

she endeavoured to be useful. These now mourn the loss of not only a friend but also a helper in Christ Jesus.

Mr. Y. seemed to have had a presentiment of her approaching dissolution; as appears from a letter addressed to her husband...

Correspondence.

Young Men's Christian Association.—Eighth Lecture.

Subject—Byron and Cooper: A Contrast. The above highly interesting Lecture was delivered on Tuesday evening the 17th inst.

Mr. Shannon commenced with the sentiment that poetry is the first and most delightful principle of the human heart.

In speaking of Byron and Cooper, he had no intention of giving a critical analysis of their lives. He then touched upon the prominent events in the life of each with grace and point of finish.

In the sketch of Byron we were shown the stirring incidents of his chequered life. His illustrious education, and imperfect early training—his education—his unfortunate early attachment, in some degree the cause of his erratic course of life—his marriage—his occasional tenderness, and his characteristic immorality—his transcendent genius and his gross immorality—Byron's life, he said, was a failure as viewed either by the Christian or the man of the world.

In speaking of Cooper, he said that his life equally abounded in light and shade. He lost his mother at the age of six years, and the remembrance of her was never effaced from his mind. Like Byron, he was a delicate boy. He was sent to a boarding-school, afterwards articled to a Solicitor. He formed an attachment to his cousin Leonora Cooper, but which was disappointed by his father, and which has been his habitual melancholy. He was appointed to the office of Clerk to the House of Lords, but his constitutional timidity prevented him from performing its duties. He was shortly afterwards placed under the care of Dr. Cortis. After in some measure recovering from his malady, he formed that tender acquaintance with the Twains, which was the happiest period of his life.

After Mr. Y. had finished his remarks on the Twains, he was engaged in the friendship of the Rev. Mr. Newton, a Christian poet and an amiable man. His latest years were cheered by the kindness and assiduity of his friends and relatives; but his mind, never to the last, was the subject of that hope and joyousness which is the ordinary privilege of the Christian. How sad, yet how striking, an example of the mystery of Divine Providence in Cooper's experience, as expressed in his own beautiful hymn—

"God moves in a mysterious way, His wonders to perform;"

God sees not as man sees. Cooper was snatched from society and led to his lonely and led to feel that the operations of God's Providence are marked with bright hues and dark shades.

In referring to the prominent circumstances in the lives of Byron and Cooper, he remarked that both were fond of nature—both were disappointed in the happiness of their life. Though both were born in a high station, one passed his life in travel—the other seldom removed from one spot; one met with an early success in poetic fame—the other not till late in life; one died an exile in a foreign land—the other died at home.

religious sentiments they were entirely diverse. Byron lived for the present world, and was wholly regardless of the future. He had no hope beyond the present life, and depended alone for happiness on this world. His happy was never attuned to the praise of God and the hopes of immortality. Cooper's heart was ever vocal to his Maker's praise.

Some have endeavored to detract from the character of Cooper by intimating that his experience and his last moments did not exhibit the hope of the Christian. Mr. Shannon observed that his last words were not the best test of the purity of his Christian character. His whole life breathed a spirit of gentle submission to the Divine will, and he ever manifested a tenderness of heart which best displayed the spirit of his Master.

The foregoing is a very imperfect sketch of Mr. Shannon's lecture. It was truly excellent in its impartial discriminations, in its purity of diction, beauty of sentiment, and elevated tone. None could have felt reluctance in conceding the preference to Cooper, as the better man.

Corwallis Circuit.

It is a good thing to give thanks unto the Lord, and to sing praises gratefully to record His kind dealings towards us, in this laborious but interesting Circuit.

In the first week in February we set ourselves to seek the Lord our God by prayer and supplication, that he would grant us a reviving, and visit our hill of Zion with salvation. The special declarations of eternal truth, which our trembling faith strove to grasp were, "In all places where I record my name, it will come upon thee, and I will bless thee."

Our pressing necessities awakening opportunity; the Gospel's cheering promises inviting hope. He would first present a brief sketch of their lives. He then touched upon the prominent events in the life of each with grace and point of finish.

Others are still "seeking for Jesus," inquiring the way to Zion with their faces thitherward. Nor is this all—several who had lost their first love and wandered from God, have returned to their Father, and are restored to his favor. Many who were weak have been strengthened; the languishing and pining members have been healed, and the spiritual vitality, and moral power of the Church greatly increased. Praise God!

Neglected family altars have been rebuilt—the expiring and extinguished fire of devotion, rekindled; and from thence the flame of the morning and evening sacrifice ascends to the Father of Mercies.

And now Mr. Editor, if you will permit me, I will add to this revival intelligence a few words touching other parts of this Circuit, beginning with St. John's Bay. On my first visit to this interesting locality, I received a right hearty welcome from warm hearts; and found that the reported kindness and hospitality of the people was not exaggerated. A Meeting-house was in course of completion, to be known as a "Union House." No candor obliges me to say that I do not think the principle upon which such houses are built is the better one; yet, as many general rules admit of exceptions, such admission may be made in this case.

The writer was favored with the privilege of preaching the services by a minister of the Free Baptist Church. My appointments there are fortnightly on week-days; some few have been added to the number this year. On the Sabbath a public prayer-meeting, with exhortation, is held in the Church—generally conducted, I believe, by a spiritual and zealous Free Baptist Brother. My brotherly love here continues! May no unguarded word disturb the union, or the omission of reciprocal Christian courtesies in either party weaken the bond.

Our branch of Zion at the West is in an encouraging condition; we have official members who are of the excellent of the earth, one of our dearest Leaders performing a journey of seven miles weekly to meet his Class; some of the members of that Class come from one to four miles, frequently walking this distance to and fro. With such faithful leaders our cause will never languish. It will be gratifying to our dear Brother Harris, now in the regions of ice and snow, to learn of the noble deeds, and to learn that so many of the souls gathered into the fold through his instrumentality are still walking in the fear of the Lord, and the work of the Holy Ghost; and are warmly attached to the scriptural doctrines and discipline of the Wesleyan Church.

This rising village is the western extremity of the Circuit. Here we have a small society, which has received some new members during the year. One of these was formerly attached to the Church of Rome, and when completed, we will receive the unctious from above, he walks in a more excellent way. Our zealous people in this locality have undertaken the erection of a Church; the building is to be 40 by 60 ft., with a basement for vestry or lecture room, the whole above ground; the contract is taken by Messrs. Woodman & McGregor, of Horton, and when completed, we will doubtless have an edifice which will afford comfortable accommodation, be an ornament to the village, and also reflect much credit upon the mechanical skill of the builders; we hope to confirm all this at the proper time.

Thus, notwithstanding the efforts which are being made to stop the motions of the Methodist wheel, it still holds on its way, and so it ever will; it works like the wheel the prophet once saw—Ezek. i. 1-25. And it retains the spirit of life, it still revolves; its centrifugal force, flinging off, without an effort, the vile columns which are thrown towards it, and causing the wicked designs of fellows of the baser sort to recoil, while its unimpeded centrifugal action still attracts from the power of sin and Satan to the centre of our hopes, and the object of our regard, the Cross and the Church, the souls of our fellow men. Such may it revolve; and by each succeeding motion become more ample in its developments, mighty in its power, and brighter in its glory. Yours truly, W. G. S. Canning, March 14th, 1857.

Charlottetown Correspondence.

MR. EDITOR.—Your excellent editorial of the 19th ult. was read by many of your subscribers in this locality with great interest; and the more so, because that in this Island, as in your Province, the influence of Romanism is so palpable, and so prominent at the present time a question calling for your earnest attention of a large portion of the Protestant population. It is very humiliating, and a sad blot upon our Protestantism, that any Government in these Colonies, no matter whether conservative or liberal, should be under the dictatorial power of Romanism, or be obliged to succumb to the political influence of a body so opposed as is the Church of Rome, always and everywhere, to civil and religious liberty. It is surely to be deplored that Protestants should at all prove so recreant to their principles as such, and be so influenced by their attachment to political party, as to place the Church of Rome in a position of equal intimidation against a Government refusing compliance with her exorbitant demands. The sheet I recently forwarded to your address expresses the influence sought to be exercised over our Government and Board of Education, and the boldness of the demand made by the Roman Catholic Bishops, promulgated by the Archbishop of the Atlantic, for the exclusion of the Bible and of prayer from the schools of this Island. This attempt has been met by a firm resistance on the part of Protestants of the various denominations both in town and country. I may mention, in proof of the increasing power of Popish influence in this Colony, that the Catholic journals had sufficient courage to lift a voice against the attempted encroachments upon Protestant rights. Under these circumstances a Protestant paper has been brought into existence, called The Protector, the first number of which affords evidence that the lovers of the Bible on this Island are arousing up in defence of their sacred rights, and resolved that their children shall not be deprived of the privilege of daily reading the Word of the living God.

During last week we held several of our country Missionary Meetings, assisted as usual by several of our excellent brethren from town; and the results, as regards the Missionary spirit engendered, and the practical manifestation of that spirit in the liberal contributions of the friends, were highly gratifying. Our Annual Sermons on Sabbath last. In the morning my estimable colleague, the Rev. R. Smith, delivered an excellent discourse from Jer. vi. 16, calling attention to the prosperity of the work of God in the Church throughout the world. In the evening we were privileged to have the labors of the Rev. G. Sutherland of the Free Church of Scotland, who, in a sermon exceedingly appropriate to the occasion, founded upon Isaiah lii. 7, "How beautiful upon the mountains," &c., kept the attention of the dense congregation in the most judicious and deeply interesting manner, and towards of an hour, while he eloquently, and with rich unctious, presented the claims of the Missionary enterprise.

Our Annual Meeting, held last evening, was an occasion of hallowed interest. The attendance was large, and the deep attention of the listening multitude, retained without abatement until a late hour. The chairman, our esteemed friend and Christian brother, Capt. ORLEBAR, R.N., who presided with much ability, opened the business of the evening by a stirring address, breathing sentiments of the deepest regard for the great work of a world's evangelization, and the utmost Christian catholicity of feeling toward our Society and the subject. He expressed in cordial terms his appreciation of our energetic Missionary efforts, but which efforts, he said, were even yet but small compared with the wants of the world. He narrated several Missionary incidents that came under his own observation, some years since, in the South Sea Islands, and commended the subject of Missions to the devout consideration of his audience. A concise Report, read by the Secretary, Mr. James Moore, presented various aspects of the operations of the Society in our widely-extended field, affording evidence that the God of Missions is still with His servants.

The several Resolutions of the Meeting were presented and advocated as follows: 1. Resolved, That the Report now read be adopted, and that this Meeting records its grateful acknowledgement to Almighty God for the measure of His blessing continued to the evangelic operations of the day of the Lord.

Wesleyan Missionary Society in various parts of the world, and to other kindred institutions. The Rev. C. I. BURNETT, of the Baptist Church, in moving this resolution, spoke of the freshness of the incidents of Missionary labour as furnishing a reply to the scoffing and infidel objections of the enemies of the Gospel scheme; and referred to the astounding successes of this Society as affording evidence in proof of the truth and complete triumph of the Cross till the last corner shall be added to the many crowns of Jesus when he shall reign over all, causing every form of opposition to the Bible and to Gospel truth to waste away.

The Rev. R. SMITH in seconding this resolution regarded with pleasure the cheering evidence brought to view in the Report that the Gospel is of God, that the cause of missions rises in importance before us above all other causes professing to present the claims of humanity, that the synopsis given in the Report of what God is doing by the goodly band of missionaries who have gone forth in the name of the Society as from God Himself, causing our hearts to burn with the very fire of heaven, and impelling us His people, to bring our entire offering to the foot of the Cross.

2. Resolved, That this meeting devoutly recognises the duty of Christians continuing in prayer for the Missionary enterprise, that the energy of the Divine Spirit may more largely accompany missionary labour, that the doors now opening in many lands for the diffusion of the Gospel, may be entered with success, and that the formidable obstacles to the evangelization of the world, still existing, may be speedily removed.

3. Resolved, That, resting in the assurance that the British American Conference of the Wesleyan Missionary Society will regard the importance of sustaining Home Missions, to the extent of the means at its disposal, wherever, within its jurisdiction, there are calls for Missionary labour, this Meeting, at the same time, hails with satisfaction the arrangement which our Missionary Society has adopted, in relation to the General Wesleyan Missionary Society of Great Britain, thereby enabling the friends of Wesleyan Missions in these Provinces, as heretofore, to aid the Parent Society in its noble and widely-extended Missionary enterprise.

Mr. W. HEARD, in supporting this resolution, as the evening was now advanced, very briefly addressed the meeting. The last resolution, conveying thanks to the collectors and contributors for their aid the past year, and appointing officers for the year ensuing, was moved by the Superintendent, and seconded by the Rev. ALBERT DESBRISSAY, and the collection being taken up, amounting to £25 the meeting was closed. It is impossible in this mere compass of our proceedings, to do justice to the several speakers, all of whom admirably acquitted themselves, as deeply feeling the excellency and grandeur of the themes which the Missionary enterprise presents.

Of the good work which, during the last four months, has been in progress in the vicinity of Charlottetown, and of which one of the late numbers of the Wesleyan contained an intimation, I should have given a detailed account at an earlier period, but that the revival services exclusively engaged my time and attention for several successive weeks, and these were followed by a protracted indisposition induced by effort in those services. But even now, this communication having already extended beyond what I had expected, I shall be obliged to content myself with a brief statement of what the Lord has been, and is still doing around and among us; although to have entered largely into particulars would have been highly gratifying to that large class of your readers who take a deep interest in all that relates to the progress of the work of God, and the prosperity of Zion.

During the Autumn, Bro. Smith perceiving some indications of revival in parts of the Circuit more particularly under his charge, we resolved upon holding special services, Bro. Milligan of Pownal Circuit affording us his valuable aid. Our hearts were soon cheered by the most striking evidence of Divine blessing, and several places in the country about the same time presenting promise of prosperity, we held services for several weeks at the following places in succession, viz. New Wiltshire, Wiltshire Road, North River, Union Road, and Little York; and more recently at Pownal, and Mount Herbert on the Pownal Circuit, all of which we were favoured to behold in the right hand of the Lord stretching forth in blessings mighty things, and scores upon scores of stout-hearted sinners of all ages and conditions, have been bowed before the Lord in deep sorrow for sin, and then lifted up from the depths of their distress, and made greatly to rejoice in the grace of Christ Jesus. At Wiltshire especially, the work has been very extensive, and the change wrought in the general aspect of society there is delightfully striking; and in that place, I am happy to say, the revival has been continuous, so that week after week brings us tidings of accessions to the number of those who are saved. At North River, where we have but a school-house in which to worship, we have decided upon the immediate erection of a Wesleyan Chapel, those there who have recently been so richly blessed having come forward in this undertaking very generously. The indefatigable labours of the brethren Smith and Milligan have been highly laudable of God, so that the revival power of the Spirit and in power to the salvation of many. But while the dew of grace, and showers of blessing, were richly fertilizing the Lord's heritage all around us, our city church and congregation received but a very scanty and partial refreshing. We mourned and prayed, and were filled with anxiety, that our cause here, so large and influential as it is,—having connected with it so many really valuable members, and truly devoted servants of Christ, and which in other days, not long past, was so abundantly favoured with the presence and power of the Great Master, should in this time of blessing, remain comparatively drought and death. But I rejoice to be able to say some degree of confidence to inform the lovers of Zion that the Lord is turning again our captivity. The Lord is now doing great things for us, whereof we are glad. Some tokens of blessing received during a few weeks past, and the deepening anxiety of our people for our outpouring of the Divine Spirit, led us to hope that the Lord would be pleased to give us a more abundant blessing for ever! But I must conclude; suffice it to say that day after day we are filled with devout thankfulness to perceive that "the little cloud increases still," and we are confidently looking for the fulfilment of the prophetic promise, "I will visit upon him that is thirsty, and floods upon the dry ground."

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Mr. W. G. SUTHERLAND in seconding this resolution deeply felt as one who had been privileged above many, his obligations to Methodism, and was exceedingly happy in addressing an audience whose sympathies were so strongly in favour of the missionary enterprise, though in some respects, as arising from our insular position, we might be regarded as behind the age, yet he felt persuaded we were quite equal to our neighbours in the adjacent Provinces, as in the natural productiveness of our soil, so also in the benevolence of our sympathies in the missionary work—the identity of the nature of modern Christianity with that of antiquity, as seen in the missionary spirit which breathes into the believing heart—the happiness of living in an age when schemes of missionary benevolence abound—the nobleness of British Christians in giving so freely to the mission cause notwithstanding the pressure of heavy taxation.

The speaker remarked on the sentiment "When England moves, the world feels it," the greatness of the subject, the energy her, her naval or military prowess, her arts and manufactures, her scholarship, her wealth, but in the possession of the truth of God for which her martyrs suffered and bled, and her diffusion of that truth. She has honored God, and God has honored her, and she has refused to be oppressed, and has employed her people as the almoners of His Truth to the world. The effects following from our movements being mighty, it is of consequence that we move in the right direction, so as to accomplish for the world by the spread of the Gospel that which more humane legislation and energy have failed to effect, and amid obnoxious motives in this great work to labour as to receive a crown studded with gems in the day of the Lord.

MR. FULLERTON in support of this resolution spoke of the want of deeply earnest prayer for the work of the Church in this Colony, and the want of the greatest obstacles in the way of the speedy conversion of the world to Christ, referred to the zeal of Wickliff, Luther, and the other Protestant Reformers as conferring benefits upon the Church in the present day, and pressed the magnitude and the difficulties of the work of Evangelization as demanding the most efficient efforts of the Church.

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Mr. W. HEARD, in supporting this resolution, as the evening was now advanced, very briefly addressed the meeting. The last resolution, conveying thanks to the collectors and contributors for their aid the past year, and appointing officers for the year ensuing, was moved by the Superintendent, and seconded by the Rev. ALBERT DESBRISSAY, and the collection being taken up, amounting to £25 the meeting was closed. It is impossible in this mere compass of our proceedings, to do justice to the several speakers, all of whom admirably acquitted themselves, as deeply feeling the excellency and grandeur of the themes which the Missionary enterprise presents.

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During the Autumn, Bro. Smith perceiving some indications of revival in parts of the Circuit more particularly under his charge, we resolved upon holding special services, Bro. Milligan of Pownal Circuit affording us his valuable aid. Our hearts were soon cheered by the most striking evidence of Divine blessing, and several places in the country about the same time presenting promise of prosperity, we held services for several weeks at the following places in succession, viz. New Wiltshire, Wiltshire Road, North River, Union Road, and Little York; and more recently at Pownal, and Mount Herbert on the Pownal Circuit, all of which we were favoured to behold in the right hand of the Lord stretching forth in blessings mighty things, and scores upon scores of stout-hearted sinners of all ages and conditions, have been bowed before the Lord in deep sorrow for sin, and then lifted up from the depths of their distress, and made greatly to rejoice in the grace of Christ Jesus. At Wiltshire especially, the work has been very extensive, and the change wrought in the general aspect of society there is delightfully striking; and in that place, I am happy to say, the revival has been continuous, so that week after week brings us tidings of accessions to the number of those who are saved. At North River, where we have but a school-house in which to worship, we have decided upon the immediate erection of a Wesleyan Chapel, those there who have recently been so richly blessed having come forward in this undertaking very generously. The indefatigable labours of the brethren Smith and Milligan have been highly laudable of God, so that the revival power of the Spirit and in power to the salvation of many. But while the dew of grace, and showers of blessing, were richly fertilizing the Lord's heritage all around us, our city church and congregation received but a very scanty and partial refreshing. We mourned and prayed, and were filled with anxiety, that our cause here, so large and influential as it is,—having connected with it so many really valuable members, and truly devoted servants of Christ, and which in other days, not long past, was so abundantly favoured with the presence and power of the Great Master, should in this time of blessing, remain comparatively drought and death. But I rejoice to be able to say some degree of confidence to inform the lovers of Zion that the Lord is turning again our captivity. The Lord is now doing great things for us, whereof we are glad. Some tokens of blessing received during a few weeks past, and the deepening anxiety of our people for our outpouring of the Divine Spirit, led us to hope that the Lord would be pleased to give us a more abundant blessing for ever! But I must conclude; suffice it to say that day after day we are filled with devout thankfulness to perceive that "the little cloud increases still," and we are confidently looking for the fulfilment of the prophetic promise, "I will visit upon him that is thirsty, and floods upon the dry ground."

2. Resolved, That, resting in the assurance that the British American Conference of the Wesleyan Missionary Society will regard the importance of sustaining Home Missions, to the extent of the means at its disposal, wherever, within its jurisdiction, there are calls for Missionary labour, this Meeting, at the same time, hails with satisfaction the arrangement which our Missionary Society has adopted, in relation to the General Wesleyan Missionary Society of Great Britain, thereby enabling the friends of Wesleyan Missions in these Provinces, as heretofore, to aid the Parent Society in its noble and widely-extended Missionary enterprise.

The Rev. G. M. BARRATT moved this resolution, and expressed his strong assurance of the loyal attachment of our Church in Charlottetown to the Cause of the Kingdom of God, as having had confidence in the Missionary character of the body of its former position, and not less so under our new organization, as exhibited in the liberal offerings contributed from year to year by the Wesleyans of this city for this department of the service of the Lord, and appealed to the generous and benevolent of the subscribers for their undiminished liberality in support of the missions of the Parent Society.

Mr. W. G. SUTHERLAND in seconding this resolution deeply felt as one who had been privileged above many, his obligations to Methodism, and was exceedingly happy in addressing an audience whose sympathies were so strongly in favour of the missionary enterprise, though in some respects, as arising from our insular position, we might be regarded as behind the age, yet he felt persuaded we were quite equal to our neighbours in the adjacent Provinces, as in the natural productiveness of our soil, so also in the benevolence of our sympathies in the missionary work—the identity of the nature of modern Christianity with that of antiquity, as seen in the missionary spirit which breathes into the believing heart—the happiness of living in an age when schemes of missionary benevolence abound—the nobleness of British Christians in giving so freely to the mission cause notwithstanding the pressure of heavy taxation.

The speaker remarked on the sentiment "When England moves, the world feels it," the greatness of the subject, the energy her, her naval or military prowess, her arts and manufactures, her scholarship, her wealth, but in the possession of the truth of God for which her martyrs suffered and bled, and her diffusion of that truth. She has honored God, and God has honored her, and she has refused to be oppressed, and has employed her people as the almoners of His Truth to the world. The effects following from our movements being mighty, it is of consequence that we move in the right direction, so as to accomplish for the world by the spread of the Gospel that which more humane legislation and energy have failed to effect, and amid obnoxious motives in this great work to labour as to receive a crown studded with gems in the day of the Lord.

MR. FULLERTON in support of this resolution spoke of the want of deeply earnest prayer for the work of the Church in this Colony, and the want of the greatest obstacles in the way of the speedy conversion of the world to Christ, referred to the zeal of Wickliff, Luther, and the other Protestant Reformers as conferring benefits upon the Church in the present day, and pressed the magnitude and the difficulties of the work of Evangelization as demanding the most efficient efforts of the Church.

The Chairman then called upon the Rev. Mr. SMITH to give out a hymn appropriate to the resolution before the meeting, when the whole congregation heartily and melodiously joined in singing.

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foundation-stone of the system. The Government never expressed their disapprobation of those views, nor contradicted me when I again stated that I had been brought to aid in establishing the Training System; and therefore, Bible training, it was surely their per contra, since to undervalue me and rectify my mistake."

A corollary of the statement here made, we have the fact that as early as February, 1854, Mr. Stark delivered a lecture, before the members of the Legislature and the Government, designed to afford full information respecting the system of education which it was intended to introduce. The exposition then given appeared to be published by request. Legislators and Teachers were supplied with copies. An Act for the establishment of a Normal School on the system therein detailed was passed. The Normal School was fitted up and a Teacher procured at considerable expense. Then came the "unauthorized" programme of proceedings furnished by Mr. Stark. How early "unauthorized," let us inquire. Turning to his early lecture, on the explanations contained in which all subsequent proceedings were based, we find the following paragraph:—"The moral training is conducted by the Catholic Bibles, in which the truths of Scripture are in language suited to the children's minds, and are trained to draw the moral lessons for themselves. Through the whole course of this system is never lost sight of, and from the Superintendent of the playground or school room by the master, and the many opportunities are afforded him for training his pupils to habits of obedience, love, truth, and honesty. Nothing sectarian has ever been introduced in the system, as is abundantly proved by its having been adopted and recommended by the most enlightened men of all creeds."

It is so unlike the language employed at the opening of the Normal School as to expose the Superintendent to the charge of making an inconsistent statement—which it must be to be authorized—statement? Surely, if Mr. Stark's system of education at the earlier date, and if he was the authorized exponent of that system at the later date, the logical sequence is clear, that in the latter period he was authorized to repeat the explanation of his earlier address.

It is evident that the Roman Catholics of Prince Edward Island have quietly permitted the fair structure of a System of Public Instruction to rise in all its goodly proportions, and the topstone to be brought forth with rejoicing, and now engaged in a nefarious—would we could say an abominable—attempt to undermine its very foundation. Into every crevice of "true education," the Halifax Catholic itself being witness, must enter the operation of religious instruction. How true it is that "religion is essential to the formation of morals" and how essential that it should be the "true religion." Are the convictions of Protestants so weak that they can waive the right of children born under the flag of England to an open Bible? Are priests, or parents, to be permitted to deny to any child that right? This is the question which must be answered, and answered unambiguously, before we can lay broad and deep the foundations of a permanent system of general education. It is the conscience of the individual which must be respected, and that must be inviolably sacred. But he must have access to the means of enlightenment, and be unrestricted in