

[Continued from first page.]
 disputation, the one said to the other, who had rather outdone him in his quotations from the Scripture, and in his own application of them: "Toot mon, your Bible is just like Wully Weir's fiddle; ye can mak' it play ony tune ye like." [Murmurs of disapprobation.] Of such unprofitable disputation there is, I fear, too much just now in the country; but set up every young conceited, presumptuous schoolmaster for a Bible teacher, and widely and mischievously indeed will the seeds of it be sown in the minds of the rising generation; and how many religions we shall have in the end, it will be in vain for me or any other man to conjecture. I honestly and conscientiously entertain and cherish the tenets and doctrines of the church of which I am a member; but I am not uncharitable or intolerant towards those who I believe conscientiously differ from me on points of Christian faith; and neither was I, in my youth, trained in a way likely to make me so. The first learning I received was from a schoolmaster of the Presbyterian persuasion; and well do I still remember many of the lessons which he gave me in my childhood. I have travelled a little in my time; and I have frequently, both before I came to this Island and since, been brought into the closest contact with men, both Scotch and English, of religious opinions different from my own; but, notwithstanding my being a member of a Church from which they were distinctly separated, I never, on that, or indeed on any other account, experienced any thing but kindness and hospitality at their hands; and, as a public character in this Island, I can truly say that I have more reason to be grateful to the Scotch and the English, for the public support which they have extended to me, than for that which I have received from my own countrymen and co-religionists; and truly sorry am I that bigoted and narrow-minded men—a sort of firebrands in the hands of a restless, overweening and selfish faction—should have found so much acceptance among them as, from the signatures attached to the petitions now before us, they appear to have done. As one proof that these petitions have not originated in, and are not urged upon the people out of pure regard for the Bible, I will just instance one school, of which I have a personal knowledge. This school is upon St. Peter's Road; the parents of the scholars are, I believe, Protestants to a man; and yet, notwithstanding the great outcry which is made about the pretended exclusion of the Bible from our public schools, and notwithstanding these parents have generally, if they have not all, signed one of these petitions, the Bible is never read in the school; although, if the parents, being all Protestants, wished it, it might be read therein every day, and all day long, without let or hindrance from any person connected with the school. This fact of itself, even could no others of an equally conclusive character to the same end be adduced, is almost quite sufficient to shew how little any thing like veneration for the Bible, or real religion, has to do with the agitation. Whatever other object may be aimed at by some, that of the men who have most gladly promoted the agitation is nothing but a thoroughly selfish and political one. This is the last session of the present Assembly; and their sole aim is the destruction of the present Liberal majority of the House, as respects the next; to the end that, for their own special benefit, they may be able, as far as possible, to revive the old irresponsible system of office-holding, upon which they so long fattened, and under which the people so long groaned. Others who have been prominently instrumental in promoting the agitation, and in getting up the petitions, may be partly influenced by motives of a character in some respects different; but, to me at least, it seems that, whatever else may enter into their motives, Christian charity, forbearance, and good will to all men, have not the largest share in their composition. But the good sense of this House and the good sense of the country will withstand all their efforts, and the only harvest they will reap from them will be disappointment and vexation; and woe, I say, be unto them, and to all who wickedly and irreligiously seek to make a selfish and political engine of the Bible, and who insidiously seek to destroy the peace and harmony which have so long prevailed, in this Island, amongst the different denominations of Christians.

Mr. R. HAVLAND.—The hon. member from Flinty Glen (Hon. R. Mooney) has said he would express his sentiments, concerning the question now at issue, in this Committee, fully and without reserve; and, in the very bitter and uncharitable speech which he has just delivered, in which he has accused the petitioners and their supporters in this House, of bigotry and duplicity, and attributed to them the being influenced by the very worst spirit of intolerance, I presume he has done so, as he declared he would, in the most undisguised manner. And all the bigotry, duplicity, and intolerance, with which he has presumed to charge us, in the most direct language and unsparing spirit, he tells us has been called into action, for the unallowed purpose of converting the Bible into a political engine; that is an engine which we merely regard as a means whereby we may be able to abate the party at present in power, and elevate ourselves in their stead. The idea of individuals, the leaders of a party, professing and accounting themselves Christians, being so base, wicked, and daring, as, for such an object, to make so profane a use of the Sacred Volume, seems to me to be most easily and most naturally conceived by men who would be the most likely to carry it into effect. If the agitation however which has for some time been strongly operating amongst the most serious, well disposed, and sober-minded of our Island community, be directly traced to its real, its positive cause, it will be found to have been occasioned, neither by bigotry nor intolerance; and least of all in a desire for political status or power; for they who first became sensible of its necessity, and who have been the most consistently zealous in sustaining and promoting it, are men whose objects are of a kind very different from those of men whose hearts are set upon the attainment of political power or worldly emolument. We are accused—most falsely accused—of seeking to coerce Roman Catholics into the allowing of their children to read the Bible in our public schools. But what is the simple fact? It is that, instead of seeking to coerce Roman Catholic parents into the allowing of their children to read the Bible in our public schools, we merely refuse to be coerced, or rather remonstrate against our being coerced into the abandonment, for our children, of so great a privilege as we hold the reading of the Bible to be, in connexion with their merely literary or secular education, of which it ought to stamp the value. We have not, by any action or declaration of ours, been the aggressors. The agitation has not been produced by any imputation of intolerance on our part; no, Sir; but we all know full well in what it had its origin. To the reverend dignitary to whom I must allude, I am most willing to accord all the respect due to the character with which he is invested and pre-eminence station which he occupies, in his own Church; but, in order to make myself clearly understood, and that I may do justice to those petitioners and others, with whose opinions on this subject, my own are identical, I must speak in plain and unambiguous language. The provocation to agitation, sir, was the spirit of obstructive intolerance, which the Roman Catholic Bishop of this Island displayed in that letter which he addressed to the Board of Education, and in which he broadly and positively declared that nothing but the exclusion of the Bible from our public schools,—nothing but making those schools "godless,"—would satisfy the members of the Roman Catholic Community, in this Island. If a declaration like this, coming from so highly influential a quarter, and directly addressed to those whom it could sway, through a fear of the political consequences which might ensue to themselves, from their refusing to be guided by it, had failed to alarm the Protestant portion of our community, and to unite them in the defence of what they profess to regard as the dearest of all their earthly privileges,—the right, not only of themselves, but of their children, freely to read and study the Bible;—then they would have shown themselves to be some of the coldest, the most hollow-hearted, the most insincere and unfeeling amongst professing Christians. Let not then the hon. member from Flinty Glen, or any one else, presume to tell us that our movement is either aggressive or political; and if he and they with whom he acts and lives to be identified, wish to free themselves from the suspicion of intolerance, or the charge of seeking to conciliate, for political purposes, one portion of the community, by withhold-

ing from another portion of it that religious privilege, to which they are constitutionally entitled, if not by a law expressly declarative thereof, yet most certainly by prescription; they can do so in no other way, than by ceasing to oppose the just, the reasonable, the moderate request of Protestants, that the Bible may not be refused admission into our chief public educational institutions, any more than it now is into our common public schools. This yielding, this moderation on their part would, however, at least as they apprehend, cost them too much politically, for us to look for it at their hands. But they cannot altogether resist the power of public opinion; and as, although in the last session, we failed to attain all that we asked, yet in consequence of the demonstration then made by us, he has silently followed it, that it is almost tantamount to a complete triumph of our principles; I now venture to flatter myself, although I fully anticipate the defeat of our resolution, that the present struggle will eventuate in a further concession, that the present struggle will eventuate in a further concession, or rather practical acknowledgment, of religious privileges, As to the denunciation and threats, thrown out by the hon. member from Flinty Glen, I beg leave to tell him that, so far as I am myself concerned, I feel myself, with regard to my views concerning the present question, so strongly sustained therein by honesty and integrity of purpose, that I can utterly disregard both them and the displeasure of any who may be offended with either my open declaration of those views, or my vote in support of them.

Hon. COLONIAL SECRETARY.—I hope hon. members who supported the prayer of the petitions of the last session, do not mean to take credit to themselves for the good feeling and harmony which have existed throughout the Island, since the close of that session, concerning the reading of the Bible in our District Schools, or its admission, as it is called, into them. If they do, I must take leave to tell them, that that good feeling and that harmony were in existence long before any discussion took place, in this House, concerning the use of the Bible in our common public schools. Indeed I think I may safely venture to say that, until then they were in existence from the very time at which those schools were first instituted; and I feel certain that they would have remained undisturbed and unbroken till this day, and for a much longer period, had it not been for the mischievous activity of a few men of indiscreet zeal, who awoke, in the minds of many, feelings of jealousy and alarm; of which disappointed politicians have, with pretended sympathy, most eagerly availed themselves, as a means whereby to damage the party at present in power, and place them in a minority in the next Assembly. With respect to the present Resolution, submitted by the hon. member for Princetown (Hon. T. H. Haviland) I would wish to know whether it is meant by it, as it was held, by some, was meant by his Resolution of the same nature last session, that the Bible shall be read in the Academy and the Normal School. [Hon. T. H. Haviland.] We mean only that it shall or may be read by scholars whose parents shall or may desire it. On this side of the House we put no other meaning than that upon the Resolution of the last session; but the editor of the paper of the opposition, put a very different meaning upon their "shall and may," maintaining that they made the Resolution altogether compulsory and arbitrary, and commended the majority of the House for rejecting it. But as respects the present Resolution, the object of it is to cause it to be provided by law, that the Holy Scriptures may be read and used in the Central Academy and Normal School; and I say that if the Bible is, by law, to be used, in either of both of these institutions, the law makes it a class-book in them, as much as the Irish School Books are now in our common schools, they having been declared so by the Board of Education, according to a power vested in them by the Free Education Act. The hon. and learned member for Charlottetown (Hon. E. Palmer) and the hon. and learned member for Georgetown (Mr. H. Haviland) say that religious education in all our public schools is the constitutional and inalienable right of all the children who are sent to them; but I contend that it is not, and refer to the existing practice in Great Britain and the neighbouring Provinces, in proof that it is not so; and in support of our position, as set forth in the amendment submitted by the Hon. the Colonial Treasurer (Mr. Warburton) that the State is not required to provide for the religious education of children in its schools. It is now especially acknowledged, although I think it has always been practically allowed, in every free and enlightened country, that the inculcating of religious principles, upon the minds of the young, is a duty which is always most happily and successfully discharged by fathers and mothers and spiritual pastors. And wherever it can be accomplished in this way, I think it ought to be so effected. Of parents, who can read and who love to read the Bible, I believe, notwithstanding the declaration of the hon. and learned member for Charlottetown, Hon. E. Palmer, to the contrary, there are but very few, even amongst the laboring classes, who cannot devote an hour daily to the hearing of their children read a chapter in the Bible; and, no doubt, if they be truly Bible-loving and God-fearing parents, they will account the half-hour, devoted by them, to the discharge of that duty, the most pleasant and profitable of every week. And, with respect to parents who, in their youth, enjoyed no advantages of school education, and who, consequently, cannot discharge such religious obligation themselves; but who, nevertheless, earnestly desire that their children shall be better trained than they themselves were, and especially, that they shall be taught to read and study the Bible, will they not consider that in extending to them the blessing of a free education, in acquiring which they are acquiring the ability to read and comprehend the commands and precepts of the Bible, we are bestowing upon them nearly all that they can reasonably expect from the state on that head; and particularly when such an arrangement is made as affords them an opportunity of being taught, two or three times a week, by their schoolmaster to read in the Bible itself. The hon. and learned member for Charlottetown (Hon. E. Palmer), and the hon. and learned member for Georgetown, (Mr. H. Haviland), indeed speak very slightly of that privilege; and say that, because such lessons are given before the business of secular education commences and all the scholars are assembled, they are not given in school. I, however, think that the presence of the schoolmaster, for the express purpose of giving scriptural lessons to such of his scholars as are required by their parents to receive them, must and does constitute what is properly termed "school," and, further, I am fully persuaded that all parents, who really and truly, in the sincerity of their hearts, out of pure love and reverence for the Bible, desire such educational religious training for their children, and who are neither captivously nor factiously influenced by feelings or motives of a different kind, will cheerfully and thankfully avail themselves of it for the moral benefit of their children. That such, however, are not the dispositions of heart of those who clamour against our present system of public school education, because it does not recognize or embrace that Bible teaching, which could not be made acceptable to all; and who censure and abuse the majority of the House who cannot be made to comprehend the possibility of sending people to Heaven by Act of Parliament; is, I think, very apparent from the uncharitable spirit in which they have excited and kept up the agitation concerning it throughout the country. And, they who support the petitions in this House, seem to argue, that children who attend the Normal School and the Academy, will be shut out of Heaven, unless they be allowed to read the Bible therein. We, on the contrary, in our opposition to the prayer of the petitions, argue, that the providing by law that the Bible should be read in these institutions—the scholars attending which belong to different denominations of Christians—would be injurious, both to the spread of true morality and religion, and the diffusion of secular knowledge; and would, in fact, be fundamentally subversive of the noble, patriotic, and comprehensive design of both institutions, which, from the first, has been the education of the youth of the Colony, without distinction of creed or denomination; and it is purely out of a sacred regard to the grand national objects of these seminaries of knowledge, that I am opposed to the prayer of the petitions; for, could it be granted without positively involving the destruction of the general utility of these schools, I would be very willing that it should be acceded to.

Mr. LAIRD.—The Hon. the Colonial Secretary has commented upon the Resolution with much severity; and has declared that it is not, with respect to the Normal School, founded in fact, as it assumes that the Bible is excluded from that institution, which is not the case. How the hon. member can make it appear that the Bible is not excluded from that school, when it is not allowed to be read in it, by any of the scholars, during the regular hours of tuition, I cannot imagine; but what has been argued, on that head, by the hon. and learned members, (the Hon. E. Palmer and Mr. H. Haviland), is, I think entirely conclusive in proving quite the reverse of what is stated by the Hon. the Colonial Secretary. If the Bible is not excluded, and they do not wish it to be excluded from the Normal School, why do they oppose the Resolution? If not in opposition to

their views, they would account it perfectly harmless and inoffensive; and could not be interested in resisting it. That the Bible is, however, positively excluded from the Normal School, as well as from the Academy; and that such exclusion is in conformity with their views and wishes on that head, (whatever may be the basis of those views and wishes), are facts clearly enough established by that of their determined opposition to the Resolution. That the Resolution is not founded in fact, is what no one can truly assert; or that it is not sufficiently clear and explicit, is, I think, what no one will affirm who can comprehend the meaning of the most plain and simple English. They accuse us who support the petitions, of endeavoring to manufacture political capital out of them, against the coming general election. For myself, I can only say, that they who are the best acquainted with my private sentiments, concerning the imparting of religious instruction, in connection with secular education, will not accuse me of being influenced by any motives so unworthy, in my support of the prayer of the petitioners; and I honestly declare I am not. But the truth is, they who oppose the Resolution are so fully convinced how injurious their opposition to so just, so fair, and reasonable a demand, as that which it contains, must be to their popularity, with a very large section of our community, that they labor hard to convince those who, they think, will lend willing ears to their assertions, that the agitation of the demand is a mere political engine, by which the opponents of the party at present in power hope to be able to wrest the government out of their hands. Before I sit down, there is just another observation of the Hon. the Colonial Secretary, as connected with this view of the question, on which I will venture to remark. That hon. member has said that the country people, having obtained all they want, with respect to the use of the Bible, in the District Schools, have no right to interfere with the regulations concerning the Bible in the Normal School and the Central Academy; and has asked, what have they to do with any schools but those in which their own children are taught? Well, I will tell him what they have to do with the Normal School and the Central Academy, although their own children may not be taught in either of these schools. It is in these institutions that they who are to be the future teachers in the District Schools, are taught, or, at least, receive their finishing course; and the country people very properly think that they to whom, in future, is to be entrusted the moral training of their children, should be duly prepared for the proper discharge of that duty, by being themselves trained according to the only sure and safe standard of moral propriety and purity—the Bible; and, therefore, they petition that the Bible may be read in those institutions.

Mr. COOPER.—Since the passing of the Roman Catholic Emancipation Bill, it has not been possible to give any education save a purely secular one, in our public Schools. The entertaining of such petitions, concerning the use and the reading of the Bible, in our public schools, as those which were sent up to the Legislature, in its last session, and such as have again been sent up to it, in the present one, and are now before us, is calculated to do a great deal of mischief in the community, by placing in the most antagonistic position to each other the members of different Christian Communities, and the sowing amongst them of the seeds of jealousy, strife, hatred, malice, and all uncharitableness; for such, in all communities is the effect of contention or rivalry with respect to questions of religion; and I think it is presuming a great deal too much, on the part of those who have sent up these petitions, to suppose that we have nothing else to do, than to decide on any points of religious controversy, or even that it is our province to do so at all. It requires no argument to prove that in schools, partly composed of Catholic children and partly of Protestant children, it is impossible to impart religious instruction which parents and pastors, on both sides, would deem allowable. In such cases, then, it is quite evident that the only proper course is not to tamper or meddle with it at all. It has been said, that Catholics cannot reasonably take offence at its being required by Protestants, that their own children shall be morally trained, by reading the Bible, in our public schools. But this very requirement itself seems to cast an imputation upon Catholics, to the effect that they are not morally trained; and is therefore calculated to give offence, although I will not say that offence is intended. But he will be a bold man, I think, who shall dare to stand up and say, that Catholics are not as moral and correct in their lives and conversation, as Protestants. That they are so, we all know; and we know, besides, that no man's morality is caused by his adherence to the one Communion, or to the other. The education to be imparted in our public schools, is to be such as can be equally extended to all, and equally received by all; to and by Protestants and Catholics alike; and any teaching, discipline, or course of training, which would lessen or disturb that equality of privileges, would be subversive of the great aim of national education; which is the raising up of youth to become good and useful citizens, fit to discharge the duties of every state and calling of life, and, as a people, united by the bonds of brotherhood. Being brought up and educated together, in school, upon a footing of perfect equality as to all privileges, and in pursuance of a system which not carefully excludes everything tending to excite any feelings but such as animate to honorable and friendly competition, in the pursuit and the attainment of literary and scientific knowledge, affords the surest foundation for the future general harmony and prosperity of such individuals, when they come to be the men, or the people of the day. I do not wish to blame the petitioners; for many of them are not able to see quite so far, and, not a few of them have, I fear, been duped and deceived into the signing of the petitions by artful and designing men; but, for the reasons which I have given, I will oppose the Resolution which has been drawn up in accordance with the prayer of the petitioners.

Mr. CLARK.—I rise distinctly to express the sentiments of my own mind on this very serious question; for, if it do not positively prove the last time I shall have an opportunity of declaring them, in this Legislative Chamber, as one of the representatives of the people, it will, I believe, certainly be the last time for some years. Mr. Laird says that he and others with whom he acts on this occasion, do not desire the compulsory introduction of the Bible into any of our public schools. [Mr. Laird.] Yes; we do not desire to have the Bible forced into any of our schools; we merely wish to have it declared, by the Legislature, that it is freely admissible into them all, for the use of scholars whose parents desire that they should read it in school. If such be the opinion of the hon. member, with respect to the introduction of the Bible into our public schools, he ought, I think, for consistency's sake, to separate himself from the Christian denomination to which, I believe, he professes to belong, and unite himself with a congregation of the High Church, as they are called; for we Dissenters deny that the Government or the State ought to be allowed to interfere with what affects matters of religious opinion, for the purpose of controlling, in any way, the religious sentiments or observances of any body of men who socially comport themselves as good, peaceable and loyal subjects. We Dissenters maintain that every man should be left to worship God according to the dictates of his conscience, independently of all civil authority, provided his doing so does not, in any way, infringe upon, or interfere with the civil and religious rights of his fellow men or fellow subjects; and we, therefore, on principles purely conscientious, maintain that the State ought not to interfere in matters purely religious, or seek to establish, by law, any course of religious training or instruction in our public schools. This, however, to a certain extent, is the object of those who now petition this House that the Bible may be read in the Central Academy and the Normal School; and consequently, for the reasons which I have just stated, I am opposed to the prayer of their petitions. If the State has any duty which in particular it is bound to discharge with respect to its subjects, on the score of religion in general, to me it appears to be this: that with the whole weight of its authority, and by every means in its power, it shall endeavour to prevent any particular church or religious denomination from interfering with, or having it in their power, through the enforcement or establishment by law of their own particular views and modes of worship, to annoy or alarm those of religious persuasions greatly, or even but slightly, differing from their own. If this is not the real object of the present movement touching the reading of the Bible in our public schools, it cannot be denied that such unfortunately is already, to no small extent, the real effect of it; and it is quite evident that, if it should be completely successful, it would excite much ill feeling and foment much

dissatisfaction, disunion and bitterness of spirit, generally throughout the whole of our hitherto peace-loving community, and be the cause of much dissension and strife amongst the inhabitants of many settlements in the Island, which the angry which religious controversy almost invariably engenders, have never yet disturbed. I see reason to oppose the movement from whatever point of view I consider it; for in every light in which I can place it, it appears to me to be unequal for and impolitic. It is now urged that the majority of our population are Protestants, and that this movement, being in harmony with the sentiments, feelings and wishes of the Protestant majority, the Legislature ought therefore to promote it by a compliance with the prayer of the petitions which have been sent in favour of it. Well, granting that, at the present time, the majority of our population are Protestants, what security have we, if it were desirable, that, in the lapse of a very brief period, the majority will not be Catholics? And, should this be the case, if it be now admitted that the Protestant majority have a right to force the Bible into our schools, in opposition to the wishes of the Catholics, would not the Catholic majority then have an equal right to exclude it from our schools, in opposition to the wishes of the Protestants, if they thought it right to do so? Certainly they would. If the Bible may be legislated into our schools, it may also be legislated out of them. Nay more, if the majority of our population were Jews or Mormons, would not either the one or the other, as the case might be, have, according to the principle recognized in the petitions now before us, a right to enforce by law the reading of the Jewish Scriptures, or of the Mormon Bible, in our public schools? I maintain they would. The Mormons, I see by the papers, are just now in a very unsettled state; and in the event of their abandoning their present country, or being driven from it, they might arrive here. [A laugh.] I am quite serious. In that case, I say, they might arrive and settle here, in a body so numerous as to constitute them the majority of the inhabitants; and should we now acknowledge that Protestants, on the principle of their being the majority at present, have a right to force the Bible into our schools, it could not, without an entire abandonment of that principle, be denied that Mormons, although the majority, had not a right to force their Bible into our schools. The High Church party, as they are called, claiming the closest unity, if not identity, with the civil government, are, I believe, guided by such a principle wherever they have power to enforce it; but we who are styled Dissenters, professing to be ruled by a very different spirit, decidedly repudiate it as unjust and arbitrary; and, on this ground, I go wholly against the petitions which pray that the Legislature will enforce the reading of the Bible in the Central Academy and Normal School. [Hon. E. Palmer.] They do not pray for its compulsory introduction, but only that it may be permitted. They who have petitioned wish to have a law passed to that effect; and if, in compliance with the prayer of their petitions, such a law were to be passed, it would be compulsory, for the spirit of all laws is compulsory. Last session several petitions were sent into this House, praying for a law to enforce the reading of the Bible in all our common public schools; but we refused to comply with them; and yet the majority of the people are now quite satisfied with the determination of the majority of this House with respect to them. The policy and considerations by which we were governed, last session, with respect to this question, we are now, however, called upon to reverse and disregard, not altogether, it is true, but yet to a very great and material extent, by directing that the Bible shall be read in our chief, our parent seminaries—the Central Academy and Normal School; but, I believe the majority of the House, convinced that were they to do so, the result would be the very reverse of those most satisfactory ones which have been experienced throughout the country, in consequence of the conclusion at which they arrived last session, with respect to the same question more generally, will adhere to their former opinions concerning it, and decline every thing like compulsory action with respect to it.

(To be continued.) R. B. IRVING, Reporter.

Manchester Goods, Tea, &c.
 TO BE SOLD BY AUCTION, ON TUESDAY, THE 11th JUNE next, at 11 o'clock, at the Subscriber's Sale-Room
14 PACKAGES MERCHANDISE,
 just arrived per ship "Isabel" from Liverpool, consisting of—
 6 Pieces white Cottons, 10 pieces Furniture Chintz,
 600 do grey Dito, 6 dozen fancy Dolans Hdks.
 40 do regatta shirts, and Shawls,
 60 do fancy Prints, 6 pieces Drab Molekin,
 40 do blue and white Prints, 25 doz. India Rubber and Web
 20 do white, red and fancy Braces,
 6 pieces grass Cloth,
 200 bundles Cotton Warp, 6 pieces Scotch Ginghams,
 40 pieces Bourges and Orleans, 120 doz Clark's Reels,
 20 do blue and fancy Drills, 60 hanks bk. Linen Thread,
 20 dozen cotton Handkerchiefs, 60 pairs cotton Sheets,
 Lo. of Hosiery, &c., &c., 12 pairs enameled and table Oil
 Cloth,
 —ALSO—
 80 CHESTS CHOICE CONGOU TEA.
 Terms Liberal. A. H. YATES, Auctioneer.
 Charlottetown, May 17, 1858. Pro. & Isl.

Cadiz Salt! Cadiz Salt!
 BY AUCTION, on FRIDAY, the 28th instant, at 12 o'clock, at the Subscriber's Sale Room, Queen-street, just arrived from Halifax:—
 75 Barrels Cadiz Salt,
 May 17, 1858. J. & T. MORRIS, Auctioneers.

Valuable Household Furniture, Melodians, Piano Fortes, Music Stools, Cadiz Salt, &c.
 TO BE SOLD BY AUCTION, on FRIDAY, 28th instant, at 11 o'clock, at the subscribers' Sale-room, Queen-street, the following large lot of FURNITURE, viz:—
 10 mahogany and walnut Sofas and Couches
 5 Bureaus (with mirrors)
 2 rosewood Cheffioniers
 5 Pembroke Tables
 6 French Bedsteads
 Lot of cane-seated Chairs
 Do. Nurse Chairs
 17 Toilet Tables
 31 Wash-stands
 5 Towel Horses,
 Stone China Dinner Sets
 Gilt and mahogany Cornices
 1 splendid Piano Forte
 1 grand Piano Forte
 2 beautiful toned Melodians
 10 handsome Music Stools, Music Books, &c.
 Also, 75 Bbls Cadiz salt, &c.
 May 17, 1858. J. & T. MORRIS, Auctioneers.

Summer Goods.
 JUST opened, a new Supply of Summer Bonnets, Hats, Ribbons, Parasols, &c., &c. Also, Five Cases Boots, Shoes and Brogans, for Ladies, Gentlemen, Misses and Boys' in variety.
 A Few Crape Bonnets on hand.
 BEER & SON.
 King Square House, May 17, 1858. 1m

Positively the Final Notice!
 THE subscriber, desirous of preventing unnecessary expense and trouble, hereby gives yet another, and positively the final notice, that all debts due him will be sued for, if not settled prior to 15th June ensuing. Let no one think to escape this rule, as it will be GENERAL, AND WITHOUT DISTINCTION.
 Remember! the Fifteenth June.
 JAMES ROMANS.
 City Hardware Store, May 17, 1858. 1m

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