 octavo p
advance. It is devoted exclusive
tion, and can be procured throug
lottetown, by post.
The Committees appointed to v
Mr. J. Dixon and Mr. J. Morrison
Prim Schools, on Friday, July 1
(South Pinette), and Mr. D. McL
and Orwell Cove Schools, on Sa
Campbell and Mr. William McPh
Pinette Schools, on Saturday, July
ed during the present month, to b
It was also moved, seconded, a
at future meetings, when Reports
any teacher present desirous of f
particular school, shall be permit
teacher of said school, which the
requested to answer, if found to b
provement of those present.
Next meeting to be held at the
on the last Saturday in July, at 4
W
Lower Newtown, July 1st, 185

STATIONS OF WESL
At the Conference of the Metho
America, held recently at Sackvi
pointments were made to Stations
THE CHARLOTTET
*Charlottetown.*—Ingham Sutclif
*Little York.*—Henry Pope.
*Pownal.*—Alex. M. DesBrisay.
*Bedeque & Tryon.*—Geo. M. B
numerary.
*Margate.*—William C. McKinn
*Truro, N. S.*—John McMurra
R. Johnson, J. Marshall, Supp
*River Philip.*—Robert E. Cran
*Pugwash.*—Douglas Chapman.
*Wallace.*—Robt. A. Temple.
*River John.*—Geo. S. Milligan.
*Musquodoboit.*—Joseph Sutcliffe
*Guysborough.*—G. O. Huestis