THE
Protestant & Evangelical Witness.

SATURDAY, AUGUST 20, 1859.

"Prove all things."

"Prove all things," is an apostolic injunction. Christians admit the duty; it is the motto of all philosophers, and no age has more tenaciously adhered to it than the present. Theories and names are not enough; no matter how splendid and exalted these may be, they must cheerfully submit their claims to an impartial and severe scrutiny, and be satisfied to receive homage *in proportion* to the amount of truth that may be contained in the one or propounded by the other. Will the name of Bacon save error a fearless and thorough exposure? We all know that error is dangerous, that its evil effects may be in exact ratio to the eminence of the name with which it stands connected; hence do we, with as little ceremony, reject it when fortified by the loftiest pretensions as if it rested for support upon the weak assistance of the bell ringer. Does it satisfy the feeling of the age for a physician to blunder because he may be able to say such is the opinion and practice of Abernethy? Would a client repose confidence in a lawyer who had by sheer incapacity, lost his suit, though the latter might say, "I followed the directions of Hall or Coke." Will it relieve a minister from charge of error to maintain that Calvin or Arminius taught this doctrine? Or is it enough to meet the demands of an intelligent mind pursuing logical analysis, for his teacher very gravely to assert—such is the opinion of Aristotle or Locke? Our age *demands* that every man, in his several department, be able to support and defend his position by *truth*, or that which is quite independent of man's will or authority; thus must we "know, not the speech of them which are puffed up, but the power." Whenever there exists love of truth, this will be admitted to be right, and there will be a corresponding rejoicing over that hopeful tendency of public mind which prevails in the present day to have every theory and principle thoroughly tested.

But now let us say, reader, that whilst this age *professes* to extend the operation of the aforesaid wise and beneficent law to all departments of human thought and activity, it fails deplorably in a most important sphere—to do so. There are men—sincere lovers of truth—who will subject themselves to serious inconvenience in order to expose error, or to discover new truths, or more firmly fortify old ones, when the field of exploration is that of any of the sciences or social reforms, estimating, and rightly too, that success is ample compensation for all their toil and trouble. Yet these very men, when we seek truth in the moral field, and point to Popery, with its lofty pretensions and wide-spread evils, as a legitimate subject of investigation, change suddenly from sturdy and fearless men to nervous and finical sirens; and because afraid to witness even the process of the painstaking and consistent operator, as he applies his analysing and testing instruments to that strange composition—the Man of Sin! Now, how is this? Why this inconsistency and shrinking from duty?

Let us look around again and see what prevails, and we observe that, so keen is our desire to become acquainted with all that exists in our mundane system, human ingenuity is unwearyin its efforts to search out that which is little as well as that which is great. Our microscopes reveal an interesting world, so small that the unaided vision cannot detect it; our telescopes view the far-distant heavens, and proclaim to us the works of God on a scale overwhelmingly grand; our chemical analyses show us the nature and properties of bodies; whilst innumerable are the means we employ to look into the operation of mind and morals. In a word, it seems as if men were determined to pry into all secrets. The law of analogy in these fields of inquiry repudiates the idea of leaving Popery alone. Again we look and see that men can freely discuss all philosophical questions in all their endless combinations and relations; even may we compare the merits and defects of various religious sects, and pass down to the common things of life, and, in the unlimited freedom of discussion—*the glory of our age*—may we doubt and print it, whether a lady manifests propriety in the fashion of her bonnet or her dress, and no one thinks it necessary to cry out danger! wickedness! Nay, farther, the time was, *even in this colony*, such the extent of our freedom, that a Queen's Printer could sow broadcast over the land the seeds of social warfare, and scatter material calculated to inflame the passions of a mercurial rabble, and the Governor of those days stamped with his authority this license, deemed so heavy a crime elsewhere, as clearly within the wide sweep of our press liberty! But still, that old subject Popery, is pointed to, and we ask emphatically, when we are sifting, and testing, and discussing all other subjects, why should it plead and receive exemption? and for an answer, wise-looking men, with wise-looking faces, will shake their heads and say it should be left alone! Luther and Calvin, Beza and Turretine, and a host of others, the "excellent of the earth," did not and could not leave it alone. Where would, one begins to ask, the Reformation have been on this principle?—and where, too, all the fruits which have sprung up from that moral change? Our arts and sciences, our social and civil progress, to say nothing about religion poisoned in the bud by a malicious priesteraft, could never have vegetated, much less grown to their present magnificent proportions. And instead of enjoying, under the mild rule of the British Queen, their beneficent results, we, the miserable subjects of the Pope, should his day, like poor Italy, be sitting beneath the cloud of mediæval darkness, our superstitious repose broken by the glare of the battle-field and the din of war, had Popery been left alone. The best men within the pale of Mother Church, such as Dante, Tasso, Arioste, and Petrarch, her Arnaulds and Pascals, in days gone by, certainly did not leave her alone. Nor at present do we find M. About or Napoleon III., with myriads of other subjects of Rome acquiescing in the easy, time-serving policy indicated by the unphilosophical and timid advice: "Leave her alone." Again we ask why should we do so? The Bible does not leave her alone. Jehovah himself says to men, "Come now and let us *reason* together." *Unless*, then, Popery "opposeth and exalteth herself *above* all that is called God, or that is worshipped," she must allow us to "reason" about her actions, and policy, and character, past and present. We do not read, moreover, in our Bible the command to prove all things except Popery. No, this gives us divine authority to test Popery. We have human opinion to leave her alone. Reader, which must we obey? By what rule again, we ask, are we bound to leave Popery alone? The law of analogy is against such a policy, the example of the best men against it, the authority of God against it, and the spirit of the age against it. Now, unless Popery is against all this weighty authority, she will not fear to submit her claims to investigation. The request to leave Popery alone, when the demand of the age is to try, "prove all things," must be viewed as simply farcical, and the more seriously proposed the more ludicrous must its character appear. Moreover if it ever was right to lift up a protest against Popery, it is still right. On the 16th of April, 1529, six princes and thirteen deputies of imperial towns, solemnly, in the name of Christ Jesus, PROTESTED against Popery both as a civil and ecclesiastical establishment, and now that over three centuries have passed away, during which time Rome has had an opportunity to develop her principles and manifest her relation to unfettered truth, who, with his eyes upon the faithful records of this period, can say she has done aught to induce us to remove our protest, or cease to enforce its claims upon a considerate and enlightened age? She has not changed for the better. Rome of to-day has fully endorsed the principles and policy of Rome of the 16th century. Her Mary-worship proclaims her, doctrinely, worse. Her concordats, her grasping political character, and her Jesuits, Inquisitions, and persecutions show that she does not lack hands or hearts to work her horrible machinery in the face of all the light that beams in the 19th century. Why, then, should we leave Popery alone? The conclusion is that we, to be abreast of the age, are bound to treat Popery as we do everything else,—employ all legitimate and skilful means to ascertain her true character, and treat her accordingly.

We may hereafter show some reasons why men say to us: "Leave Popery alone."

The Starr Abduction Case.

We give below Bishop Charbonnel's explanation of the abduction of Miss Starr, and the commentary of the Toronto *Globe*, which is very able. We commend it to our readers:

St. Michael's, Toronto, July 29, 1859.

To the Editor of the Leader.

Sir,—I thank you for having recommended to the public, in your article of this day headed "The late Romance of the Convent," to suspend their judgment. The following are my answers to the calumnies concerning myself in Miss Starr's case:—

I declare, 1st, that I never sent for, nor wrote to Miss Starr in my life: 2d, that having met her in my house, I blamed her imprudence in coming; 3d, that being made acquainted with her desires I invariably insisted upon her making them known to her parents; 4th, that she has never been admitted into our church nor to any sacrament in Toronto: 5th, that I never recommended her to any person, nor wrote or spoke about her to any one in Montreal; 6th, that I have altogether been a stranger to her leaving that city; 7th, that when she presented herself at my door, on her arrival from Montreal, I refused to see and receive her; 8th, that she was not aided by me even during one hour of her concealment; 9th, that I have not given any indication, false or true, when she was inquired after, because I was not questioned on the matter; 10th, that she never received any instructions from me to go east, west, north, south, nor, of course, to Toledo; 11th, that she never received from me any pecuniary aid, or any promise thereof, for carrying her plans into execution; 12th, that I never received nor intercepted any letters intended for her relatives; 13th, that she has been heard, several times, complaining of my coolness and of my not seconding her designs.

I hope, Mr Editor, that the above declarations will give satisfaction to my calumniators, as they are quite satisfactory to the conscience of your humble servant,

ARMAND DE CHARBONNEL,
Mgr. of Toronto.

P. S.—I trust that any honest editors who have published or will publish the charges against me, will publish also my answers thereto.

It is so far satisfactory to find that Bishop Charbonnel feels it necessary to place himself on the defensive—that he feels the charge of secretly plotting to overthrow the religious faith of a girl and conniving at her escape from the parental roof, to be a grave accusation. But we do not think that the Bishop's letter sets the matter at rest; on the contrary, it evidently evades points most material to the issue. It is a convenient but far from a satisfactory way to meet such a charge as this, by saying what *he did not do*—why could not Bishop Charbonnel say what *he did do?* He says he "never sent for nor wrote to Miss Starr in his life." Who said he did? The charge was that he received her in his private house repeatedly, unknown to her parents, and by his influence on a weak mind led her to forget her obligations to her family and flee her father's house. Nay, Bishop Charbonnel admits that he met her in his house—but he says that he "blamed her imprudence in coming." How often did she come? Did he *always* blame her—blame her and yet receive her again. "Being acquainted with her desires I invariably insisted upon her making them known to her parents."—Observe he "*invariably*" did so—therefore he had her in his house several times, notwithstanding the "blame"—and observe also, that it was her "*desires*" he insisted on her making known to her parents—not her visits to his private house. If, confessedly it was "imprudence" on the part of a young Protestant girl to go secretly to the house of Bishop Charbonnel—if it was so gross an imprudence that the Bishop "*blamed*" her for it—why did he permit the thing to be repeated? Why did he not at once inform her parents? Nay, the charge of the Montreal *Gazette* is specific. It says: "While resident at Toronto she sought spiritual advice from Bishop Charbonnel; she stated her doubts, her fears, her inclinations for a convent life, but that her parents would never consent. *Should she flee from them.* He advised her that if she felt a desire and longed for that life she should do so!" Now is this true. Did Bishop Charbonnel in his communings with this weak young lady, advise her to break through every filial obligation and flee her father's house?

Then, again, as to Bishop Charbonnel's after proceedings. He says when she presented herself at his door on her arrival from Montreal he refused to see and receive her. Passing over the humiliation of the scene—was this what was charged against Bishop Charbonnel? Did any one allege that Miss Starr became an inmate of his house upon her flight? On the contrary, it was expressly stated that lodgings were provided for her with a Roman Catholic family "*by order of Bishop Charbonnel.*" Is this true, or is it not? The Bishop says she was not aided by him, "even one hour in her concealment"—but what does that mean? She came direct from the steamboat to his house—he knew she was fleeing from her parents—he was so shocked at her "imprudence" that he refused to receive or even to "see" her—why, then, did he not advise her to return home at once?—nay, why did he not at once communicate with her parents, and aid them to recover their child? Did he not know the family who received her in Toronto?—did he not know that she went from here to Toledo? could not one word from him have stopped the whole business? What a delusion then to talk about not aiding her in her concealment.

And what about the search made by Mr. Starr's family? Bishop Charbonnel says, "I have not given any indication, false or true, when she was inquired after, because I was not questioned on the matter." "Any indication"—indication of what? Is it, or is it not true, as stated by the Montreal *Gazette*, that several of Mr. Starr's Toronto friends "had interviews with Bishop Charbonnel, entreating him to give information on the subject, to ascertain where Miss Starr had gone?" Is it true that his reply was that he "knew nothing, could ascertain nothing about it?" If so, then the Bishop's whole vindication is utterly worthless and unreliable, for in that case he would stand a confessed and miserable trickster upon words. Professing to be shocked at his victim's imprudence, he aids and abets her in it; professing great anxiety that she should speak openly to her parents, he carries on clandestine intercourse with her, unknown to them; and professing to be indignant at the charge of aiding her concealment, he not only refrains from giving immediate notice to her friends, but when anxious inquiry is made, "knows nothing, can ascertain nothing about her." If this version of what passed between the Bishop and Mr Starr's friends is correct,—if he equivocated and evaded in his answers, with the direct knowledge of Miss Starr's movements he at the moment possessed—then must every one be prepared to believe to the letter the statement of Blondon, Superioress of the Toledo Nunnery, to Mr Starr—"Why did not Bishop Charbonnel tell you where your daughter was? *he knew all about it;* your daughter will tell you so; I only acted under the orders I had received."

The matter is too grave to be allowed to rest where it is. Who were the parties alleged to have communicated with Bishop Charbonnel? What passed between them?—the thing should be probed to the very bottom. Bishop Charbonnel has a perfect right to induce Protestants to become Catholics, by all legitimate means—but it is monstrous to think that the weakness of youth may be cowardly played upon in the startling manner brought to light in this case,—young females induced to hold clandestine interviews at a priest's private residence, and the peace of families broken up by such underhand machinations as those now disclosed.

Out-door Preaching.

A very interesting meeting for public worship was held in this place on Sabbath evening last. A skipper of one of our fishing crafts was lately seized with an attack of paralysis, and so disabled as to be obliged to go ashore for treatment, where, fortunately for him, his wife was attending the sufferer in charge of air. He was very kindly and advantageously attended by Rev. William Kier, who brought with him on one occasion the Rev. Jas. Waddell. Not content with affording temporal aid and private counsels, the Rev. gentlemen proposed to afford our invalid an opportunity to attend the public worship of God on the Sabbath; and as he could not go, they agreed to come, and hold a meeting with him.

Notice was accordingly given to the vessels that came in to harbor for the Sabbath, that public worship would be held in the afternoon, and intimation was also made from the church to the same effect. When the hour arrived, a goodly number of our people, from some fourteen vessels in the harbor, assembled, and were met by a large concourse of the inhabitants around.

Mr Kier not being well, the service was conducted by Mr Waddell, who beautifully intimated that, while it was our duty to do good to all, and while, like the good Samaritan, we might do good by pouring in oil and wine to relieve bodily distress, it was still greater good, like the friends of the man sick of the palsy, in the gospel, to go with our neighbor to the Saviour, and seek for him spiritual blessings, even the forgiveness of sins and the removal of inward maladies; and called upon the audience thus to show their sympathy and their good neighborhood and join in the service accordingly. I should have mentioned, that the assemblage—consisting of old men and women, young men and maidens, from far and near—was far too large to be accommodated in any building in the neighborhood, and that such fixings as could be obtained on the spot, were kindly gathered up and arranged at the end of Mr M'Gougan's shed, in shelter of a beautiful "bush," and there we sang praises, listened to the Word and offered up prayer to Him who so often led the devotions of his disciples and taught the multitudes under the canopy of heaven. The service was solemn and impressive, and well calculated, by the blessing of Heaven, to stir up both saints and sinners to attend to the things which belong to their everlasting peace.

All parties were much pleased to have such an opportunity to worship together; and it is to be hoped that this is only the beginning of good things both here and elsewhere, wherever men can congregate, when far away from opportunity of going up with friends at home to the house of God.

PISCATOR.

Princetown Harbor, Aug. 8, 1859.

Religious Items.

Mr E. Maturin is now in St. John, N. B., probably sent thither by his "Ecclesiastical superior," for the purpose of enlightening the good people in that city in the doctrines of the "true church." He lectured at the Mechanics' Institute on Friday evening; subject—"Reasons for embracing the Catholic Religion."

The induction of Rev Alex. McLean into the pastoral charge of the congregation of Belfast, in connection with the Church of Scotland, is appointed to take place on the last Wednesday of August.

The Free Presbytery of this Island will meet (D. V.,) in Charlottetown on Wednesday the 31st inst., at 12 o'clock noon.

The Wesleyans had a Sabbath School Picnic on Thursday last at Pownal, whither quite a number of children, and others, from the city, proceeded in the steamer "Ino." We understand that another, under the auspices of the same body, came off yesterday at Cornwall.

ARRIVAL OF A MISSIONARY.—We are glad to announce the arrival, by last English Steamer, of the Rev Mr STEWART, a missionary of the Established Church of Scotland. He has been sent out on application of the Presbytery of Halifax, to supply the place of the Rev James Wilson. Mr Stewart will preach in St. Matthew's Church tomorrow forenoon, and in St. Andrew's in the evening, at the usual hours. —*Presbyterian Witness.*

The Toronto *Colonist*, of Saturday last, contains an announcement of the religious services in that city for the following Sabbath, giving the denominations, the names of ministers and hours of service. There are in Toronto 8 Episcopal Churches, 4 Roman Catholic, 8 Methodist, representing four sections of that body; 6 Presbyterian representing four sections, 2 Congregational, 3 Baptist, 1 German Lutheran, 1 Catholic Apostolic and 1 Unitarian. In all 34 Churches.

TESTIMONY AS TO THE IRISH REVIVAL.—The Rev Dr Begg, one of the Scotch Free Church deputies to the Irish Presbyterian Assembly, in addressing his congregation after his return, referred to the subject of the awakening in Ireland, and stated that from what he had heard from respected brethren in Dublin, he had no doubt that the movement was a work of the Holy Spirit. He also stated that the session set apart for consideration of the subject by the Irish Assembly was one of the most solemn which he had ever attended.

We are glad to be able to announce, that the Rev. William H. DeVeber has been appointed Rector of St. Paul's Church in the neighbourhood of this city, in room of the Rev C. Lee, removed to Fredericton.—*Church Witness.*

The new House of Assembly of Nova Scotia is said to consist of 25 Presbyterians, 6 Roman Catholics, 6 Baptists, 10 Episcopalians, 6 Wesleyan Methodists, 1 Congregationalist, and 1 Universalist.

REVIVAL PRAYER-MEETINGS.—The *Edinburgh Witness* says:—Several meetings on week days and on Sabbath evenings are now regularly held in Edinburgh, for the purpose of imploring an outpouring of the Holy Spirit; and we are glad to find that a deeper and more extensive interest is felt in these assemblages. At some of these meetings requests are occasionally preferred for the spiritual welfare of friends and others; and at all of them intelligence is communicated in connection with the work of revival in other parts of the world. As an instance of this, we may mention that the meeting held in the Rev Jonathan Watson's church, in Dublin street, on sabbath evenings, the Rev Mr Mitchell of Toronto, who has just returned from the north of Ireland, last Sabbath evening gave a number of the remarkable scenes which came under his own observation, and said that though he did not approve of the physical manifestations, he was still decidedly of opinion that the movement was a work of God, and that the Lord would work according to his own pleasure. In Glasgow, Dundee, Aberdeen, Perth, and a number of other places, prayer-meetings having the same object in view are regularly held. The necessity of greater earnestness in religious matters is beginning to be more powerfully felt. One remarkable feature connected with all these meetings is the catholic character which they present, ministers and laymen of all evangelical denominations taking part in them

The Philadelphia *Presbyterian* announces the death of the Rev. James W. Alexander, D.D., of New York. He departed this life on Sabbath morning last, 31st ult., at the Red Sweet Springs, Virginia. His nervous system had been greatly prostrated for some time previous, but the immediate cause of his death is supposed to have been dysentery, with which he was attacked on the preceding Wednesday or Thursday.

It has already been intimated to the public, through the press, that Frederick Goodman, Esq., son of the Hon G. R. Goodman, formerly Collector of Her Majesty's Customs in this Port, and Miss Ann Maloney, daughter of Mr. James Maloney, of this city, were unfortunately drowned outside of our harbor, in the fearful storm which swept over this neighborhood on Saturday, the 6th inst. Mr. Goodman was in the prime of life, furnishing another striking example of the uncertainty of human existence. Miss Maloney was well known to the author of the following lines, who was her tutor in her girlhood, and who takes this opportunity of testifying to her amiable disposition while under his care, and of offering to her bereaved parents, as well as to the Hon. Mr. Goodman, his condolence on the melancholy occasion.

Fast after night fled the twilight of morning,
Light were the bosoms that greeted the dawn,
Bright rose the sun in his splendor, adorning
Mountain and meadow, and forest and lawn;
Breathing no discord of sorrow or sadness,
Sweet swell'd the music of cottage and grove;
Nature around us was vocal with gladness,
Hope and affection, and duty and love.

Fair was the Summer—no feature distorted—
Smiling and gay in majesty's pride,
Fresh were the zephyrs that playfully sported,
Kissing in ripples the Hillsborough-tide;
Who that look'd out on that prospect so cheery,
Look'd at the landscape, the river and sky,
Could have foreseen that a tempest so dreary
Wing'd for destruction, was ready to fly!

Dark rising clouds rifting brightly asunder,
Mark in the distance the "hurricane's home!"
Hark! in the West rolls the deeply toned thunder,
Pealing along through the wind-frotted dome.
See the proud "Storm King" to fury awaking,
Flapping his wings as he rides in the rain,
Bending the trees of the forest, or breaking;
Lashing to madness the waves of the main!

Boatman, beware! tho' to peril no stranger,
Scest thou not coming the Skeleton form!
Frail is thy skiff, in this crisis of danger,
Safely to live in the terrible storm.—
Frail is thy skiff! but, alas! disappearing!
Over thy boat the wild waters are thrown;
Now I can see but the "Storm King" careering,
Riding the white crested billows alone.

Such, honest Goodman—the Muse will deplore thee,
Such was thy destiny yet in thy prime!—
Such, lovely Ann, was the fate that closed o'er thee,
Such are the fatal mutations of time!
Hopeful and happy the dawning ye greeted,
Look'd with delight on the air-rippled wave,
But ere the sun had his journey completed,
Silent ye lay in a watery grave!

Who, as the morning awakes us to duty,
Looking abroad on this "green-mantled earth,"
Blooming in Summer, and sunlight and beauty,—
Who can divine what a day may bring forth!
Friendship and life are both sadly uncertain,
Morning with gladness may open our door,
But ere the evening lets fall her dark curtain,
Some we have loved may be living no more.

P. L. I.

James M'Callum acknowledges the receipt of £9 8s. per Duncan M'Intyre, Esq., from the New London section of the Rev. I. Murray's congregation, to be appropriated as follows:—

Foreign Missions,	8	12	0
Bible Society,	0	16	0
	£9	8	0

Also, per Alexander Simpson, Esq., Cavendish and New Glasgow:—

Foreign Missions,	12	6	3
Home Missions,	2	13	7
Seminary,	5	6	0
	£20	5	10

Brackley Point, August 6th, 1859.

☞ The Bible Christian Sabbath School Anniversary Tea Meeting came off, according to announcement. Particulars next week.

MARRIED,

On the 10th inst., by the Rev. Allan Fraser, Mr NICHOLAS MORSHEAD, to Miss RACHEL VINCENT, both of Lot 10.

On the 11th inst, by the same, Mr NEIL M'LELLAN, of Lot 13, to Miss ELIZABETH CAMPBELL, of Kildare

On Tuesday, the 16th instant, by the Rev. George Sutherland, Mr JAMES M'NEILL, to Miss CATHERINE M'NEILL, both of Lot 65.

At Bedeque, on Thursday, the 11th instant, by the Rev. R. S. Patterson, Mr THEOPHILUS CLARKE, of the above place, to Miss JANE CLARKE, late of Minminichi.

At Murray Harbor, on Saturday, Aug. 13th, by Rev. Neil M'Kay, Mr. DAVID LOGAN, of Georgetown, to Miss ELIZABETH SERGEANT, of Murray Harbor.

DIED,

At New London, on the 3d instant, of scarlet fever, after a few days illness, HENRY HENDERSON, eldest son of Mr John Henderson, aged 11 years and 3 months.

At Fish Pools, East River, Pictou, on Sabbath, July 24th, Mr. JAMES FALCONER, mason, aged 54 years, leaving a large circle of friends and acquaintances to mourn his departure.

PASSENGERS.

In the Steamer from Pictou, on the 16th inst.—Rev. A. McLean and wife, Miss Boyer, Messrs. McEachern, Cogswell, Boyer, Stead, R. Wise, Wise, Hogan, Smith, McLean, J. Hensley, Brophy, Langdon, Ellis, Keome, Black, Hunter, McLeod, Leppin, Gordon, Bowman, Pratt, J. Longworth, McNeil, Sears, Judson, Smith, McDonald, Dixon, Mott, Mrs. Gilfoyle, Mrs. Holmes, Miss Blackwood, Miss Hogan, Mrs. Hunter, and others.

HOLLOWAY'S PILLS.—It seems as if the pharmacopeia were eventually to be narrowed down to almost a few specifics. foremost amongst them, stand Holloway's Pills and Ointment We have conversed with individuals who have witnessed the effect of the Pills in cases of epilepsy, ordinary convulsions, spasms, bilious colic, palpitation of the heart, etc, and they all tell the same story of their efficacy and infallibility.

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The Hero of Kars—Major General Sir W. F. Williams.
The Hero of Delhi—Major General Sir A. Wilson.
The Hero of the Redan—Gen C. A. Windham.
Sir Colin Campbell and Dr. Livingstone.
Prince of Prussia and Bishop of Oxford.
Lord Panmure and Hon. G. M. Dallas.
Lord Chelmsford and Dr Finney Kelly.
Lord Campbell and the Marquis of Salisbury.
The Earl of Shaftesbury and Professor Faraday.
Lord John Russell and Lord Palmerston.
Rev. Montague Villiers and Sir John Ratcliffe.
Charles Kean and Rev. Hugh Stowell.
The Lord Mayor of London and Lord Berners.
Rev. Dr. Cumming and Viscount Combermere.
Right Hon Lord Chelmsford and Right Hon. Lord Campbell.
The Archbishop of Canterbury and Bishop of Carlisle.
J. Brunel, Esq., C. E., and M. Piccolomini.
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PRINCE EDWARD ISLAND NORMAL SCHOOL.

SECRETARY'S OFFICE, Aug. 16, 1859.

THE SITUATION OF MASTER OF THIS Institution being now vacant, the Government of the Colony are desirous of obtaining the services of a gentleman to fill the vacancy.

The salary payable to the Master is established by the local Statute of 17 Vic. cap 12, at Two Hundred Pounds per annum.

The principle of tuition adopted in the institution is in accordance with Stow's Normal system of training. Any further particulars relative to the subject may be learned on reference to John McNeill, Esquire, Secretary to the Board of Education, Charlottetown.

Communications, testimonials, &c., &c., are to be addressed to the undersigned. No application for the situation can be received after the 1st day of November ensuing.

W. H. POPE, Col. Sec'y.

August 20th, 1859. 1m

Carpenters Spelling.

AND LENNIE'S GRAMMER—A NEW supply just received and for Sale at Haszard's Bookstore. August, 20 1859.

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