

It is understood by electors in this town that Mr. Louis H. Davies and his "new party" will, if triumphant in the coming struggle, repeal the clause in our Educational Act permitting the reading of the Bible in our public schools.

A NEW PARTY.

A Political Party is a number of men banded together to carry out certain measures which they believe to be beneficial and to oppose certain principles which they believe to be detrimental to the welfare of the country.

The leading principle is that a man should satisfy himself that the Party to which he attaches himself means well to the country, and that more substantial good will accrue to the nation from its coming into power, than from the success of any other body of men whose success is at all within the limits of possibility.

A New Party is in course of formation. This Party is to enjoy one glorious distinction. Its work is to rejuvenate the Province by means of a free, unsectarian system of education.

Yet we know nothing whatever respecting the measure—the platform—upon which these gentlemen propose to unite. We have not yet heard whether they intend to maintain "non-sectarian religious education" or non-sectarian secular education.

We have no information whatever regarding the intentions of the "new party" with respect to the schools of Charlotteville. We, the electors of Charlotteville—called upon by the leaders of the "new party" to vote for Davies and DeBlois—are absolutely in the dark as to whether or not Davies and DeBlois will or will not, if elected, make any change in the Common Schools of this city.

Whether we are to continue paying our taxes to no purpose, or whether schools of which we can send our children are to be erected and maintained. Assuming that an improvement is to be made, we do not know whether the expense is to be defrayed out of the general revenue or whether the funds required are to be raised by local assessment.

We are entirely in the dark. The leaders of this "new party" have the impertinence to ask us to vote—not for men whom we know—but for a measure which we know not. Again we warn our Protestant fellow-citizens to beware of a trap. We exhort them to look before they leap. We counsel them—before they promise their votes to Davies and DeBlois—to demand of Davies and DeBlois explicit answers to the following questions:

- 1. Will Mr. Davies permit the public schools of Charlotteville to remain as they are—a disgrace to the community?
2. Will Mr. Davies build public schools in Charlotteville, Summerside and Souris or Georgetown?
3. (If so) Will Mr. Davies tax the citizens and townspeople, or will he tax the people of the country at large, to defray the cost of building, etc.?
4. Will Mr. Davies make attendance at secular schools compulsory?
5. Will Mr. Davies, if pressed to do so, apply Dr. Murray's scheme to all or any of our public schools?

Pope and Brecken—the leaders of the good, old Liberal Conservative Party—are not so reticent as the leaders of this "new party." Theirs is not merely a policy of negation. They tell us positively what they mean to do. They tell us that they will preserve and improve our free school system. They tell us that, to restore peace and harmony—and for the sake of economy—they will utilize the denominational schools of Charlotteville, and render them to all intents and purposes free schools—free to every child in the community—open to Government inspection. They tell us that they will not pay one cent of any of those schools unless it can be shown that a good secular education is imparted in them.

Here is something tangible. Here is a platform which may be criticized. Here are tried and proved men endeavoring by every means in their power to allay agitation and restore peace and harmony, to replenish our vacant schools, to give us good, free schools for the towns, to save the public money to prevent additional taxation. The "party" led by these men may be termed the "Party of Utility." The "new party" led by Davies and DeBlois—men who have never yet done one great thing for the community—men who are trying to form a party without a measure—men with not one political principle in common to hold them together—nothing but the bubble of non-sectarian schools to attract—noting but the cohesive force of public plunder to bind them into a workable administration—the "new party" to be led by these men may, if it can be formed, be termed the "Party of Impracticability."

If Senator Haviland's definition of a party be correct, then this Party of Impracticability have no right whatever to the support of electors; for there is not even the skeleton of a measure upon which to unite. And if the great Lord Jeffrey's definition be correct, and if Liberal Conservatives believe that the men who obtained \$800,000 with which to make our towns freeholders, and gained the "Better Schools Act" and gave us the Railway, are still men of judgment and patriotism, they will, under the old flag, follow the old leaders on to victory.

THE SCHOOL QUESTION FROM A PROTESTANT POINT OF VIEW.

There is no doubt that, in the minds of many Protestants, the question of aid to denominational schools is not looked upon as the real one at issue in the present contest; or, at most, it is a question which—of comparatively secondary importance itself—has come from circumstances to be, as it were, a symbol of very much more than itself. They think they see signs of what they call a great Romish Aggression; and, in acting as they do about the school question, they think they are preparing to resist some unknown future danger. We are going to-day to grant them, for the sake of argument, that this is so. True, we might rather express our surprise at this not very generous feeling towards our Roman Catholic fellow-countrymen. We might remember that we have lived peacefully together for many years, and have as yet seen no sign of this imagined conspiracy; we might say that in the various ways in which we have been brought into contact with our Roman Catholic fellow-citizens, we have seen them to be as earnest for the welfare of our common country as we are ourselves. As business men, as public men, they have nothing to be ashamed of. In social life, we get as honest and manly a smile and as hearty a shake of the hand from one of them as from any one else. Remembering all this, we might express some wonder at this threatened conspiracy, and at last comfort ourselves with the reflection that after all there has never been given any proof of it, but merely there have been the inferences of opponents from views with which they do not sympathize. But we will not, to-day, take this line; we will rather, endeavor to expose our imagination as to suppose ourselves believing the worst about them, and try and see how such views would affect our action on the school question.

Certainly, it does seem to us that if we were about to engage in a life-and-death struggle with some opponent, our first care should be to see that our own cause was a just one. "Thrice is he armed who hath his quarrel just." If we expect to have to resist some unrighteous demands, we should be scrupulously careful to see that every righteous one is granted. We should deem it a sorry policy to prepare to resist injustice by ourselves perpetrating an act of injustice. The best thing to strengthen an opponent is to give him a real grievance; the surest way to weaken our own hands would be to perpetrate a wrong. If, then, we believe, this great aggression to be coming (and know that it is by moral force that the battle will have to be fought) do not let us make our preparation by doing an act of injustice, thinking thus to strengthen our position.

Now let us see how the Roman Catholic can, in this case, present his claim—let us try and put ourselves, for the moment, in his place, and enter into his feelings. He might speak somewhat as follows:—"True, we have ever been reproached by you Protestants as being indifferent or opposed to education, our church reviled as the great hindrance to it. You never seemed weary of boasting of your superior intelligence, your love of education, your efforts to advance it. We never argued the point with you; but while you were busy thus talking, we were at work. We built, out of our poverty, schools for rich and poor, equipped them, furnished them with excellent teachers, and crowded them with scholars. The public schools were a disgrace to a civilized community, and when a stranger asked to see your educational establishments, you were glad to point to ours or to some other denominational schools, lest you should be put to the blush by showing your own. Thus for some years past have we poor benighted, unprogressive, ignorant Roman Catholics worked for the cause of education, and now you, too, are waking up to see that something must be done. We are glad of it. We have been trying for years—not by blatant words, but by real work—to teach you what schools should be, and you are learning the lesson. But do we hear aught? Are you saying that you will compel us—who have already taxed ourselves for schools which we can use, in which at least one-fourth of the community can be educated as they wish—to pay taxes again to help you to build schools which none but yourselves can use? Are twice or three times the number of required schools to be built in Charlotteville, and we are to be forced to pay for them, that we may be "taught our place," and not allowed to be aggressive? And when we remonstrate, are we to be threatened with the brute-force of a majority, and told that as a minority we have no right to resist the will of those more numerous than ourselves?"

How can any Protestant believe that he is strengthening his cause, preparing to resist aggression, maintaining the constitution by perpetrating such an act of injustice? It just amounts to this: The Roman Catholic has built himself a good school; the Protestant, being stronger, comes and takes him by the throat and says "now pay a tax to help me build mine." So surely as there is a God in Heaven, so surely will the party that goes into the battle laden with the burden of such a crime find the very stars in their courses fighting against it.

The honor of Protestantism is, to a great extent, to-day, in the hands of the people of Charlotteville. It is in the towns—the centres of business and of intelligence—that we look for that broader, more generous spirit that loves to do justice even to an opponent. We look there for that higher policy which sees that the surest way toward its own rights is to respect the rights of others. There are, we believe, in Charlotteville, Protestants who would resist to the death any invasion of their liberties—who would oppose the slightest aggression, Roman or other—who are prepared to be firm as a rock and brave as a lion, to resist any foreign interference whatever—but who, because they feel that they may one day have to contend in a sacred cause, will not dishonor that cause by trying to strengthen it by an act of injustice. And there are others who (it may be mistakenly) respect the rights of others. There are not a few who do not distrust their Roman Catholic fellow-citizens at all, and will gladly stand by their side to prevent, if they can, their being wronged in the name of justice, or being oppressed because they are few. There are enough of these men in Charlotteville to save Protestantism from the disgrace which threatens it, and to prevent a great wrong being done under the guise of religious zeal.

WHAT ABOUT THAT MEASURE?

The Patriot of Saturday evening has a petty, pitiful little attack upon a gentleman whom it is pleased to call "Donald Ferguson, the Unsound." We might easily respond with such appropriate nicknames as "Louis Keep-dark" or "Harry the Artful Dodger." But we prefer fair fighting. Intrenched behind its masked battery, the "new party" has surely no need to resort to such petty little devices as nicknames, lies and misrepresentations. We—knowing that we have the best cause and the best men to fight for—disdain such trickery. Why, we ask, does Mr. Davies keep so dark? Why has he selected the most indefinite words in the language to define his position? Why does he not explain what he means by "unsectarian education," or "purity" and "integrity"? Each of these words is, Mr. Davies knows, susceptible of varying shades of meaning. And, we believe he has selected them with a deliberate intention to get rid, after his election, of a difficulty which he knows he cannot surmount. His "little game" is similar to that of Hans Breiman's politician: "Who keptst himself ungunned shall vend orders home to plow; And if any ax how 'twas he shouldst, his friends would vink so loose, And visher ask they dapp'd their nose: He's sound, oopon de coose!"

He's O.K. oopon de subject: shoots pet your pile on that. On dis bantler' question he intends to cot it fat." The intelligent Protestant electors of Charlotteville will hardly, we fancy, let him "cot elegitid peforo de people found! On vich side of der coose it was he shick so awful sound."

THE MEETING ON FRIDAY NIGHT. MR. DEBLOIS, MR. L. H. DAVIES, and SENATOR HAVILAND addressed the meeting in Market Hall on Friday evening. But they spoke no word about the discontent of thousands, or the hundreds of vacant schools throughout the Island; and they hardly touched upon the paralysis of legislation, or the burning question, "where is the money to come from?" There was a good deal of political rant about free unsectarian education; but not a word as to whether Dr. Murray's scheme, or any other scheme for teaching "unsectarian religion" would or would not be adopted. There were eloquent paragraphs on "purity" and "integrity," but not a word as to whether—should parents prefer keeping their children home and illiterate to sending them to secular or unsectarian free schools—a compulsory measure would be passed. The policy of "keep dark" was well maintained. There were plenty of words; but none to the point.

"THE STRONG MAN." At the meeting in Market Hall, on Friday evening, Mr. Millner said: "The Hon. J. C. Pope is a very strong man. He will be hard to beat him. He reminds me of a man I once saw in New York, who could bear 1600 pounds upon his back. This man said that he could hold on to the round of a ladder, and four horses could not drag him off. The experiment was tried—and the man held on." Just so, Mr. Pope is a strong man, and strengthened by the consciousness that he has a good cause, and is sympathized with and supported by lovers of justice and peace and good government, of all denominations and classes, he will hold on.

THE CENTENNIAL. MOVING MACHINE TRIAL. On the 27th of June, under the auspices of the Agricultural Department of the Centennial Exposition, the manufacturers and exhibitors of moving and reaping machinery held a competitive field exhibition of their various reaping implements, on the farm of C. S. Vandergrift, near Edlington, Bucks County, Pa. The test was under the immediate supervision of the Committee selected by the Agricultural Board, and Mr. Coleman, prominent and practical agriculturist of England, was chosen Chairman of the Committee. All the celebrated machines of the country were entered for competition, and the trial was made very thorough and complete. Each machine was submitted to the most difficult tests, such as they are subject to when used for their ordinary purposes.

CHAMPION MOWER AND REAPER. This implement is considered the leading machine of the country, and came off victorious in this contest. The machine known as the Champion Light mower, which was tested in this trial, drew the remarkably light draft of one hundred and thirty-five pounds, making the lightest draft on record. This machine is the invention of Mr. W. N. Whitely, of Springfield, O., and dates its origin back to 1852, at which time Mr. Whitely received his first patent on harvesting machinery. From that time forward the popularity of this machine has been unequalled, and they are now sold in all the civilized countries of the globe. The Champion is manufactured at Springfield, O., by what is known as the "Champion Works," comprising the mammoth factories of Warder, Mitchell & Co., and Whitely, Fassler & Kelly.

These three concerns produce nearly 40,000 Champion mowers and reapers annually, and one-half of the product of this continent. Their factories cover an area of thirteen acres, and give employment to twenty-five hundred operatives, consulting them the largest producers of reapers and mowers in the world. Among the severe tests imposed on each machine at the exhibition was that of cutting grain in a field, and few machines accomplished the work so satisfactorily as the Champion being the only mower that could successfully cut the rolled grass after the heavy rain-storm of the previous week. This famous harvester is capable of cutting from fifteen to twenty acres of grain per day.

AN EIGHT THOUSAND DOLLAR MOWER. In the Agricultural Hall the Champion Companies have on exhibition a moving machine which is in the opinion of the judges, the most perfect specimen of the kind ever made. It is a piece of mechanism at the Centennial. The Cincinnati Enquirer of April 29th, speaking of the mower says: "It commands not only the admiration of disinterested spectators, but the prominent manufacturers of other harvesters concede the honor to this mower as being the finest and most expensive farm implement ever produced. It consists of but three or four machines, and is a masterpiece of the art of the inventor, Frank Leslie's Illustrated Newspaper, July 22."

Dr. Nelson, Principal of Sackville Academy, had never so recently received a plan of a can on the word of God in Public free schools. He was pleased to see in Philadelphia the other day in the magnificent Exhibition—intended to show the working of the system of that State—the words "Every teacher in the State of Pennsylvania is particularly requested to attend to the moral and religious instruction of his pupils," displayed in various places on the sides of the Exhibition building. Dr. A. held that under our circumstances there can be no better provision made for those who desire a liberal education than that of sending them to the denominational institutions under the care of responsible bodies."

THE CITY SAFE!

GREAT MEETING OF ELECTORS

THE ATHENÆUM PACKED. SPEECHES BY BRECKEN & POPE. Great Enthusiasm and Remarkable Unanimity.

POPE & BRECKEN NOMINATED

The Athenæum was literally packed on Wednesday evening last. A large proportion of our most intelligent citizens were present, and hundreds were unable to obtain admittance. The speeches of Brecken and Pope—clear, practical, and, to the point—were heard with enthusiastic applause. On motion of Daniel McKinnon, Esq., Dr. Jenkins was selected Chairman, and on motion of Mr. W. W. Stumbles, W. L. Cotton was appointed Secretary.

Hon. F. Brecken on coming forward was heartily cheered. He said: Mr. Chairman and gentlemen electors, I do not intend to make anything like a speech. You are aware that I have been absent from the Province. I knew nothing whatever respecting the excitement existing here until my return, a little more than a week ago. The day following my arrival I met a number of Protestant gentlemen, who proposed that I should contest this election in company with Louis H. Davies. I declined the offer. In 1863 it was my fortune to be a member of a purely Protestant Government. There was then not a Catholic in the administration, nor a Catholic official under it. I never again wish to see Protestants and Catholics divided—and one set against another—as they must be if a Protestant Government is formed and this School Question is left unsettled. Therefore I declined to come out as a Protestant in Opposition to Catholics. In this little Island there are, out of a total population of less than 100,000, about 47,000 Catholics. I say, sir, that the man who would raise a religious howl, and set Catholics against Protestants, and Protestants against Catholics, ought to be driven out of the Country. Without harmony and peace we can have no true happiness, no real prosperity. This is my conviction. I said to the committee who waited upon me—and by whom I was very courteously treated—that if a division of Protestants and Catholics was to take place, I would decline to take part in the contest. But I said I will reserve to myself the right of acting freely. "I will wait for further developments."

And now, I say to you, gentlemen, that if this contest is to be between Protestants and Catholics, I wish to have nothing whatever to do with it. But if, on the other hand, I see that Protestants will unite with me in the endeavor to solve the difficulty staring us in the face, I care not though I should be certain of defeat, I will stand. Cheers.) Now I will briefly give my views on the question which is agitating this Province. For many years my opinion has been that something should be done for the schools in town. I am not an advocate of sectarian schools throughout the country, because I believe that in a mixed and sparsely settled community they are unsuitable. But in towns my opinion is that schools established by denominations might be utilized under certain regulations—to carry out the object of the State—to impart secular instruction to the youth of the Province. And has this object been attained in Charlotteville? Look at the Free Schools of the City as portrayed by the School Visitor. Is not their condition so disgraceful that we should blush with shame at the bare mention of them? We must do away with those dirty dens. We must have respectable buildings in which to educate our children—such buildings as have been erected by the denominations—such schools as the Wesleyan School, St. Patrick's School, and St. Peter's School. We must wipe out the schools which are our disgrace, and replace them by something better. To do this we will have to submit to taxation, and as we cannot draw any further upon our general revenue the taxes will have to be raised by land assessment. Catholics and Protestants—those who have already, at great sacrifice to themselves, erected good schoolhouses and are now taxed beyond their means to support these schools—will have to submit to additional levies upon their resources in order that respectable buildings may be raised and efficient schools maintained. Then why not, if possible, utilize those fine schools—the ornaments to our city—which have been erected. The Catholics of this town have already as much as they can do to maintain their schools. It is right that more money should be wrung from them to erect and maintain other schools—schools from which they can receive no advantage whatever? The Methodists have already expended large sums of money in building and maintaining their excellent school. Would it be proper to bring additional taxation upon them. A few of them might, perhaps, endure the visit of the assessor for a year or so—just to keep up their character for consistency—but they would soon weary of this unjust exaction. Utilize the Denominational schools—if the denominations to which they belong submit to certain regulations of the State, and the difficulty is solved. Utilize them as they are utilized in England. The cost cannot possibly be greater as great as if new schools are erected and maintained, and the additional expense to which we will be put to erect schools to take the place of the ones now in use, may fairly be borne by all denominations in the community. (Applause.) I should not like to be the tax-gatherer who would go to the Catholic citizens of Charlotteville, and demand from them a heavy assessment to erect new and expensive schoolhouses, the state having refused to give them any assistance, and they being at the same time compelled, unaided, to maintain their own schools. I should not like to see the scenes witnessed a year or two ago in St. John re-enacted here. (Cheers.) Our opponents may be divided into two classes. One is composed of conscientious men who may be called "religious politicians." For persons of this class I have the highest respect. Those who belong to the other class are the most numerous. They may be called "political religionists." They raise a great outcry. They pretend that our loyalty will be undermined; that our institutions are in danger. They are selfish, hollow and insincere. Shortly before we entered consideration a great furor was raised lest we should do any act which should fasten Denominational schools upon this Island. I ran for the House of Commons of the Dominion, and was defeated. Shortly afterwards I contested an election for the repre-

sentation of Charlottetown. John A. McDonald, Esq., was my opponent. The very same men who raised the out-cry against Sectarian schools voted in favor of Mr. John A. McDonald—who would, if he could, have introduced Sectarian schools throughout the length and breadth of the Island. These are the "political religionists" who are now making capital out of the scruples of the people. A year or two ago the Dominion Parliament unconstitutionally—as was clearly shown by Lord Carnarvon—petitioned the Queen to interfere, on this question in behalf of the Catholics of New Brunswick; and the Minister of the Interior (Mr. David Laird) voted for the resolution. Yet I have heard Mr. Laird say in his place in the House of Assembly, "might his right hand forget its cunning and his tongue cleave to the roof of his mouth" if he ever sanctioned the demands of the Catholics for religious schools. Two years ago the Dominion House of Commons gave to the people of the Northwest—a great country destined to be peopled by hundreds of thousands of all denominations—separate schools. Where were the Liberal Protestants then? Had Pope and Brecken acted as Laird and his colleagues—the representatives of the people of this Island acted then—they would have been hounded down as traitors to Protestantism. But these "Liberal Protestants" were as dumb as mutes. They had axes to grind and offices to get; and in their selfishness they forgot their Protestantism. What guarantee have I that they are one bit more sincere to-day than they were then? Yet these men were supported by Mr. Louis H. Davies and his "fellow religionists" who are now raising the Protestant cry throughout the length and breadth of the Island.—(Cheers.) When in Philadelphia a few weeks ago I had the honor of dining with the "Associates Press of Canada." At table I met a leading journalist of Ontario with whom I had some conversation. He asked if I had not a school difficulty on the Island. I told him how we were situated—that we had free schools, nearly half of which were vacant—that the cost of maintaining the schools were wholly defrayed out of the public revenue—the school houses only being erected by means of local assessment—and that the results were not commensurate with the cost. He appeared to be somewhat amused at the idea of supporting schools entirely out of the public treasury, and very much astonished at the rampant bigotry existing on the Island. I said to him, "you come from Protestant Ontario. You have I understand made some concessions to Catholics. Do you wish to withdraw those concessions?" He said "No." The result of the concessions was peace and harmony, and there was no general desire for a change.

Now, gentlemen, I will be frank with you. I am opposed to separate schools. I opposed the petition of Catholics asking for separate schools when it was before the House of Assembly two years ago. I would oppose a similar petition if it were before the house, and I were there, now. Owing to the wide difference of opinion and doctrine existing between the various Protestant denominations, separate schools would in this mixed community be impracticable. But I will, if elected, and there is any possibility of carrying the point, vote for utilizing the denominational schools in the towns. For the sake of peace and to promote harmony and good fellowship in the community, and to save the great expense which must be incurred in the erection of new schools I will go so far, but no further. This is my ticket, gentlemen, on this platform, and I will fight it out. If nominated by you, I shall run. If elected I shall be true to your interests. (Great applause.)

Hon. J. C. Pope was enthusiastically received. He said that after the able and eloquent speech of his friend Mr. Brecken, he feared anything he might say would have little effect. He was greatly pleased to see such a large meeting of intelligent influential electors. It seemed to him that they would accomplish the work they had taken in hand. It had been said that he (Mr. Pope) had left Summerside because he was afraid to contest the election there. This, he need hardly say, was not the fact. He had previous to confederation represented Charlottetown. He had only gone to Summerside to fill up a vacancy; and he felt that he should return to Charlotteville again. Personally he had no desire to re-enter the arena of local politics. But there was one question which he should like to see settled before he retired from the field—one question which for the sake of peace and good feeling and prosperity, and in justice to Catholics and Protestants, should be settled on a fair basis. We have had Free Schools for 25 years. When the Free Education Act was passed it was, probably as well suited as possible to the country at that time. But the country has out-grown the Act, and for many years past the results, as all would agree, had not been commensurate with the expense. Nearly half the schools are now vacant. The majority of the teachers now engaged are boys and girls of about sixteen. The education imparted is consequently inferior. This state of things, Dr. Murray says, owing to the religious differences of the people; and, for this reason, as Dr. Murray said, politicians generally would as soon look their grandmother in the faces than touch the school question. He, Mr. Pope, was not, however, afraid to grapple with it, and with the assistance of his Protestant and Catholic fellow countrymen, he felt that the question could be settled, each member of the community being just as safe from Catholic domination as they are now. To recognize denominational schools throughout the country where the population is comparatively scarce and where the denominations are mixed up, would, Mr. Pope thought, be inadvisable because not practicable. But in towns there were several very fine denominational schools which might be utilized. The Wesleyans had a very fine school, and the Catholics had schools which are now practically doing the work of the State—training hundreds of youths to be good citizens, able to fill any situation in life—able successfully to face the world's difficulties—some of whom might, had these schools not been erected and maintained, have turned out ruffians, vagabonds and jail birds, at once the terror and disgrace of the community. The Wesleyans, and Catholics, and Episcopalians have, in great part, relieved the Government of teaching; and why should they not receive some consideration from the Government which taxes all alike, and pays money out of the general treasury to educate the children of the Province. It is said by some we do not want to teach religion. It religion is allowed in schools, Catholics will swamp Protestants. Well, the Catholic religion will be taught in any case. But I would not have the Government interfere with religion nor pay for it. In a school in which good secular education is given I would pay the same amount, per pupil, as if the same secular education had been taught in purely secular schools. I would not recognize the religion at all. If parents (in towns where it is practicable) desire religion along with their secular education, in the name of Heaven what harm can come of it? Surely it will not swamp

Protestantism. In other parts of the world where religion is permitted to be taught in the public schools, they do not think Protestantism is in danger. The leading men of Ontario, where separate religious schools are permitted, do not think Protestantism is in any danger. The Grand Master of the Orangemen of Canada voted for separate schools in the Northwest. Dr. Allison, a good sound Presbyterian, a very clever man, the Principal of the Sackville Academy "held that under our circumstances there can be no better provision made for those who desire a liberal education than by providing for the denominational institutions under the care of responsible bodies." Dr. Murray, of this Island, thinks St. Patrick's School might receive Government aid for the sake of peace. In his evidence before the Parliamentary Committee last spring, he said:—"The difficulty as to St. Patrick's School is that you allow a sectarian institution to be the means of imparting secular instruction, and I would oppose it but for the sake of peace I would let it pass in this case." So the Rev. Isaac Murray would let St. Patrick's school pass for the sake of peace! I have for the sake of peace been conscientiously endeavoring to settle this school difficulty as well as it is practicable to do so, and I am abused all round. They have brought out against me a gentleman for whom personally I have the highest respect—Mr. DeBlois. Well, Mr. DeBlois went all the way to Summerside and voted for me on my "Summerside Card." Hon. Mr. Haviland went to Summerside and voted for me at the same time and here is the letter he wrote when he returned:—

Sir,—In a leading article published in Saturday's Patriot and headed "The Triumph of Principle," I am taken to task for having supported Mr. James Pope, at the Summerside election. I recorded my vote in favor of Mr. Pope in the first place, on the ground of his being a Conservative, and in the second, because I have come to the conclusion that according to every principle of common justice, the Roman Catholic schools which were situated in the town of Summerside, are entitled to aid from the State provided they submit to Government inspection, and Protestant children are allowed to enter them without being subjected to any religious test. In pursuance of this principle I have advocated and carried grants through the Legislature for many years towards the maintenance of the Georgetown Infant School, and the Charlottetown Bag School, both of which institutions are in connection with the Church of England. By carrying out this principle there is no occasion to interfere with the present school system which is now in operation throughout the Colony. In the Provinces of Upper Canada, Nova Scotia and New Brunswick, grants are annually made by the several Legislatures thereof in aid of Catholic educational institutions, without its being considered as dangerous to Protestantism. Not long ago, the Roman Catholic Priesthood were charged with neglecting the education of their people, and willfully keeping them in ignorance. Now, when they rival us in the cause of education, and their colleges and schools are crowded with the children of influential Protestants who prefer them to the Prince of Wales College and other kindred schools, we are afraid, and refuse assistance to them out of the common public purse. This is not justice, but prescription. "The vote cast by me in favor of Mr. Pope was not given without counting the probable cost. I supported him regardless of obloquy, reproaches of the risk. I might incur by supporting the present system of Conservatism, and of losing my seat in the House of Assembly for Georgetown; of such obloquy I may say in the words of a great orator, I have considered, and I consider true glory; and as to the Leadership, and my seat in the House of Assembly, I am determined that they never shall be held by an ignominious man, and I am determined that they can never be lost in a more honorable way than in doing what I consider to be right. I never sought the Leadership. It was thrust upon me by the Conservative Party at a time when, if I had consented to accept it, I would have accepted the Speaker's Chair, which was offered to me, unasked by the unanimous vote of the Liberal Party in the present House of Assembly. I am ready to pay the penalty of my recent vote at a moment's notice, by resigning the Leadership upon receiving a requisition in writing from a majority of the Conservative Party in the Legislature."

Yours Ac., T. H. HAVILAND. Alma Cottage, Charlottetown, Nov. 24, 1868." The Hon. Judge Hensley thinks the Scotch System would work well here, and Professor Anderson tells us that to pay for results is the best plan. Mr. L. H. Davies two years ago said in the House of Assembly, if aid be needed for St. Patrick's School why do not the teachers do as they do in Nova Scotia—pass the Board of Education—and draw the salaries as licensed teachers? In Nova Scotia the law is evaded. Is that a right state of things? I want a fair and equitable law passed and no evasion. Previous to the last Dominion election, Mr. Davies and his friends went to the country and told the people that Pope had deceived the Bishop, the Hon. Mr. Sullivan had deceived the Bishop, Mr. Austin McDonald had deceived the Bishop, but they would, if elected, see that Catholics received consideration in the matter of education. By this means they gained power to petition the Queen on behalf of the Catholics of New Brunswick and to force separate schools on the people of the North West; but the Catholics of this Island have received no consideration since. I sincerely wish to see this question settled and I hope we will endeavor to settle it as men and Christians. I have served you, gentlemen, for some years; I have, I believe, always been true to your interests. I shall be happy to serve you again; and I think you may trust me to act in the future as I have acted in the past. (Enthusiastic cheers.)

Hon. Mr. Brecken had been requested by some friends in the audience to make an explanation respecting a report which had been set afloat, to his prejudice, respecting the City Park. It had been reported that he had endeavored to thwart the City Park Bill, passed last session. The very contrary was the fact. While in Ottawa, he had several interviews with the Premier, Mr. McKenzie, and once in company with Mr. L. H. Davies, he had broached the subject of the City Park Bill, explained why it was passed, and did all in his power to secure the assent of the Governor General in Council. He might also state that he was authorized by His Honor the Lieutenant Governor to say that no obstacle to the passage of the Bill had been raised by His Honor. On the contrary, His Honor was willing that the Park should be obtained for the use and benefit of the citizens. He might also remark that in Nova Scotia they have sectarian colleges—all of which, he believed, received State aid, and this year on the foundation of the University of Halifax the grants were to be doubled. He thought if we refused these small concessions asked, our act would be contrary to the principles of true liberality and Christianity.

Hon. J. C. Pope had forgotten to remark while speaking before, that while the population of Charlotteville comprise one-eighth or one-ninth of the population of the whole Island, and while the people of Charlotteville contribute fully that proportion to the general revenue, they received, practically, nothing for purposes of education—for which \$23,000 a year are annually expended. In addition to all other taxes, including the tax on town lots, they had to submit to the tax of \$4 on the pound on their rental, for the special purpose of providing free education. Yet, practically, they had little or no free education. He would go for the abolition of this tax or for its application solely to free education in the city.—(Cheers.)

COUNCILLOR C. F. HARRIS came forward for the purpose of proposing the Hon. Frederick Brecken as a fit and proper person to represent Charlotteville in the House of Assembly. He—Mr. Harris—was as sound a Protestant as there was in Charlotteville; and he had no fear for the interests of Protestants when committed to the care of Mr. Brecken. The conduct of Mr. Brecken's opponents in this present contest reminded him of the battle which the Liberal-Conservatives had proudly fought and won for our railway. Then every idle tale, every falsehood which a heated imagination could conjure up, was flamed the passions of the people. He believed the horrible pictures drawn by their enemies to excite the prejudices of protestants would prove of little effect as the anti-railway cry, and the satisfactory settlement of the school question would be another wreath added to the honors of the Liberal-Conservative Party.

COUNCILLOR QUINN seconded the nomination; and the question being put only one dissenting voice was heard. The result was received with the utmost enthusiasm. OWEN CONNOLLY, Esq., proposed the nomination of the Hon. James C. Pope, as a candidate for the representation of Charlotteville in the House of Assembly. DANIEL MCKINNON, Esq., of the firm of McKinnon & Fraser, seconded the nomination which was almost unanimously agreed to. Messrs. Brecken and Pore briefly addressed the meeting accepting the nomination, counseling union, action, and strict observance of the law on part of all their supporters. Enthusiastic cheers were then given for the Queen, Pope and Brecken and Dr. Jenkins.

INDIRECT BENEFITS OF OUR RAILWAY. A CORRESPONDENT at the West writes:—A new village or town is springing up at Alma, in which a brisk and lively business is being done. Another called "Elmsdale," has been commenced. It bids fair to be a town of no small importance. At Bloomsfield there is a brick establishment owned by Mr. Andrew McGee, from which he proposes to turn out 300,000 bricks this summer, and, by the cars, can send them where needed. At Mill River, William Haywood, Esq., is driving a very large business in the shape of wool carding, shingle-making, boards, etc. At O'Leary Road, one is surprised at the number of shops, boarding-houses, and the heaps of lumber that is being prepared for exportation. At the Brae, McKinnon Bros. have a large steam mill constantly in operation which gives employment to many hands. He has, also, a store, and supplies his customers with all that they need. Here, too, Strang Hart is doing a good business. At "Portage" and "Conway," lumbering is an active progress. Ellerslie has an extensive steam mill, and Jas. Barclay, Esq., is its leading spirit. Go where you may at the West, and the beneficial and happy effects of the Hon. J. C. Pope and his co-workers are to be seen.

MURRAY'S CIRCUIT.—The circus advertisement that appears in our issue of to-day will bring glad news to our readers, as it designates the day and date of the coming of John H. Murray's Great Railroad Circus. Mr. Murray's reputation has been established for years. His entertainments eagerly sought after and patronized by the best citizens throughout the country, who are well familiar with the tone and excellence of his performances. Every season he presents new features, new artists, new attractions, always engaging the best artists, and always giving an unexceptional entertainment. Charles W. Fish the head, front, best and champion bareback rider of the world is with this legitimate institution, and performs daily his sensational and finished act the same as ridden by him before all the crowned heads, nobility and gentry of Europe. The company this year is stronger than ever before, which with its established reputation, and recognized merit makes John H. Murray's circus the most desirable and attractive Equestrian exhibition in the country. A glance at our advertising columns will convince our readers of the positive truth of our assertion. The circus will be in Charlotteville July 29, 31, and Aug. 1st.—Advertisement.

MARRIED. In this city, on the 12th July, by the Rev. F. Smallwood, Mr. William Taylor, to Miss Dorothy Goss, youngest daughter of the late Thomas Davy, Esq.

DIED. At North Rustico, on the 7th inst., Esther, the beloved wife of Mr. Edward Woolner, in the 54th year of her age, leaving a husband and four children to mourn their loss, a native of County Wexford, Ireland. At Springton, Lot 67, on the 15th inst., of consumption, George Henderson, aged 33 years.

HOTEL ARRIVALS. RANKIN HOUSE. July 20.—Albert McLeLLan, Summerside; M. C. Dowd, New York.—21, John P. Seguard, Boston; Wm. T. Williams, Rev. Geo. J. French, Misses Taylor, John B. Harris, Oshawa, Ont.; Richard Howlett, Silver City; Miss Howlett, Boston; E. Roberts, Boston; Geo. Childers, Toronto; Wm. Nannary, St. John; C. Taylor, St. John; Wm. Kingston, Pictou; J. Baker, Amherst; E. B. Miller, Shediac; A. Campbell, Tatamagouche; J. R. Davidson, Boston; Geo. Davidson, Halifax.—22, Mr. and Mrs. Keeser, Ottawa; Mr. McKinnon, do.; Miss McKinnon, do.; Miss Keefer, Ottawa; M. Coyle, Boston, Lt. Col. T. B. Strange, Quebec; R. T. Scott, St. John; Misses Howland, Boston; St. John; Wm. Kingston, Pictou; J. Baker, Amherst; Walter T. Symonds, Halifax; S. M. Hinks, Moncton; Benj. Biales, do.—23, W. R. Smith, Montreal; H. B. Jackson, Brooklyne, N. Y.; E. Davis, Brockville.

PASSENGERS. Per Str. "Carroll," from Boston.—Captain J. K. Sleigh, Mrs. J. Sleigh, B. Pollard, to Annapolis, Miss Poland, Maggie Clary, Rosa Quinn, Annie Rush, Rosa Burns, Annie Trainor, Miss H. Weatherbie, Mrs. H. L. Robinson, Katie Grant, Mary Quinn, Hannah McKeen, Ottawa; Enoch Embrach, Amherst; Walter T. Symonds, Halifax; S. M. Hinks, Moncton; Benj. Biales, do.—23, W. R. Smith, Montreal; H. B. Jackson, Brooklyne, N. Y.; E. Davis, Brockville.

MEMORANDA. By Cable to Peake Bros. & Co.—Barque James Peake, at Halifax, Liverpool for Charlotteville on the 22nd inst. NAVAL.—H. M. S. "Dryad," is in port. Prince Milan's followers are said to be losing heart, and entertain little hope of eventual success. It is estimated that up to the present date the number of "dead-head" visitors to the Centennial is 766,921. The Sultan's men and state is daily becoming more strange, tending to confirm the four centuries of his approaching insanity.