

penny from a member of any other class of christians; and yet forsooth, they are not to be permitted to rest in peace, if after a discharge of all earthly claims upon their establishment, they venture to apply the surplus of their own monies for the purposes of education.

Again: If we do not instruct we are reproached with ignorance. If we attempt to teach we are arraigned for superstition. And this, out of a spirit of "vital christianity." A more insidiously written article than the one which constitutes the object of my notice I have seldom read. In earlier life I have perused the attacks of Sturges and Greer. In later times the virulent phillipics of Sullivan and McGhee. These were fair assaults. The point was directed to your breast, you saw it, you could parry or repel. But my christian editor, "willing to wound but afraid to strike", mingles his apologetic tones with the accents of injury.

In a prefatory way, it may be said, that the first constituency Mr. Doyle represented in the house of assembly was the Isle Madame. That was in the early thirties. He was then about 30 years of age. The period was too far back for anybody now on the stage to recall his personal appearance when he first stepped into the public arena, but he has been described as being rather short, of a hale complexion, careless and plain in his dress, and had a cast of countenance which inclined to good nature.

When Parliament was in session Doyle usually addressed the chair from the head of the bench on the Speaker's left. His politics were Liberal first, last, and all the time—and as a public man his conduct was strictly consistent. No member of the house came to the attack more fearlessly than the youthful member for Isle Madame. Speaking of him in the early forties it was remarked that he had been an able and unflinching advocate of reform. He invariably declaimed against the propriety of the Council debating with closed doors. The house was hardly organized in 1837 before he formally brought