VARIOUS NEWS ITEMS.

SIR JOHN YOUNG.

The following address, with the signatures of one hundred persons, settlers in Canada who came from Sir John Young's native county (Cavan,) was transmitted to Ottawa a few days ago, and presented to his Excellency:—We, the undersigned settlers from your native county (Cavan) request you will accept this expression of our satisfaction for your appointment as Governor General of this Dominion. The many high and important offices you have been chosen by both Whig and Conservative Governments to fill, are conclusive proofs of your ability as a statesman, and afford satisfactory assurance to the people of this Dominion of the deep solicitude for the welfare by the Imperial Government. To us you are known, not alone as a wise statesman and moderate politician, but as an indulgent, good landlord. Though your duty to your country and our sovereign necessitated repeated absence from home, the wants of your tenantry were not neglected. Many of those who address you lived on your Irish estate, and fathers of others lived as tenants of your father, Sir William. It may please you to know and feel assured that around the log fires in their Canadian homes, their former landlords are spoken of as among the best of the many landlords of Cavan. Hoping your stay amongst us may be long, happy and pleasant to yourself and Lady Young, you will accept our hearty welcome, and the assurance of sincere attachment to your Excellency's person and Government. In reply to this address, Sir John Young said he recognized amongst the signatures many names of families well known to him in Ireland—names which agreeably recall the associations of former years.

Terrible Tragedy in St. Stephen, N. B. —A telegram from St. Stephen, on Monday to the St. John "Telegraph" says: A horrible murder and suicide have just been committed in Milltown, St. Stephen, by one Stephen Innes, who was recently discharged from the Lunatic Asylum. The wretched man killed his sister with an axe and himself with a knife, in presence of their mother, who would have been killed also if she had not escaped from the room. The young lady was to have been married next week, which fact was the supposed motive for the lunatic's horrible act. McInnes, after leaving the Lunatic Asylum, St John, came to Eastport where he remained some time, and made his first appearance in Milltown to-day, coming to his mother's house in his stocking feet. He entered the kitchen, to which his sister, who was in the sitting room, went on seeing him. She screamed and ran back followed by her brother with an axe. He struck her on the side of the head, burying the axe in her brain. She fell and he gave her two more blows, one on the skull, the other through the back. The mother ran out screaming for help. He then went to the kitchen and drove a sheath knife twice into his own heart and once into his bowels. The family are very much respected. Great indignation is felt against the authorities of the Asylum for releasing him.

Fourteen Days without Food or Water. —The Baltimore *American* relates that while the British Barvue Cornucopia was on the voyage to that port, with a cargo of railroad iron, John Montgomery, the cook, was suddenly missed on the 12th of November. After an unavailing search it was concluded that he had fallen overboard at night and been drowned. On the 26th the mate heard groans, as of a human being in extreme agony, proceeding from the hold, and after a search found the supposed dead man, John Montgomery, concealed in a small space between the bars or iron, where he had remained for fourteen days and eleven hours, having during that time tasted neither food nor drink. His appearance when found was ghastly in the extreme; exceedingly emaciated, with pallid face and glassy, staring eyes, he more resembled a skeleton than a living man. He was also covered with vermin, and could have sustained his horrible condition but for a short time longer. He refused to give any reason for his concealment of himself, but it is supposed that it was done for the purpose of skulking from duty.

From Newfoundland.—By the arrival of the *City of Halifax* from St. John's, N. F., we have Newfoundland exchanges to a late date. We learn from the St. John's *Chronicle* of the 17th inst., that on the previous day a large number of persons came into St. John's from the outposts demanding relief. Among the crowd, we are told were very many whose faces and persons betokened want; but there were others burly, and apparently well fed, and certainly well clothed. The people first went to Government House, afterwards to the Commercial room, and then passed through the town, (in some instances using threatening language to individuals,) and went on to the mill at Riverhead, which they refused to leave unless relief were given them. A bag of bread was distributed among them, giving about a pound to each man. An Association has been formed for affording relief to the destitute. What is termed "A Mendicity Workhouse" has been established. Here meals are given to those who apply. In the morning tea and bread is served for breakfast, when those who receive it are set to work at various employments, such as at net making, knitting, quilt-patching, and sewing, paying for their meals by this means. The Institution, though in its infancy, seems to work well, and the poor people are well pleased to thus have the means of procuring wholesome food. The following is a list of the number relieved for the days indicated:—

Jan. 14th	—Number to breakfast	550
	Number relieved at 3 P. M.	303
	(each receiving three cakes of biscuit for work done)	
15th	—Number to Breakfast	350
	Number to Dinner	114
	Number relieved	106
16th	—Number to Breakfast	434
	Number to Dinner	220
	Number relieved	171
	(including children)	
18th	—Number to Breakfast	489

The Chief Justice of Newfoundland has been knighted.

Epidemic.—From the Portland *Press* we learn that an epidemic prevails in that city. It has existed for some time in Lewiston and elsewhere in the State of Maine. The *Press* says it seems to be different from the usual influenza, in as much as it affects the liver as well as the mucuous membrance of the nostrils and throat. It usually commences with vomiting, the head feels very much swollen, and the liver is more or less congested. The patient has chills and is in quite a high fever, and in some of the cases sore throat accompanies the other symptoms. It lasts about a week, but leaves the convalescent very weak and with a sensation of fullness about the head that only wears off with time. A great many citizens have been, and are now, afflicted, and it is said that in one school forty out of fifty scholars have been down with it.

The telegraphic accounts from New Zealand are very bad. It is said that fifty European families have been massacred by the rebellious Maories, and that one of the rebels has recurred to the traditions of cannibalism for the sake of reviving the old race hatred—sending round a cask of potted meat made of the bodies of some of his victims. The New Zealand Government seem to be unaccountably weak and hesitating. When first the volunteers took the war in hand, they redeemed the colony from the gross mismanagement of the regular army; but now they have relapsed into all the helpless traditions, and seem to be quite unequal to the occasion. That they will recover themselves, there can be no doubt, but we fear that before they can do so passions will be excited which may turn a war hitherto most humanely prosecuted on their side into a war of extermination.

The Sultan of Turkey has about nine hundred wives, but only three are his favorites, each of them of remarkable beauty. Their names are: "Dournel," the New Pearl; "Hairani Dil," the Excellent Heart; and "Eda Dil," the Elegance of the Heart.

The population of the United Kingdom of Great Britain, in June last, amounted to 30,369,345, divided as follows: England over 21,000,000; Scotland above 3,000,000, and Ireland more than 5,000,000.

The approaching marriage of the only daughter of the Czar, the Grand Duchess Marie, with the King of Bavaria, has been already mentioned. Her Highness will, on the occasion, become a Catholic, which will be the first member of the Russian Imperial Family that will ever have abandoned the Greek religion for Catholicism.

A most extraordinary trial has just been concluded at Aix, France, and in which no less than six married women were charged with murdering their husbands by poison, which they procured from an herbalist, who was included in the indictment. All were sentenced to hard labor for life except one whose term was limited to twenty years.

The Marquis of Bute has joined the Roman Catholic Church. His Lordship denied a report to that effect a few months ago, but there is now no doubt that he has been admitted to the Roman Catholic Church at Nice.

The 50th anniversary of the ordination of the Pope will occur on the 10th of April next. Pius the Ninth received minor orders the 5th of January, 1817, the subdeaconate 20th of December, 1819, the order of Deacon 6th of March, 1818, of Priest, 10th of April, 1819 which was Holy Saturday. He was ordained Priest by Mgr. Catrara, afterwards Cardinal.

It is said that, in consequence of the hostile attitude of Turkey and Greece, the journey of the Prince and Princess of Wales in the East will be given up, and that a residence in Italy or the South of France will be selected for the winter.

On the death of one of England's most eminent Physicians, all his effects were sold by auction, and among other things was a sealed packet marked "advice to Physicians," which brought a great price.—The purchaser on opening the packet, read as follows: "Keep the head cool, the bowels open, and the feet warm." If physic is necessary, use *Parsons' Purgative Pills*; they are the most scientifically prepared pill that has appeared in the last hundred years.

Latest News by Telegraph.

FROM EUROPE.

London, Jan 26, evening.

The Sublime Porte, in a circular denies the reports that have been extensively circulated to the effect that Turkey is heavily arming. The Sultan confidently expects peace as the result of the Paris conference.

London, Jan 26, evening.

A Madrid despatch states that the Governor of Borgos was assassinated yesterday, when about to take an inventory of the goods in the cathedral of that city. The excitement is intense, the people generally sustain the Government, and many arrests of suspected parties have been made.

London, Jan. 27.

An official report just published at Lisbon shows that the Portuguese troops lost in their fight against the Natives of Mozambique, on the Eastern Coast of Africa, 12 rifled guns, 70,000 cartridges, 2000 barrels of powder and the flag of the 1st Infantry Regiment. 15 officers and several hundred soldiers killed.

London, Jan. 28.

Later news has been received from the seat of war in Paraguay, via Rio Janerio.

The town of Angastura, to which the Paraguay ans retreated after the battle of Villeta, was soon afterwards captured by the allied forces, and Lopez fled with the remnant of his army into the interior. General McMahon, American Minister, accompanied President Lopez. Admiral Davis was at Buenos Ayres.

London, Jan 30.

Details of news from Rio Janeiro, shows that the success of Allied Powers in Paraguay has been most complete.

All Paraguayan Forts are in their hands. They have captured the artillery and baggage of Lopez's army and two thousand prisoners.

The Dictator, Lopez, was a fugitive in the forest, and was surrounded by the allied troops.

Triestie, Jan 28.

An extensive fire occurred in the business portion of this city last night. The Custom House, Railroad Depot in the vicinity, and several Government warehouses were destroyed.

Paris, Jan. 29, evening.

Prince Napoleon gave a reception to day to Mr Burlingame, the Chinese Embassador, and suite.

Madrid, Jan 28.

The Provisional Government, for the purpose of preventing the repetition of such outrages as those just perpetrated at Borgos, has issued a decree establishing the equality of religious sects before the law.

Madrid, Jan 29.

It is stated that the members of the Provisional Government are unanimous in favor of the Duke Montpensier for the Spanish Throne.

Madrid, Jan 29, evening.

The Provisional Government of Spain yesterday issued an address to the nation, tending to reason calmness to the public mind. They decline to take active steps against reaction; but declare they are closely watching it, and if necessary will combat it. All religious questions they leave to be finally disposed off by the Cortes, which is soon to assemble.

Madrid, Jan. 30.

The abolitionists of Spain have presented a petition to Government asking them to issue a decree setting free all children born in slavery since Sept. 1868. One petition was referred to the Cortes. The Diplomatic Corps have addressed to the Government to protest against the treatment of the Papal Nuncio.

It is said that all the members of the Cabinet are now in favor of Duke Montpensier for King of Spain.

The city of Madrid is quite, but volunteers are kept under arms.

Athens, Jan. 29.

The Action of the King of Greece upon the terms submitted by the recent Conference is considered as uncertain. Nothing definite as to his inteations relative to the matter is as yet known.

Berlin, Jan. 30.

The House of Deputies at Berlin have passed a bill confiscating the property of the King of Hanover. A proposition to indict the King for treason was rejected.

FROM THE STATES.

New York, Jan. 27.

Latest advices from Havana report the city more quiet. Many Cuban families who have been, generally, very prominent revolutionists are preparing to emigrate, fearing a renewal of bloodshed.

On Sunday evening last a man was discovered pertinaciously attempting to enter the apartment of Gen Dulce. His extraordinary conduct excited the suspicion of the authorities. He was arrested, and on search a concealed dagger was found on his person. He was sent to prison. Public belief is that the assassination of General Dulce was contemplated.

New York, Jan 27.

The President has intimated that he will soon pardon Dr Mudd, one of the Assassination Conspirators, now at the dry Tortugas.

New York, Jan. 29.

A Canadian was robbed of fourteen thousand dollars last night in a gambling saloon.

FROM CANADA.

Montreal, Jan. 27.

Cameron has telegraphed by Cable to ascertain if an appeal will be entertained by the Privy Council without consent of Canadian Court of Appeal.

The Railway Commissioners met yesterday. Engineers and Contractors are busy getting up tenders and estimates. Sanford Flemming's resignation is contradicted.

Howe is expected at Governor's dinner on Tuesday. His speech is looked forward to with great interest.

Montreal, Jan 28.

The billard match between Joseph Dion, of Montreal, and Martin Foster, of New York for one thousand dollars aside, twelve hundred points, resulted in favor of Dion, the game standing Dion 1200, Foster 1117.

Montreal, Jan 29.

Cameron is at St. Lawrence Hall here anxiously awaiting a reply by Cable, as to whether the Privy Council will take up the Whelan case without the consent of the Canadian Court. Should the reply be in the affirmative, five thousand dollars will be required to carry forward the proceedings.

Montreal, Jan 30.

Hon. Jos Howe was sworn in at Ottawa to day as President of the Privy Council. He speaks at the Governor General's dinner here on Tuesday, and then leaves for home.

Toronto, Jan 30.

A special despatch from Ottawa says that Mr. Howe and Sir John A McDonald have settled the Nova Scotia question so far as the principles are concerned, a few details only remaining to be arranged. It is understood that the settlement involves an increase of money appropriations to Nova Scotia, and no change is to be made in the Tariff. Mr Howe maintains that the grants to Nova Scotia are not in proportion to the value of the railways and public works acquired by the Dominion; the arrangement will have to be sanctioned by Parliament.

CORRESPONDENCE.

[*Communicated from Summerside.*]

A DIALOGUE BETWEEN THE "BOY" TOM AND HIS FRIEND JIM.

Jim.—Good morning Tom, I hope you are well.

Boy.—Indeed I am not; did you read the last No. of that inf——l *Examiner?*

J.—No; that paper, of late, has been giving you pretty hard hits; but there must be now something extra in it to cause you to be so pale and excited. What's up?

B.—I am ashamed to walk the street; I think that every one is looking at me, despises me and mocks at me. If you read 'Kirwan Unmasked' you would understand how I feel. I am in an ugly fix; every one knows that I am a Republican, that I came here to undermine the loyalty of all hands, and what the Chicago paper says is a true representation of what our party think of those degraded and bigoted Catholics. I was doing my task beautifully; but now I am done for. How I can put on a brazen face I don't know; and, as I can't say a word in defence, the only thing I can do is to abuse the *Examiner*. That takes well with those who know me, and it may blind those who don't. This is my only resort; for to say a word on the question mooted would eventuate in ruin.

J.—But who in the world is the Editor of the *Examiner?*

B.—That's what's puzzling us all. I have a dozen or more in town trying to fathom that mystery; but all in vain. Tonalt and R. are equal to detectives; I am afraid there will be a bad row about their visiting the P. O.; but after all their trouble they can't find out the malefactor. He must be a regular Jesuit; for he knows something about every one and everything, and I can hardly write about anything but I am caught. Some say that he lives towards the east, others towards the west; some think that he lives in a brick house near town; others that he lives in the city; some imagine that he is a Priest Jesuit, others that he is a lay Jesuit. He's a mystery.

J.—Don't you think it was a mistake to come out covertly against the priests and *ministers?*

B.—The greatest mistake of my life except my falling off from the religion of my innocent childhood. If you felt the barrenness of my soul for the want of religion! But it is so hard to do every thing the priests want, to go to confession and make restitution, &c. I wish I could be a good Catholic and have strong faith. I think they have the right side on the school question; but I would ruin myself to change now.

J.—Is it true that the people, both Catholics and Protestants, are turning against the *Progress* and patronizing the *Examiner?*

B.—It is too true. My character is ruined among the Catholics; for many of them thought from my name that I was a real Papist, and you know there is no one whom they despise more than a turn-coat, especially when he turns his coat for a purpose. The respectable *Protestants* look on me with suspicion as a traitor to my creed and country. I can see that in their looks.

J.—You have a row with the *Freeman*. We don't understand what you mean in your reply to him. He must be a very talented man if he understands your reply to his pronouncements?

B.—That's another trouble; you might as well get into the jaws of a lion as into the hands of Anglin. He's a regular Romanist and knows logic, theology, metaphysics, physics and a lot of stuff that would drive an ordinary man crazy. He will expose my ignorance and make a fool of me. I try to bewilder him by writing stuff that no one can understand, simply because it is incomprehensible.

J.—Is it not very dishonorable to write thus against your opponents?

B.—What can a fellow do when he is worsted? It is no use to argue with them chaps especially when they are right. To preserve oneself from annihilation is to abuse, abuse, abuse. When you throw a lot of dirt some of it will stick. They can't hold a candle to me in abusing, for I was in the army and know by heart all the slang words in the dictionary and more. Besides they are gentlemen and will not publish vulgarities. I will shut them up with abuse, and many will think that I have the better side of the question.

J.—Your acknowledgments astound me. Your idea of progress is scandalous.

B.—What can I do? Catholics are against me, Protestants despise me, Tories abominate me, and Liberals won't give me half a loaf. What am I to do? If I begin to manufacture wooden nutmegs and hams, I would scarcely succeed, for *the people here are too wide-awake and honest*. It is a consolation that the navigation will be open in two or three months, and then I can betake myself from the scene of my present misery. Oh! Jim it is frightful to act against conscience.

J.—Cheer up, friend, retrace your evil ways, repent of your sins serve God according to the dictates of reason and conscience, repair the evil which you have done, and then may you expect peace of conscience.

Feb. 2, 1869. * * *

To the Editor of the Examiner.

Mr. Editor,—

In looking over the last issue of that "bang up" newspaper, the *Summerside Progress* I see the Editor paid a visit to our Grammar School, assumed the duties of School Visitor, and reports accordingly.

What object the "Progress man" may have in view in puffing up Mr. McRae no one here can tell, unless he wants to contradict the official report of our efficient School Visitor, wherein he stated that the School in question was "unworthy the name of a Grammar School, and that it would require a Teacher with energy and tact, to resuscitate it." This Report, I presume, will be published in the Journals of the House of Assembly, and will speak for itself. The Editor begins by telling us that he found the Teacher had thirty six pupils under his tuition. Now this is a gross mistake, or a deliberate falsehood, either on the part of the Teacher or the Editor, as I am credibly informed by one who knows, that he never had, in any one day, that number in his school. Such an exaggerated statement is evidently published to deceive the public and the "able men" in authority.

What confidence then can be placed in the whole production, when the first sentence is incorrect. He next tells us when he entered, the class in French was up. He does not inform us how many were in this class, but I believe it would not take long to count them—the fewer the better, as their pronounciation was very deficient. He then tells us the reading class did well, and "displayed considerable aptitude in the comprehension of the subjects which formed their lessons, although the subjects chosen, and the style in which they were written, were much beyond their comprehension." What in the world does *that mean! Could you, Mr Editor, on reading* that paragraph anywhere, tell who penned it? Is it not exactly the style of the "Progress man" in discussing the Education Question, and many other questions?

Next in order we are informed the Grammar class did very well. He does not favor us with the number in this class either. Whether they knew a noun from a pronoun, a verb from an adverb, or if they could parse, or had any knowledge of syntax, all we are told is they did very well. Perhaps they could tell how many vowels and consonants there are in the English language. The Editor was then shown some composition by the boys which displayed commendable advancement in the art of constructing the language. All I can say to that is, if the composition was no better than that of a lecture once delivered in "Brown's Hall" in this town, by a Grammar School Teacher, *living not a hundred miles from Summerside*, it was beyond the Editor's comprehension. The composition of said lecture was so faulty, and the pronounciation and delivery so imperfect that he never afterwards was called upon to appear before the public in the capacity of a lecturer.

Next comes the class in Geography, and the Editor appears to be quite at home in that important branch of learning. He ventures to put puzzling questions to the pupils which are not to be found in books. It is not easy for me to tell what these were, but from his well known annexation proclivities, his "universal" love of liberty and his admiration of a certain country and its inhabitants, I will "guess" they would refer to that glorious country and might be as follows:—

"In what country is Bull's Run situated?"

Ans.—"In Yankee town, Sir."

"Who does Yankee town belong to?"

Ans.—"To Gen Butler and lynch law, Sir." "Very good." Who would say a word against our glorious system of Education when children can answer questions not to be found in books so promptly and so correctly.

Arithmetic comes last, and we are informed they showed considerable readiness in working its simple problems. When you are told that only three out of the thirty six advanced further than the simple rule of three, you may consider the problems solved in the Summerside Grammar School truly simple. His concluding puff is so much at variance with the truth, and laughed at here by those who paid their money in this school *for nothing*, that I shall pass it over, merely remarking that all the advanced scholars have with drawn from the Grammar School, and that it is now called the Summerside Infant School. The School Visitors' Report, corroborated by the Trustees, has been before the "able men" for months and yet no remedy provided, feeling satisfied, I suppose, that our glorious system of Education is perfect.

I remain,

Yours respectfully,

ONE WHO KNOWS.

Summerside, Feb. 2, 1869.

To the Editor of the Examiner.

Sir,—

In your last issue you did me the favor to insert a short letter of advice to the Roman Catholics of Prince Edward Island. In that letter I took "great pains" to prove that so long as the Prince of Wales College is provided for at the common *expense* of Roman Catholics and Protestants; and, so long as Roman Catholics refuse to send their children to that institution for instruction, they were, in justice, entitled to an equivalent to their share of the sum so spent on the Prince of Wales College, to be expended in the endowment of St. Dunstan's College, or in any way, for superior, secular education, they saw fit—subject, however, to the supervision of a Minister or Board of Education appointed by Government. I am pleased to see that this is *fast becoming* the opinion among all classes of this enlightened community. The editor of the *Patriot* is, I presume, endowed with a fair share of common sense, although I have heard that he is not particularly famed for political honesty or consistency. In the issue of his journal of the 29th February, 1868, he attempted to prove that the demands of Roman Catholics in regard to the endowment of St. Dunstan's College, were not founded on justice. Since that time, however, he has, it must be supposed, found that he was wrong, for he has confined himself almost wholly to abuse the Hon. W. H. Pope, endeavouring to frighten Protestants with the idea that *endowing* St. Dunstan's College, or, in other words, doing justice to Roman Catholics, will subject them to all the "horrors" of Popish rule; and asserting that such endowment will involve the overthrow of our "noble" system of education. So that when *even the* common sense, yet prejudiced, editor of the *Patriot* tacitly admits that the demands of Roman Catholics are founded on justice, I think all must agree that they are so. I advised Roman Catholics to set on foot a petition, praying for an annual grant of a certain sum of money to St. Dunstan's College and have the name of every enlightened and unprejudiced Protestant on the Island signed to it—*for in this there would* be little difficulty—and present it to the Executive Council before the meeting of Parliament. I trust Mr. Editor, that you or some other person of influence has already taken this matter in hand, for it is highly important that Roman Catholics should show that they are thoroughly in earnest, and are determined—as true British freemen should—to use every fair and lawful means in their power to obtain their rights. I also take the opportunity to point out the power which Roman Catholics possessed of *forcing* their rights—without breaking any law or endangering their character as peaceful and loyal subjects—should all their petitions, protestations, &c., after "REPEATED TRIALS," fail. I see that this latter proposition has caused quite a disturbance in the heart of the editor of the *Patriot*. I could have wished, that since he has done me the honor of devoting nearly a column and a half of his valuable space to a review of my "few words," he had quoted the whole of that "singular communication," for I am sure that it would have created a more favorable impression than the worthy editor would wish to imply; and besides, have made it more public—which, above all things, I desire. He says that I have contrived to embody in that "singular communication" one of the "neatest, prettiest and best laid schemes *to convulse a peaceful and contented* community that was ever conceived and elaborated by the cunning and restless brain of an ambitious and discontented politician," that I have "drawn the sword of religious strife;" and that I am no friend of Roman Catholics.

I beg to assure the Editor of the 'Patriot' I am not a politician; and I do declare that I wrote that "singular communication" with a sincere desire for the promotion of peace and concord in this my native Island—through the administration of justice to Roman Catholics, for I can see no other way of allaying the present widespread dissatisfaction in regard to Education which now exists in this Island. It will be remembered that I advised Roman Catholics FIRST TO USE EVERY LAWFUL MEANS IN THEIR POWER, and if they, after REPEATED TRIALS, failed, to keep their children from the common schools altogether. Far from thinking that there was anything very cunning in this, I imagined that it was very plain common sense advice, and would be far more effectual than attempting to overthrow the Government, or any other "wild scheme: for Roman Catholics could then look quietly on, while the Government, by the clamor it would raise among schoolmasters and others throughout the Island, would be compelled to give them that which I asserted, and do still assert, is their inalienable right. And would not Roman Catholics be fully justified in doing this? I am satisfied that they would, and I believe that if Protestants were placed in the same position they would do so too. But in truth, I never thought that Roman Catholics would be forced to take advantage of this LAST alternative. I have too good an opinion of Protestants to believe that they would long allow palpable injustice to be done Roman Catholics. I am satisfied that they are too sincere in their belief in that religion which commands to be "just to all men," to "do unto others as you would they should do unto you," to "love thy neighbor as thyself" to reject the 'repeated' petitions of their 'neighbors' for justice. I believe that the time will come when they will all cordially unite with Roman Catholics in their efforts to obtain from Government a grant in aid of St Dunstan's College, and when they will be united by the strongest political ties—the bonds of equal privileges and self interest.

A. A.

Feb. 6, 1869.

Second Auditor's Office,
Washington, D. C.,
January 21st, 1869

Editor Examiner.

Dear Sir;

The typographical errors in my letter of the 21st ult. are so numerous—so gross, palpable and unique—that I am compelled to beg a small space in your paper to notice a few of them.

In speaking of the speeches of Mr Bingham, the compositor makes me say, 'elegant speeches" instead of "eloquent speeches." Elsewhere, he makes me say, "song of Firewater," instead of "song of Hiawatha," "walking on their oars," instead of "walking on their ears," "emphirical," instead of "empirical," "sui geniens," instead of "sui generis," "histriome," instead of "histrionic," "noun presumptuous" instead of "word presumptuous" (The idea of a veteran teacher being unable to distinguish a noun from an adjective!) The two closing sentences of my remarks on John B Gough are so distorted that I cannot recognize them as my writing.

The substituting of "Firewater" for 'Hiawatha," as being the subject of the national poem of America, exhibits such an ingenuity of perversion as might raise a suspicion in the mind of the reader that it was of the class of blunders that Lord Brougham denominates "a deliberate inadvertance,"—perpetrated with *the design of bringing* American literature, as well as myself, into ridicule and contempt. Many of your readers already believe me a very great knave. I am perfectly satisfied with this distinction and do not desire to be represented to them as a dunce also.

My friends have always, with remarkable unanimity, persisted in pronouncing my penmanship an abominable scrawl. To myself, however, my chirography appears "beautiful exceedingly," —hence my indignation at the blunders of the compositor. He owes me either an apology or a duel the next time I visit P E Island. I shall fight him with any weapons he may choose, from a nine-inch Columbiad down to a pop gun. My rage MAY be mollified by a keg of Coles' best—nothing less will do it. To prove to him however, that I can, at times, return good for evil, I give him the following good advice. If he has ever entertained any serious intentions of engaging in the task of deciphering Egyptian hieroglyphics, I would earnestly advise him to abandon all thoughts of it in future. At least, I would not advise him to enter upon the business as a specialty, for he will never win fame or fortune at it.

M.

P. S.—In the "Lines of welcome to Kennedy," instead of "Which aye, to our hearts, as the fairest of earth," read, "is the fairest of earth."

M.

LOCAL.

POWNAL LOT 49, LITERARY INSTITUTE.

A Grand Musical and Literary Entertainment took place at Pownal Hall on the evening of the 3rd instant. There was a very numerous and respectable audience, and although there had been only a week's *notice, the performances* were really excellent. The Instrumental Music, furnished by Miss Gay, and taken part in by Miss McGregor, of Lot 48, deserved great praise, and the ladies of Pownal performed their part in vocal music with great *eclat*.

Several comic songs were sung, and pieces of poetry recited, by members of the Institute, and others, some of whom were quite young. On the whole, the *performance of the programme* elicted great applause. Richard Smith, Esq., closed the meeting with a neat and appropriate address, and after singing the "National Anthem," the people dispersed, well pleased with the evening's entertainment.

John Butler, Sec'y.

Feb. 5, 1869.

Young Men's Christian Association.

The second Lecture before the Y. M. C. Association will be delivered at the Infant School-room, on Thursday evening next, the 11th inst., by Robert Shaw, Esq.,—Subject, "The Spirit of the Reformation."

Doors open at 7½ p. m.—Chair to be taken at 8 p. m. Admission fee, 2d

R. W. Sprague, Sec'y.

Feb. 6th, 1869.

C. Y. M. L. Institute.

On Wednesday evening 17th inst., the Monthly Concert will be given by the members of this Institute. Gents, without Members or Season Tickets will be charged 6d for admission on this occasion. Ladies free. Members' Tickets 3s., Season do. 1s 6d.

The Examiner.

Charlottetown, February 8, 1869.

THE EDUCATION QUESTION.

The great question of the day is Education. Both in Catholic and in Protestant countries it is a battle-field, every inch of which has been hotly disputed by contending powers. Everywhere the State has, at one time or another, endeavored to take this matter into its own hands; urged on, in some instances, by an undue desire to enlarge its influence; in others, by a sincere desire to discharge its duties and enlighten its people. We are too apt, perhaps, owing to the lessons taught by the experience of recent times, to forget that, not very many years ago, the most large minded statesman, one with no erastian leanings, and no desire to extend the civil sceptre over that region which belongs more to the Church and family than to the State, might easily have gone beyond his limit in this matter. Doubtless, however, the problem on the solution of which such a one felt that so much depended was not of the State versus the Church, but the State versus a huge undigested mass of ignorance. Few deep thinkers would now commit themselves to the approval of such schemes of State education as Prussia at one time adopted, and at last found it necessary to discard, in favor of one founded more on the solid basis of religion and liberty.

In this, as in some other matters, the nineteenth century has been a period of intellectual growth. Theories which, even when they combated the materialism of the eighteenth century, were yet themselves but a finer growth out of that rank deposit, have given place to principles more philosophical. In the earlier part of this century, State Education was asserted with a cynical nakedness in several countries. The same is yet done in the United States, and in this Island, by ignorant statesmen and "sallymag" editors. A man who was great enough to overcome all dangers except those which were caused by his own unbridled self-will has, by explaining his motives, left on record the briefest and most distinct confutation of the system which he had himself established. It is thus that Napoleon the First describes his educational system: "Mon but principal dans l'etablissement d'un corps enseignant est d'avoir un moyen *de deriger les opinions politiques et morales.*"—(Dictionaire Napoleon, p 177.) An attempt more fatal to the virtue, the religion, the moral being, and ultimately to the political well-being of a nation could not be described in fewer words. It was probably from less enterprising motives—from the love of centralization, and from jealousy of ecclesiastical influence—that Louis Philippe, during the whole of his reign, waged a barren war against that religious education which alone could have expelled the virus of infidelity, left behind by the first French Revolution. He triumphed for a time; but nothing contributed more to his speedy downfall than his triumph. No foundation for a permanent order of things had been laid; and a rising in the metropolis was sufficient to upset the throne of the most wary, but not the wisest, of European monarchs. But the warning was not thrown away. The Republic, under the Presidentship of the present emperor, conceded the great question of freedom in education, for which M. de Montalembert had so long contended, as he restored to the Church its Synodical functions, and a religious education has been the result. It was time for Sovereigns to unbind the only power that could sustain order, and to discard the policy of the man who sawed off the branch on which he was sitting. The "derniere analyse" of education dissociated from religion, is well illustrated in the following passage of a *Letter to the Right Hon S.H. Walpole, M. P., by J. C. Colquhoun, Esq.*,—"In the broad glare of the revolutionary history of 1848, in that chaos of confusion, delusion, and dreams, where socialist raved, and the infidel and the mob plundered, the leaders were the school masters, and their scholars the masses." Education must ever be one of the greatest dangers to a people, if it be not one of the *greatest benefits*. Long since Edmund Burke defined Jacobinism to be the insurrection of the talents of a country against its property.

Few English statesmen would now undertake what the purest patriotism and philantrophy might have induced them to attempt at the beginning of this century. The progress made on this subject is curiously illustrated by the great debate on Education in June, 1839. The measure introduced by the Liberal Government of the day was by no means of an extreme character. The Government distinctly stated that what they objected to was only the claim of the established Church to educate the children of dissenting bodies. "My opinion," said one of their chiefs, "is, that the education of the children of the Church should be given to the Church; and let any man in this house, or elsewhere, oppose that principle, and I will be the man to support it." And yet their measure was most rigorously opposed. A noble lord who led that opposition went to the middle ages for his principles, and quoted from the laws of Henry the Fourth's time, which affirmed that "*La doctorine et information des enfans est chose spirituelle.* Clearly and strongly he asserted that religion is the soul of education, and that therefore the ministers of religion should have the chief part in it. "Religion, then, is not a thing apart from education, but is interwoven with its whole system, and is a principle which controls and regulates the whole mind and happiness of the people." (Mirror of Parliament for 1839.) Who was the man to lift up this religious banner? The Earl of Derby; the same individual who some eight years ago previously had introduced the system of national education into Ireland. That system was far from coming up to the elevated standard of Lord Derby's opinions in 1839. Many of the other speeches delivered on this occasion evince a similar progress, especially those of Sir Robert Peel, Sir James Graham and Mr. Gladstone. It is true that there were circumstances which made a considerable difference between the case of Irish and English education; but this alone will not account for the changed tone of public men. The minds of statesmen had not remained stationary while the mind of all Europe had been making progress. That progress has been continued to our own days among nations whose majorities desire not to tyranize over minorities. In the leading countries of Europe has the State been renouncing, at once to its honor and for its signal benefit, exaggerated pretensions. After a protracted struggle, the principles of liberty and of religion, have made their ground good in England and in many of her dependencies, and we hope that the same may soon be said of Ireland. Things are different in P. E. Island; our *Progress* men treat with disdain the enlightened views of the leading statesmen of Europe, and laud to the skies the godless or infidel system of Education.

In England, in France, in Prussia, in Austria, and in other countries the principle is recognized that the function of the State is to promote Education, and so far as its secular element is concerned, to *direct* it, but by no means to *educate*. These countries know that for the State to be a nation's educator is a pretension as extreme as if it were to set itself up as a nations chief minstrel or philosopher. They know that such a system, religiously considered, belongs essentially to Pagan times, when the Gods were national, and creeds of no moment; when the State was itself the Church, worship one of its functions, and the "Mother City," with its templed acropolis, the only Sion. They know that all this has been changed by a Christian order of things, which brings us into contact with supernatural Truths as certain, and with Faith as definite as the phenomena of outward nature—Truths essential to salvation, and yet for the discernment of which the State cannot believe itself invested with any special faculty. They know, too, that Christianity has changed this order of things by its exaltation of the family, a thing too great to be servile to the State in spiritual matters, and which ever finds the true vindicator of its liberty in the Church, itself the family of God, and the household of faith. But in this Island and in the United States are to be found short-sighted, narrow-minded, ignorant men, calling themselves statesmen, whose policy seems to be to enslave the mind, to degrade religion, to trample on the sacred rights of conscience, to propagate materialism, atheism, deism, and to place on their high altar the State, as a Moloch, before which we should offer incense and bend our knees as servile slaves.

HAVE WE A STATE CHURCH AND A STATE RELIGION?

If we have not we are on the fair road of having them. Our rulers and their supporters say that the State has no business to meddle with religious affairs. Very good. But their practice happens to differ very much from their theory. Now, we are for prayers and religious observances quite as much as any gentleman connected with the Government; but we wish for consistency. If the State should have nothing to do with religion, why do Statesmen, *as such*, dabble in religious affairs? One of the first things they do when they meet to legislate is to appoint a Chaplain or Chaplains. Now, this may be all right; but it is contrary to their avowed principles. When they do appoint Chaplains they are one-sided. If there is no State Church here, a Baptist, a Wesleyan, a Catholic, or a Bible Christian Minister of the Gospel has as good a right to officiate as Chaplain as any one else, at least in his turn. Even in the United States, where there is no State Church, legislators are more consistent, for Catholic clergymen have been permitted to take their turn in opening the daily business of the House of Congress by saying Catholic prayers. The genetlmen who are now Chaplains of our Legislature will please note that we mean nothing personal against them; *we are arguing the question on* principle. If the State—our State—wishes to please all parties in the matter of religious services, they should appoint a "high priest" whose religious views are State-like, and sufficiently comprehensive or latitudinarian to include all manner of religious ideas, Christian or anti Christian, provided they be moral. Now, suppose our little State appointed the Editor of the *Progress* their "high priest," we think the appointment would be a judicious one. Although he is only a "boy," yet he is a precocious one, and his religious views are so broad and extensive that they can easily embrace all the Christian sects at least.

Although our "sand bank" State preaches openly that they have nothing to do with religion, yet, curiously enough, they issue a "Pastoral" or Proclamation every year, directed to every Minister of the Gospel, within their spiritual jurisdiction, to hold divine service on such a day, and for a special object, under a species of anathema! It looks very curious for Messrs. McDonald and Howlan to direct minatory commands in religious matters to respectable Protestant clergymen like Messrs. Fitzgerald and Duncan, and equally funny does it appear for Messrs. Laird and Calibeck to do the same towards the Bishop of Charlottetown! If this is not aping State-Churchism we would like to know what is. These threatening State documents are generally, if not always, despatched after harvest, and for the ostensible purpose of putting the people in mind that they should return God thanks for His favors. Does our State imagine that our people are Pagans, and that they are such ungrateful, unthinking animals as to forget their duty to their benificent Creator? Does Bishop McIntyre, the Rev. Mr Fitzgerald, Rev. Mr. Duncan, and many other reverend gentlemen, require a hint from our "State," viz: from Messrs. Callbeck, Howlan, &c., to remind them that they must offer up prayers, &c., for a "plentiful harvest?" It has happened that harvests have been "plentiful" ever since the State began to dictate in matters religious. Now, we are not a latitudinarian in religion; but we have ever been of the opinion that the various religious denominations of this Island were well inclined to offer to Almighty God their sincere thanks on all occasions for all His favors. And more than this, we are of the opinion that the sincere followers of the various Christian denominations are disposed to be thankful to Divine Providence whether the "harvest" is "plentiful" or not. It appears, according to the pastorals of the Government, that our "harvest" is always "plentiful." Now, this may be questioned. But, whether it is "plentiful" or not, we maintain that the generality of Christians are always grateful to the Great Giver of all good things. Our doctrine is *Christian*, and, of course, adverse to the *State* doctrine, which is, in effect, this:—Give thanks to God, Bishop, Ministers, and Priests, when God is good enough to bestow plenty to fill our stomachs; but, if he does not do that, you need not give yourselves much trouble about it: we, the State, will shield you from all harm. *Quid pro quo* in these days of business: if the "harvest" is "plentiful," thanks; if not, no thanks: but as the harvest has been always "plentiful," of course the thanks have been abundant! We will suppose, for a moment, that the harvest was a total failure. What would the State dictate then? Would it be dumb? Let the State high priest answer that question. We, in our simplicity, think that the Almighty never changes in His love for His creatures, and that He should be loved and thanked whether the "harvest" is "plentiful" or a total failure. *Progressive* men may consider this a gross superstition, and may say that we are a disgrace to the age for expressing such opinions.

The inclination of the State to form a new religion is nowhere more apparent than in their "noble system" of Education. Government folks say that their system is not godless, not infidel; it is not Protestant, it is not Catholic; it is not Greek, not Armenian, not Coptic; in a word that it is not "sectarian;" but that it is Christian. It puzzles an ordinary mortal to discover where Christianity is if it is not among the sects professing the Christian religion; but the problem is easily solved by a State Churchman. The State, says he, is the source of the Christian character of what the Government may do. The individual acts of Mr. Hensley are Anglican, those of Mr. Howlan are Catholic, those of Mr Lord, Wesleyan, and those of Mr Laird, Presbyterian; but when they sit in Council their various sectarian ideas, when blended together, make up a compound called Christianity. We suppose that at an early day the State will compile a code of moral and dogmatic theology, and appoint apostles to preach the same. We think that the "*Progress* boy" is eminently fitted for the task of compilation, and well qualified for the duties of our first State Pope. He is progressive in his views, and has turned his back on the "dark vales of the past" nineteen centuries. To give our readers an idea of his transcendent and mystical genius we will give the following extract from the *Progress* of the 4th ult:—

"The world—the great moral and social mass of humanity, of which individuals are but atoms, doing their allotted work in the economy of nature—this world, in its changes and revolutions, may appear to the conservative mind to be going fast to destruction; but there be those who think otherwise—who have *faith* that there is One at the helm of events who is guiding aright. To the minds of such persons, then, notwithstanding the carpings of those very wise men and sage, who predict woe and disaster to mankind from each successive change, the result is a really harmonious whole—to them the world moves, goes ahead, progresses. But it is not those minds, who are deep down in the misty vallies of the past —groping for rusty and neglected lore that may be scattered or lost in its profound recesses—that push the world along. There is a class of men—and, thank God, we hope there always will be such a class, as there always has been—whose back is resolutely turned upon the dark vales of the past; who are pushing onward and upward the steep hill of futurity, at whose glorious summit they behold the beams of a rising day of future peace on earth and good will among men."

To say that the "*Progress* boy" is not a clever chap after this hyper-sentimental and *dashing* deliverance would be doing him a great injustice. Should the "boy" live to become a "man," all the philosophers, ancient and modern, from Diogenes to Tom Allan, will be totally eclipsed. This youth is worthy of being well taken care of. He is progressive and will effect, without doubt, a wonderful change in grammar, rhetoric, philosophy, and theology. He has, we suppose, already compiled a new grammar, for he has "resolutely turned his back on the dark vales of the past" Lindley Murray and Lennie. For example, he says:—"but there *be* those;" "who have faith *that*;" "wise men and sage." The last clause is, we suppose, poetic. There is the same difference between "wise" and "sage" as there is between a gander and a goose. However, the cooks stuff geese with "sage." A clever writer of olden times tells us that he felt himself being transformed into a bird; now, if the progressive "boy" should become over anxious to fly to the "glorious summit," we do hope that he will not transform himself into a goose, although some "sage" might be saved in the culinary preparation for dishing him. Again, the talented youth says:—"a really harmonious whole." There is, then, a material difference between "a harmonious whole" and "a really harmonious whole." We shall be better able to understand English after this. He says: "the world moves, *goes* ahead, progresses." We, in our simplicity, thought that "to go ahead" and "to progress" meant the same thing. The "boy" is teaching us fast. "Deep *down*:" we never before heard of "deep *up*;" but we are not progressive. "Rusty lore:" as we progress "lore" will become shining. "Whose back is resolutely turned *upon* the *dark vales of the past*." A progressive edition of the English classics will, we suppose, be soon issued from the "boys" office. At the close of the extract which we have given above, there is this beautiful and progressive climax: "There is a class of men * * * who are pushing onward and upward the steep hill of futurity." These men are great in their *generation*; but the writer might have condescended to tell his readers how far they intend to push or shove the "hill of futurity." We have read of "moving mountains;" but never of "pushing hills"; we have heard of mole-hills and other hills, but to be candid, we never heard of the "hills of futurity." They must be rather ponderous affairs to push along. The concluding portion of the climax is as follows: "At whose glorious summit they behold the beams of a rising day of future peace on earth and good will among men." This is sublime. There is no mysticism in it either; it is as plain as the nose on a man's face. Superstitious people thought, for the last nineteen centuries, that when the Saviour was born at Bethlehem they beheld not only the "beams," but the very "day of future peace on earth and good will among men." But these people, it seems, were mistaken. When the "*Progress* boy" and his friends succeed in pushing the "hill of futurity" up as high as Mercury or Venus, unprogressive people may go to Summerside and seek the privilege of getting a peep through the wonderful telescope of the wonderful "boy," to see a glimpse of the "beams" which shine on the "summit of the hill of futurity." A glorious hill it must be; and any person who sees it must sing a progressive "*Nunc dimittis*."

If time and space permitted we would point out many more of the grammatical and other beauties contained in the brief extract taken from the *Progress*. People will await with interest the full development of the theological and grammatical system of our future State-church. Let not the "*Progress* boy" be disheartened in his task: although he may be somewhat wearied from his extraordinary efforts to cause the "hill of futurity" to "go ahead" and "progress," yet he should remember that there is "One at the *helm of events* who is guiding aright."

The twentieth drill of the Military School was completed on Tuesday last. There were about eighty rank and file in attendance. The men were formed into three companies, and put through a variety of battalion movements by Lieut Colonel McGill. Capt. Freeland, the efficient and attentive superintendent of the School, was at his post. The Volunteer Band, under the leadership of Mr. Galbraith, was also present, and played as the companies marched past in quick time. The men acquitted themselves well, their wheeling and marching being particularly good. Before "breaking off," Lieut. Colonel McGill intimated that thirty-six non commissioned officers were required for the First Queen's County Regiment, and said he would be happy to take down the names of any persons desirous of qualifying for these positions. Those who have attended their twenty nights, are now exempt from muster for 1869. The School will still be kept up. Several of the members have expressed their determination to continue in attendance, but as there is room in the ranks for more, we would advise all who can to "fall in" now, and get clear of militia drill for the year.—*Pat.*

Buyers will find a Cheap lot Grey Cottons at Falconer & Patrick's, South Side Queen Square.