

Although I made objections to certain Government measures, when I thought they did not take the proper method to settle the land question, I never gave any man, or party of men, reason to believe that I would support them to change the form of Government, or deprive the people of their rights, which they had obtained by years of agitation; and as I have not deceived any party, your saying that I have thrown off the mask, does not affect me, if it is no injury to yourself; for while I am allowed space to justify what I have sent to the *Islander* for publication, I shall leave it to the public to judge of my motives; and the public will no doubt give both our motives due consideration.

As a person who willfully states a falsehood is not to be credited when he speaks the truth, the assertion that a part of my second letter is not true, goes to invalidate the whole. I have, therefore, thought it necessary to send a copy of my vindication to all the papers; and as I believe many would like to see the first letter, which was written to find out if the editorial in the *Islander* of the 28th October, for the investigation of titles, had the authority of the Alliance, for if it had no such authority it was deceiving the people.

Sailor's Hope, Jan. 26, 1857. Wm. COOPER.
For first letter see *Islander* 18th Nov., 21 page, 31 column.

[In giving publicity to the foregoing letter, we must remind Mr. Cooper that we do not approve of, nor are we disposed to follow, as a general rule, the practise of publishing communications at second hand, no matter how ably they may be written. Mr. Cooper must, therefore, in future, learn to confine his lucubrations to the other papers, if their editors think proper to make use of them. If he be satisfied with a fair share of celebrity, to be obtained exclusively through the columns of *The Examiner*, this journal will be open to him, whenever he does not think proper to write too much nonsense; but he will please to remember that we do not feel inclined to copy from our Charlottetown contemporaries anything but advertisements and scraps of local news. Our only motive for giving insertion to his present letter, is, that the widest publicity may be given to the political opinions of an old supporter of the Liberal party, who has been unjustly accused of deserting his principles and his political associates, and on whose adhesion to their views the Obstructive faction have, for months so confidently relied, without having any good reason for doing so.—EDITOR EXAMINER.]

THE SCRIPTURES IN THE PUBLIC SCHOOLS.

TO THE EDITOR OF THE EXAMINER.

SIR,—Finding a disposition abroad to renew the question of introducing the authorised version of the Holy Scriptures as a class-book into our public schools, I think it may not be untimely to review this matter in a Christian and fair spirit. Let me begin by denouncing the charge or insinuation brought against the Board of Education, of an intention to give way to certain representations made to them in a letter which has been read at several public meetings, by members of the Board itself, without those members feeling it their duty to explain to those present either how the Board had acted, were acting and intended to act in the matter. This want of candour deserves the highest censure, whether the charges or insinuations were made by themselves or in their presence, and uncontradicted by them; but let me now proceed to the general question. In doing so, it is highly probable that I may put myself in collision with parties, for some of whom I may have entertained respect; but with whose views, scriptural as well as social, I do not accord. These are backed up and excited by many others, who are not unwilling to avail themselves of any means of making a political outcry. I am not of an age to have thought lightly of my Christian responsibility in this matter; and unless I were entirely satisfied that I am evincing a right judgment in a purely religious sense, I might hesitate before I acted. This, however, is not the first time that the subject has been debated in my mind, and I feel satisfied that the movement now making will tend rather to contract than increase the reading of the Holy Scriptures. I will willingly, however, put the dispute, without mentioning now uncharitable denunciations thundered even from the pulpit against those with whom I agree on that issue. Are we or are we not forwarding the extension of the Redeemer's kingdom by the course which we, as a Christian Legislature, are taking in this matter? Will we begin at the foundation. Religion, to be sound and binding on a man's conscience, must have its strongholds in minds so far at least instructed that they can read and inform themselves in all respects as to the merits of the different forms in which the word of God is promulgated. Are we not, therefore, in our district schools, enabling the youth of the Island to read, mark and inwardly digest the written word, and to study all the comments and writing which learned and pious men have given to the world in aid of religious truth, whether Hooker or Paley, or the Fathers or Roman Catholic writers, with whose names I am unacquainted? Can it be said, then, that the instruction imparted is inconsistent with the acquirement of religious knowledge, or, as it is urged, often opposed to it? No one will deny that if religion could be interwoven in the lessons of the child, it would be desirable; but because, in the peculiar circumstances of the case, in a mixed population, that cannot be done, are we to precipitate ourselves into the depths of secular ignorance, and forego all education, and thereby incapacitate our youth from receiving from those of their own Churches, respectively, such lessons in religion as we may hope will follow, and so refuse to place their steps in those paths which we may hope will lead to eternal life? Such an idea is not that of any well thinking Christian. The consideration, however, in the second place, presents itself to my mind, that the course we are pursuing by law is not only the wisest, humanly speaking, but what is of far more importance, the most consonant to the revealed will of the Almighty. Benevolence, education and charity, are prominent in every line of holy writ; nay, they are put before every other duty; duty to God is to be made manifest by love to man. Some of the early Christians submitted to the rite of circumcision; others were supported by the gentle Apostles, in viewing it at best as but an indifferent thing. The Seven Churches were not precisely uniform in their institutions; and subsequently those of Alexandria, Carthage and Rome, to say nothing of other celebrated Episcopates, differed greatly in many material doctrines. Had their proselytes, therefore, been brought together in one school, would they not have been taught to read? But look at our own day; we have the Greek, Protestant and Roman Catholic Churches, with all their ramifications, diverging, in their several systems, (as they each allege) from the simple Apostolic forms and rituals; nay, the Apostles themselves did not agree in all matters, yet they all believed and preached the efficacy of the Cross of Christ, to purchase man's redemption. I confess that whilst I have no faith in the wisdom, to say the least, of those who are always vapouring on these subjects, and who do not scruple to apply to their fellow men, who do not agree with them, motives the most uncharitable and unjust, and thunder forth the vilest anathemas, even in the temple of peaceful worship. This I know, that I have no desire to be insincere; and I conceive nothing is more frequently enforced on me, in Holy Scripture, than an undeviating spirit of toleration. I have adopted it as a rule of conduct, not merely as convenient in the actual state of the world, but as a duty taught me by the blessed Saviour and his Apostles; and whatever party infringed on this principle, would most from me the most strenuous opposition I could bring. I conceive the management of our schools, as at present conducted, is the best that can be thought of under the circumstances; and it is a falsehood, vile and uncharitable, to impute to me (or any one else, as far as I know), any intention of altering it, at the requisition of any party or person—a report which has been circulated with the most malignant intentions. Peace and harmony have prevailed up to this time, and I feel satisfied that no one, or very few, have any desire to change the practice in use. It is the best for the management of our educational establishments, open as they are to all denominations of Christians. My conscience on the subject is, therefore, perfectly at ease in this matter. I have no desire for a sickly notoriety, nor do I appeal to man's judgment.

There is a secondary point of view in which this subject must be examined, and on all points the convictions must be seriously engaged; and I am not too proud, nor do I entertain so high an opinion of my own attainments, as to be above looking to such precedents as may afford some instruction; and I am con-

tent to walk in the steps of the mixed commission for a similar purpose which exists, under the British Legislature, in Dublin. To a subject of the Crown will naturally turn for instruction. It is, as is well known, a mixed board of selected learned men, Protestants and Roman Catholics, to whom was entrusted the construction of a system by which the poor of Ireland, of both religions, might receive instruction in the same schools. Great prejudice accompanied this undertaking—the leaders of both parties, as they do here in a few instances, deeming their own wisdom a higher standard than our Saviour's benevolent teaching, met it with insane resistance. He has survived their unchristian animosity, and is daily enlarging its sphere and producing the best effects. So far as its details are practicable here, I would be and am guided by them. Of all things, religious discussion is the most unchristian pursuit. To give it its death-blow, I think nothing will more conduce than the bringing the youth of all denominations into the guileless intercourse which belongs to their years; and I humbly hope that, in promoting this object, I am doing the will of Him under whose providence I am permitted to share in this business; nor can I, in spite of malignant preaching, divest myself of the belief, as well as the hope, that He who governs all things has something more in view, in promoting general education, to be imparted in the manner so long peacefully in use amongst us, than the adaptation of the youthful mind to secular pursuits. But I am now come to a point when all the ignorant and fiery bigots will exclaim that I am willing to compromise the faith of my fathers. Softly, good people, the great Judge of all men has not placed me under your jurisdiction; and in a matter of so serious a character, I care not to plead before a human much less a self-constituted tribunal. I was, when young, in a public school in England several years, and I have watched education a great deal. I, too, have taught in Sunday schools, and nothing is more strongly impressed on my mind than the utter futility of attempting to teach religion in day schools. It is at the feet of the pious mother, from the lips of the clergy and the Sunday school teacher, from the example and confirmed principles of the anxious father, that these lessons will be imbibed. The clergy and parents of all sects are responsible for it, and not the district school teacher. If, indeed, the children taught at our schools did not every day return to the parental roof, and one day in seven hear the instruction of their church pastors, then there would be an awful responsibility on the rulers of the land, if they provided them no other than secular education, as it is and will be, the schoolmasters of this Island are brought up in many variations of creed. Are parents of so many different forms of religion, and in many cases of belief, to submit their children being taught by any of them, of whose competency they know nothing, and from whom they differ; and if by any, let me and every one ask himself by which? The thing is preposterous: the offspring of intolerance, and involves the question—"Shall we or shall we not have any instruction provided by the State?" If our bigotry and intolerance towards each other is so great—which, I thank God, I believe, in a general sense, they are not—we must then shut up our schools, for I can hardly anticipate that the Legislature of the Colony will all at once, with the scene before them of unruined harmony, subvert a system which has been long acquiesced in, long before the new Act, by the very same parties who are now engaged—some from one motive and some from another—in attempting to disturb it; nor can they provide for partial or separate education. I do not hesitate to declare my belief that such a course would be contrary to the revealed will of the Almighty, and adverse to the precepts of that Benevolent Being who came on earth to bring peace and good will to man.

It would be easy for me, as it is for any one, to illustrate from Holy Writ all I have said; but I have no desire to support a plain duty by an ostentatious display of sacred reading. It is sufficient for me if I can see my own way through what I consider a plain and evident duty. If Scriptural truth, and more especially that brotherly love so frequently inculcated by the blessed Redeemer himself, be taken as a guide, and if we can consent to sacrifice our inherent prejudices at the shrine of duty and of reason, we shall at once recognise that the course laid down, and so long successfully practised, embraces neither an unworthy compromise of our several religious tenets, nor any hindrance to the formation of the Christian character. That the Almighty may forward this latter process, is the prayer of Your obedient servant,

Feb. 4, 1857. WILLIAM SWABEY.

P. S.—I wish it to be understood that the above letter was written before that of the Bishop was in existence, and has undergone no further alteration than the addition of a few words reflecting on the conduct of some members of the Board of Education towards their fellows.

In regard to the Bishop's letter, such is the disingenuous manner, in respect to the Board of Education, in which it has been used, that the public will hardly believe that the facts are neither more nor less than these: The letter was received; laid before the Board; and the School Visitor was directed to report on certain allegations therein contained. His report was approved, and forwarded; and there ended the correspondence. If correspondence it may be called. If Messrs. Stark and Fitzgerald thought it was no violation of their public trust to produce the private papers of the Board at public meetings, with the view to create discontent, why was not Mr. Stark's report also produced and read, so that the whole truth might be made known? There are some cases in which the suppression of truth is far more criminal than the assertion of falsehood. W. S.

THE BISHOP'S LETTER.

TO THE EDITOR OF THE EXAMINER.

SIR,—I would not, at this time, trouble you with any observations on a question which is causing some ill-feeling and much misapprehension, were it not that several public meetings have been called by Protestant Ministers, at which statements have been made calculated to mislead the public mind. A letter addressed by the Roman Catholic Bishop to the Board of Education, has, as I have been informed, been made the subject of much discussion at those meetings, and sentiments expressed in reference to it, which but ill accord with that spirit of Christian charity generally supposed to govern the conduct of Ministers of the Gospel.

When his Lordship wrote the letter so much talked of, he laboured under the impression that new regulations had been prescribed by the Board of Education for the management of our district schools; and these regulations were such, he thought, as would be sure to give them a sectarian bias, and thereby destroy the efficacy of the Free Education Act, and interrupt that good understanding between all classes of Christians which has so happily and so long prevailed. Now, Sir, I trust that a few plain facts will show to the public, if not to the Reverend Gentlemen who have been so active in getting up the public meetings alluded to, that a most unnecessary outcry has been raised about the letter in question.

Soon after the Bishop's letter was laid before the Board of Education, I was apprised of its contents, and perceived that his Lordship was sadly misinformed as to there being any new regulations for our mixed public schools. Anxious to correct the error into which he had fallen, and desirous that our free education system should give universal satisfaction, I took an early opportunity personally to communicate with his Lordship, and found that he had been strongly impressed with the belief, that new regulations had been made for the schools, and forms of prayer prescribed, of which the Catholic portion of the population could not approve; and that he had been informed respecting the conduct of a certain teacher at Malpeque, who turned some Catholic children out of his school for refusing to kneel while prayers were being said. I informed his Lordship that this latter circumstance had occurred a considerable time since, and that when the Board of Education became aware of it, they took steps to prevent the annoyance from being repeated. I also assured the Bishop that no new form of prayer had been adopted since the Education Act came into operation, the one in use remaining unchanged for several years past. His Lordship referred me to the reported speech of Mr. Stark, delivered at the inauguration of the Normal School, wherein he states that a Bible lesson was to be given in that school every day, and the truths of Scripture illustrated and enforced; and as the Normal School was intended for the instruction of teachers, as well as children, of all denominations, the Bishop was of opinion that all the schools would be conducted on the same principle; and remarked that the regulations observed in the

* The following are the injudicious and unauthorised observations made use of by Mr. Stark in the speech referred to by the Bishop:—"The moral department will be carried on by the opening and closing of the institution with prayer, according to the regulation of the Board of Education; by a daily Bible lesson (the first exercise of the day after opening), in which the truths and facts of Scripture will be brought before the children's minds by illustrations and picturing out in words, in language simple and easy to be understood, from which everything sectarian or controversial shall be carefully excluded."

Central Academy, if applied to all the other mixed schools, would prevent any dissatisfaction or ill feeling on the part of the Catholics. I informed his Lordship that Mr. Stark had made the statement referred to, without the authority of the Board of Education; and that it would be seen by reference to the printed regulations for the management of the Normal School, as agreed to by the Board, that that institution was conducted on the same principle as the mixed district schools. The Bishop immediately said he was glad he met me; and received the explanation offered, with which he was fully satisfied. He was only afraid that our system of education, which has met with such general approval, was about to be disturbed by new and irritating regulations; and that the community, wherein hitherto there was so much good feeling between all denominations, might be agitated by religious prejudices and animosities.

Shortly after this interview, I received a note from his Lordship, which appears to have been intended for other eyes as well as my own, a copy of which is hereto attached; and I trust its perusal will have the effect of removing a good deal of that misunderstanding which has been so artfully and industriously created, especially amongst country people, many of whom have been led to believe that the Catholic Bishop was the first to interfere with the Board of Education in the exercise of their duties, and to insist upon the introduction of new and unsatisfactory regulations for the management of our mixed Schools.

I remain, yours, &c., GEORGE COLES.
Letter from the Right Rev. Dr. McDonald to Hon. G. Coles.

HONORABLE SIR,—I beg to acknowledge, not only to you, but also to all whom it may concern, that I am perfectly satisfied with the explanations you have given in reference to the manner in which the Normal School and other Schools are conducted, and also to state that my misunderstanding respecting them, arose from what I had read in the public papers, and had not been corrected, especially in reference to the manner in which the Normal School was to be conducted.

I have the honor to be, Honorable and dear Sir, Your very obedient and devoted servant,
+ B. D. McDONALD.
"Rustic, 16th Nov., 1856."

SCHOOLS AND SCHOOLMASTERS.

TO THE EDITOR OF THE EXAMINER.

SIR,—As the existing School Act will shortly expire, and the Legislature at its approaching Session is expected to legislate again on the subject of popular education, the present seems to me a suitable occasion for humbly laying before your numerous readers what I conceive to be the requisite amendments of the said Act.

In the first place, I would propose that there be a Board of Education in each County. This would be more convenient for Teachers, Trustees and all parties interested in attending the meetings of the Board, as well as for members themselves; besides causing a larger proportion of the Board to attend than when there is only one Board in the Colony. Canada West has not only a Board of Education in every County, but where the County is too extensive, two alternate places of meeting, in order to accommodate residents at both extremes of the County.

There should be a School Inspector in each County. These schools would be more minutely and thoroughly examined, as the Inspector would have much more leisure than when he is obliged to visit all the schools in the Colony. In the event of the establishment of Municipal Councils, perhaps the best course would be for every Council to appoint its own Inspector.

There should be an Education Office appointed in Charlottetown, to which the several Boards and Inspectors should be obliged to report; or, until such shall have been appointed, the Trustees of each school.

School Registers should be retained permanently in the school-houses, for the inspection of all persons interested in the progress of the respective schools, and abstracts of them, signed by a majority of the Trustees, be transmitted to the Education Office.

A certificate of qualification to teach, signed by the Head Master of the Normal School, should be sufficient license, unless the Trustees who may engage the holder of such certificate insist on his being examined by the Board of Education.

Should the number of School Trustees be limited to three, we might expect more efficient ones than when we have to elect five, as it is impossible in many of the rural districts to find so many educational y qualified.

Trustees should have authority to collect of their district such sum as they may have engaged to pay the Teacher for his boarding, without soliciting every resident householder to subscribe what he chooses; and it should be imperative on all Trustees to pay their respective Teachers such amount for boarding as is commonly paid for that purpose in their vicinity.

Property should be the basis of taxation for all school purposes, instead of the number of children a man has. This has always been the Canadian practice; it is also consistent with the spirit of the Free Education Act; viz: that the poor man, who is the father of many children, be enabled to send them all to school as easily as he who has only one to send. Taxing men in proportion to the number of their children, may throw the heaviest burden on him who is least able to bear it, since the poorest man in the district may have the greatest number of children of any in it.

No Teacher should be prohibited from having a shop, provided he will employ another person to attend to it, until such time as Teachers' salaries be sufficiently augmented to enable them to keep house decently, without the precarious income of a grocery.

Your insertion of the foregoing hasty hints may prove of some little service to some of our liberal legislators, and will highly oblige and gratify your most humble servant.

MENTOR.
Head St. Peter's Bay, January 28, 1857.

[FOR THE EXAMINER.]

"Of the making of books there is no end," said the wise man. If Solomon saw good and sufficient cause, in his day of no printing press, to make such an assertion, what would he say were he now to visit Europe or America? For since the invention of those wonderful presses, every succeeding age demands the making of more books than any previous one. But have we not nearly as good a cause now for asserting—"Of making newspapers there is no end?" The present age is far more prolific of this sort of production than any previous one; and future ages will exceed the present in this enterprise infinitely more than this exceeds any past age. But of the infinite number of periodicals now teeming from the press, only a certain portion is calculated to improve their readers. Some are amusing, but not instructive; others are entertaining, but not profitable; yet a judicious reader might easily make a goodly selection of such as are, at the same time, entertaining and useful. Among this latter class we would humbly, yet confidently call the special attention of the patrons of periodical literature to "*Life Illustrated*," a paper published every Saturday, in New York, by Fowler & Wells. Mr. John Macdonald is agent for it in Charlottetown. This paper is devoted to entertainment, improvement and progress in Politics, Arts, Sciences, Morals, Hygiene, Manufactures, Architecture, Agriculture and Horticulture. It is a neat quarto, printed on unusually clear and white paper, with very neat typography, and occasionally some elegant illustrations. It is on account of its tendency to human improvement that we specially recommend this periodical. Although every issue of it is rendered more or less entertaining by recent explorations, voyages and adventures, with an occasional *affair d'amour*, and choice budgets of wit—yet it is mainly devoted to articles on individual and social improvement. In confirmation of this remark, we would call the reader's attention to a series of highly practical articles to be found in a single number, that of the 27th Dec., 1856. Those articles are—"Whom have you elected?" "Work or die." "Forefathers' Days." And "How shall we spend our evenings?" All these are original editorial articles, replete

with grace and force. We have read few articles which, if acted upon, would conduce more to the improvement of their readers. We venture to predict that no reader can peruse a single issue of this beautiful and valuable periodical without meeting with one or more articles which may be of practical utility to him. It is republican and abolitionary in politics; philosophical and physiological rather than theological, and highly liberal and progressive on most subjects.

The Examiner.

CHARLOTTETOWN, P. E. I., FEBRUARY 9, 1857.

We think it is scarcely necessary to direct the attention of our readers to the letters which appear in our present No. from the Hon. Col. Swabey and the Hon. Mr. Coles, in reference to the agitation at present going on the subject of the introduction of the Bible, as a class-book, into our public schools. The former takes a very comprehensive, and, we might add, philosophical view of the general question; while the latter contains a plain statement of facts, such as cannot fail to set aside much of the misunderstanding that prevails. It is quite clear that a very improper use has been made of the letter addressed to the Board of Education by the Right Rev. the Catholic Bishop, and this by persons whose assumed Christian character would lead us to expect better things from them. That his Lordship was in error in supposing, and acting on the supposition, that arrangements had been made to impart a sectarian character to our mixed schools—no one who knows anything of the correspondence, as explained by Mr. Coles, will attempt to deny; and no one could have confessed his error more promptly and candidly than his Lordship has done. Why, then, should any one amongst us be encouraged to enkindle the flame of religious bigotry in a community where so much harmony has hitherto prevailed? Is this the way to inculcate and practise that most sublime of Christian precepts—"Peace on earth and good will to men"? The Catholic Bishop does not want to interfere with the rights of his Protestant fellow-subjects—he does not seek to force his religion upon those who are beyond the pale of his Church. He harboured the opinion, indeed, that certain over-zealous people aimed at proselytizing the Catholic youth of the country by converting our public schools into nurseries of sectarianism; and he believed the aim was encouraged by those who were entrusted with the administration of our educational system. In one respect his Lordship may be right—the over-zealous people, or, as Hood describes them—

"—the aping fanatics that talk All cant and rant and rhapsodies high-fown!"

evidently did aim at doing a small business in the proselytizing line; but it has been shown, to the satisfaction of the Bishop, that the constituted authorities had no hand in the matter. His Lordship, it appears, was led into the error by some silly and presumptuous remarks from the Inspector of Schools—who has been always a sort of loose screw in the State coach—who took upon himself the task of propounding regulations for the management of the Normal School, without consulting his colleagues in the Board of Education. The Bishop having, however, been made aware of the important fact, that Mr. Stark does not combine in his own person all the powers and responsibilities of the Board, and that he is not permitted to work out the Free Education Act according to his own very pious and peculiar notions—is quite content that our public schools should be conducted as they have heretofore been—and that the compulsory principle in religious instruction should be unknown to them. The Scriptures are now, and have long been, used in many of our public schools. There is no prohibition. The sacred volume is not a sealed book to the children of Protestant parents, where it is desired that its pages should be unfolded to them. All the Bishop asked, and all the Catholics expect, is, that the children of Catholic parents shall not be compelled to read a version of the Bible in which they have no faith, accompanied by the crude interpretation of persons unskilled in elucidating its solemn precepts. Surely this is no unreasonable demand; and we have no doubt that so soon as the public understands the real state of the case, as it is now very generally beginning to do, the attempt to arouse religious prejudices will be everywhere frowned down.

We are not disposed to deny to some individuals who are at the head of this religious movement, the virtue of sincerity; and we are quite willing they should cherish the consoling belief that nobody is so sure of heaven as they are themselves; but all history teaches us that "pseudo Priy Counsellors of God," who strive to degenerate the worship of the Creator into mere statute labour, by coercion and persecution, are the very worst instruments that can be employed in the salvation of souls. But when we see others engaged in the mischievous attempt to get up a religious warfare, who have no sincerity in the matter—whose only object is to create a disturbance that may end in rendering unpopular the party in power—who would be just as ready to get up an excitement in favour of the Koran as of the Bible, if they thought the former would better subserve their political designs, and who go about professing saintship, because saintship appears to be commendable and popular—we cannot better indicate our contempt for their conduct than by applying to them the language of one of England's favorite Poets, though it may seem somewhat coarse—

"For men may pious text repeat,
And yet religion have no inward seat;
'Tis not so plain as the old Hill of Howth,
A man has got his belly full of meat
Because he talks with victuals in his mouth."

These parties have committed a very grave mistake. A so-called religious crusade might do them a little service if we were on the eve of a general election. We are not. We are a long way in the rear of that apparently much hoped-for trial of strength. The saints are, therefore, too fast in their movements for the religious politicians; and these may rest assured, that long before the day of trial shall come, an honest public opinion will strip from the sanctimonious phiz of every charlatan who now assumes it, the flimsy veil of cant and hypocrisy.

"THE LATE LIBEL CASE"

AGAIN figures in the *Islander* of Friday last, to the extent of about a column of that valuable journal. Our readers need not suppose that we intend to exhaust their patience by any lengthy repetition of this thrice-told tale. In fact, when Maclean got all the damage to his character which he received from the Court and Jury, we felt quite confident that he would continue, for some weeks at least, to prove by his acts that he