…n; and the promise, "in thee shall all the …ilies of the earth be blessed"—he is fulfilling each day with a deeper blessedness.—*Lectures on Egypt, by Rev. M. Harvey.*

CORRESPONDENCE.

For the Witness.

MR. EDITOR,—

Although Mr. Sutherland has not yet returned "to prosecute his review," I am chargeable, I trust with no lack of courtesy, when having waited thus long. I now reply shortly to *what he has written.*

I am much pleased with the greatly improved tone of Mr. Sutherland's last letter. Your readers will suspect, it is true, that he has begun to feel some "*anxiety of spirit*;" but still although ruffled a little from his usual placidity of temper—showing indeed a very competent portion of the "Old Adam," he leaves a far more favourable impression in this letter, than when affecting to invoke divine "illumination and guidance in glazing over fraud and chicanery."

My pleasure in Mr. Sutherland's improvement however is a good deal marred, by observing that he is still seriously dissatisfied with *my* style. He accuses me of "sarcasm," "contempt," "blustering" and "bitterness" With "*a spirit that loves peace*" as well as Mr. Sutherland, I will not contend about the "sarcasm"—and to show how anxious I am to avoid controversy I will not dispute warmly even about the "contempt," only let it be called "mild" like the sarcasm—but the blustering and the bitterness, I take leave as gently as possible to deny. I can bluster against no man.—I can feel bitterly against no man, and against men of Mr. Sutherland's stamp I can feel I fear no very strong emotion of any kind. But in good truth Mr. Editor, I well nigh despair, of pleasing Mr. Sutherland, in this matter of style. He is really too severe. If I use plain and homely phrases—if I hint that *he* is floundering—or if I insinuate that Free Church ministers have been known to indulge in a pounce—straightway he is down upon me with his "classic" taste "from the Academic Halls." And then again, if he thinks he sees me trying to spruce up a little, instead of encouraging me, as the strong should the weak—see how he twits me for displaying my "knowledge to the ignorant". Seriously, or at least as seriously as one can, the old dilemma, between "Scylla and Charybdis," was a mere joke to mine. Now I do hope that Mr Sutherland himself will allow, that I have hit upon something really classical—if it is a good deal "*the worse for the wear.*" He will be glad to see that I am at least endeavouring to improve. If this Harvey controversy continue, under the distinguished tuition I enjoy, I may come to something yet.

Mr. Sutherland, I perceive, still affects the "threefold aspect" of things. His letter in your paper of the 3rd inst., contains, after the criticisms on my unlucky style, a number of denials—a number of questions—and a number of assertions with proofs, the reader has noticed. Mr. Sutherland will have nothing to do. Taking him however, as we find him—let us look at his "denials," what part of the elders' statement does he deny. And where is the letter he has "seen." Next, as to the Secession claiming "the whole Settlement."—The Secession leave the claiming of other people's property, and all midnight work connected with it to Mr. Sutherland and his friends. What the Secession think they have some right to claim is the congregation in Harvey that called Mr. Thompson, one of their probationers. Yet again—as respects Mr. Sutherland's "notes," does he not know, that these, have been proved to be, what they were described, and proved too in the most important points from his own pen, and his worthy coadjutors? The substance of Mr. Sutherland's only remaining denial we meet again.

Coming next to Mr. Sutherland's "questions," even an opponent must acknowledge the striking originality of the argument (for I suppose Mr. Sutherland means us to understand that he *is* arguing.) "There are Methodists in Harvey—there are Independents in Harvey; therefore pious Free Church ministers, may lawfully pounce upon Seceders in Harvey." Carry this logic to "Fort William," and it would be worth something to know, how Mr. Sutherland's dear friend "X" would relish it as it might be employed, by *his* friend "Clericus." Thus, there are Methodists in Fort William—there are Independents in Fort William *therefore*, a real live priest by Episcopal ordination—the only true Clericus—may very properly thrust himself on unbaptized Free churchmen.

I confess I cannot follow Mr. Sutherland through all his questions *seriatim*. They are really "too numerous to mention". Besides, as I am neither a Methodist nor an Independent, I do not *profess* to Mr. Sutherland. But can it be really true, Mr. Barnes, that those heretical folk, and Universalists themselves, made "*profession*" to my orthodox opponent! I was aware that he had been engaged in some curious enough work in Harvey, but this is something new, and well "deserving a place by itself in the record of the time". And yet I do not notice any thing of it in the Free Church *Record*. Let the "more judicious brethren" see to it, and when Mr. Sutherland writes again, let them look to the "*safety valve*".

I would not have it thought, however, that I undervalue these questions of Mr. Sutherland would seek to divert attention … them very highly, and … to them very particu… I ask the reader to take …'s letter and peruse it, espe… again, most carefully.—Now, does it not seem that Mr. Sutherland forgot here on which side he was pleading? Certainly no line of argument could be more damaging to his own cause. What would his questions, if answered as he desires, show.—This, Mr. Editor, that the congregation of Harvey was "loose", divided, and threatened with rising heresy. So much the baser, then, it might be well retorted, and so much the more unchristian was the Free Church aggression. It might have been thought that since whatever of evangelical truth was in the congregation of Harvey, had to contend, according to Mr. Sutherland, with disunion and dangerous error, the Free Church—any church valuing sound doctrine as of primary importance—would have refrained from "*pouncing*" upon a people already in circumstances so critical. It might have been thought that if Mr. Sutherland and his brethren appeared in such a case at all, it would be to treat all "John Johnson's" as "Frater" suggests. It might have been thought if there were even some honest men in the settlement who, other things being equal would have preferred Free Church connection to my other, the advice of Free Church ministers to such would be,—"let there be no further division, stand by the congregation in the connection they have chosen. The Presbyterian Church of Nova Scotia, may not be all she ought, but she is at least sound in things essential to salvation, and these are not to be perilled for mere predilections on minor points." All this, Mr. Editor and much more than this of a like kind might have been reasonably expected from the Free Church brethren upon christian principles. Did these brethren act thus, in the real circumstances of the "Harvey Case?" Your readers, Mr. Barnes know, "who then is to be blamed for all this shameful strife." It is well however, that we now know, what principles of "church extension prevail in the Free Church—well too that, we have been taught how insignificant a thing is "*the saving of souls*" in comparison with the advancement of Free churchism.

Coming now to Mr. Sutherland's "assertions," we find him repeating the absurdity that the secession, were apprized of Mr. Cowe's intention to deed the property to the Free Church, "being unwilling" to deal in mere assertion I put this point to the common sense of the reader in a former letter thus; "the schemers would not betray their own scheme. They who were schemed against, would have baffled the plot if they had been apprized of it." The "simple truth" is that individuals of the Secession, suspecting that foul play was meditated, *did* wait upon Mr. Cowe, and were assured by him, that as matters stood he would not give a deed to Mr. Grieve or any body else. ("Readers of the Witness attend to this, and again, Readers of the Witness can you believe it") I am aware that this may be denied, but the word of the four elders upon whose authority the above statement is given will fully balance, and with something more than *good* weight the operations of my opponent. But it will be noticed here Mr. Barnes, that Mr. Sutherland continues to despense his sympathy after a strange fashion. "The man that not only *laboured* but *did* obtain accurate information," is not to be commiserated, but contrariwise congratulated, seeing that he "did obtain" the reward of his "labour." Looking at Mr. Sutherland's own plight, it were surely more reasonable to say "alas for the man, who laboured, but did *not* obtain," Mr. Sutherland however never *can* get his negatives in the right place.

We have next from Mr. Sutherland the "great fact" that the Free Church expressed their willingness to recede, &c." I confess Mr. Editor that I was "pitiably weak" enough to hope that Mr. Sutherland would not bring me back to this point upon which he gives me what I suppose I am to take as another most "*humiliating refutation.*" But all joking apart, has Mr. Sutherland no regard for his own character. Has he no respect for the intelligence of his readers? Has he forgotten his letter to Mr. Hay? Does he not know that this letter is before the public, as well as the one he wrote at the same time for Mr. Wilson? Can he hope that "even the more ordinary reader" does not see the connection between these two letters? Does Mr. Sutherland need to be reminded then, that when he prates about "both the parties remaining separate" and "worshipping regularly in the building as in many" "union meeting houses in both provinces"—does Mr. Sutherland need to be reminded I say, how perfectly every body understands now, that the real meaning of all this namby-pamby is "*that both the parties should unite*, and *united* call Mr. Millen a Free Church minister, whom they all like, *to be their united pastor*?" Must my opponent be told again?—But oh! jam satis! It may be hoped that we have heard the last of the Free Church "offer to recede." A "*great fact*" the, Mr. Editor, was that "*offer*" in its day.

There are yet Mr. Barnes, some points in the "Harvey Case," to which I should like to direct the attention of the public. But as you see, space fails, I believe too that the most important facts must be now pretty well understood by your readers.

I remain, therefore,
very truthfully Yours,
EBENEZER ROSS.

The Presbyterian Witness

Halifax, N. S., March 3, 1855.

New Era in National Education.

Many of our readers will remember that during the course of last summer we called attention to the fact of the appointment of a Commission to visit King's College, Fredericton, N. B. From the attainments and educational experience of the gentlemen composing that Commission, as well as from the terms of the Commission itself, so general and so comprehensive, we anticipated the most auspicious results from their enquiries and consultations, and our anticipations, great as they were, have, we rejoice to say, been far more than realized. We have just perused the report of this Commission, and such is our estimate of the excellence and practicability of the plan therein propounded, that we have no hesitation in saying, if it receive any thing like justice at the hand of Statesmen, Legislators, and enlightened educationists, it will not only obviate many of the difficulties connected with a popular national education, supposed, by not a few, insurmountable in the present position of society, but impart a mighty stimulus to the advancement of that all-important and all-absorbing subject. We intend to take up and discuss, piecemeal, the various departments embraced in this able and judicious report, and that mainly for the purpose of showing that the scheme there set forth is substantially the very scheme that would place the whole subject of popular education on a sure and permanent basis. We content ourselves to day by presenting our readers with a vidimus of the whole of the contents of this report. The two questions that mainly engaged the attention of the Commissioners were these: 1. What system of Collegiate Education is best adapted to supply the wants of New Brunswick? and 2, Whether King's College, as now established, is adapted to give effect to such a system?

In reference to the first of these questions the Commissioners came to the unanimous conclusion, that the system of Collegiate Education should not only embrace the usual branches of Literature, Philosophy, and Science, taught in Colleges, but special courses of instruction adapted to the Agricultural, Mechanical, Manufacturing and Commercial pursuits of the Province. Accordingly, three special courses of study are proposed, that of *Civil Engineering* and *Land Surveying*, that of *Agriculture*, and that of *Commerce* and *Navigation*. The students are admitted to these special courses, as well as to those that are regular by matriculation, and must attend two years, and then undergo a sifting examination before they are entitled to a regular diploma.

Here the subject of religious instruction, in so far as a University education is concerned, is taken up, and, in the present mixed state of Protestant communions, placed on the only true and stable basis. The principle is explicitly and broadly laid down, that no young man can be properly educated who is not instructed in religion, as well as in science and literature, and therefore that every government should require that the evidences, the truths, and the morals of christianity should lie at the foundation of all public Collegiate instruction, and the spirit of christianity should pervade its whole administration. As to the peculiarities of the various religious persuasions, the report most legitimately shows that the teaching of these belong not to the Government, but to the representatives and guardians of these bodies themselves; and for this purpose, provision should be made in the arrangements of the University for full and free access to the students belonging to the respective denominations, and furthermore that the youth should be required to attend on whatever instruction the ministers of each body should be disposed to impart. By this plan it will be seen that whilst the grand principles of our common salvation pervade the whole machinery of the Collegiate institution, there is not the slightest encroachment made on the conscientious differences of any one section of the visible church.

The report then takes up the second point of enquiry, as to whether King's College, as at present constituted, is adapted to give effect to such a course of instruction. The Commissioners do not hesitate a moment in giving a negative reply to this question, and at once proceed to state certain measures for the accomplishment of this object; and it is in these very measures that the vast utility, the real excellency, the marvellous sagacity of the report consists. The grand characteristic of these measures is, the placing of the education of the Province, from the Parish-school up to the University, under one comprehensive system of management and control. This is proposed to be effected by the establishment of a duly incorporated body, to be designated "The University of New Brunswick", which shall consist of a Senate, to be appointed by the Governor in Council, and which Senate shall have the entire regulation and management of all matters relative to the College, Collegiate School, Normal, Grammar, and Parish Schools, School Libraries, selection of Text and Library Books, &c.; and that the immediate administration of the whole of this system shall be under a chief superintendent of education, subject to all lawful orders which may from time to time be issued by the Governor in Council.

The Report then goes into detail respecting the carrying out of this comprehensive proposal. It touches, first of all, on the Parish, or Common, and Grammar Schools, laying down very clearly and distinctly the principles on which these elementary Seminaries should be conducted, and dwells especially on the indispensable necessity of these two, as radical and all-prevailing, 1st. Securing to every Protestant child in the land the right of perusing "the Bible"; and 2nd. Binding every man to contribute according to the property that he possesses and enjoys in the land, in order to secure to each child the possession and enjoyment of the right of a christian education.

The Report then proceeds to consider the objects and advantages of a Provincial Normal and Model School. It proves to a demonstration that to effect the end contemplated, these two Seminaries ought to be in inseparable connection, the one to impart the theory, and the other the practice of teaching.

The matter of the agency by which effect is to be given to the whole of this system is next discussed. This is a point of vital importance. It is mainly owing to the want of a public responsible officer of high qualifications, with an adequate remuneration, that we are to trace the many comparative failures of the best concerted schemes, whether of a benevolent, or educational, or religious character, with the best selected committee or body of management. With the clear discernment of this, the Commissioners recommend the appointment of a gentleman of rare qualifications to preside over the whole, and on whom is to devolve the entire executive responsibility, to be designated "Rector of the University", and who shall also be chief superintendent of schools. Whilst the other Professors of the University are to have £300 per annum with fees, it is proposed that the Rector and Superintendent shall have not less than £500.

Such is a brief outline of this admirable Report. There are other matters which we have not been able to touch, but to which we shall soon recur. There is also a valuable appendix, containing the draft of a Bill for the establishment of the system propounded in the Report, the subjects on which under-graduates are to be examined, after having attended the prescribed course, with a view to the receiving a degree or diploma; a schedule of scholarships and of proposed salary of Professors; and a most valuable communication from J. W. Dawson, Esq., Pictou, to the chairman of the Commission, in which many useful hints are added, all furnishing the most satisfactory evidence that the gentlemen composing this Board were men not only of great enlightenment and of commanding attainments, but of surpassing educational powers, and with eyes wide awake to the circumstances of the times in which they live.

Young Men's Christian Association.

The seventh lecture before this institution was delivered in Temperance Hall, on Tuesday evening last, by S. L. Shannon, Esq. We never saw a greater throng in the Hall—many being unable to find seats, and many more compelled to return without obtaining admittance. The subject was one of great interest—the "Catacombs of Rome"—and from what we had already known of Mr. Shannon's talents and accomplishments, we had formed a high *ideal* of the treat which was awaiting us, but the reality surpassed our most sanguine expectations. The fact that the lecturer was eye-witness of the scenes he described—that he trod the darksome labyrinths of the catacombs, and read in their gloomy depths the footprints of the primitive christians and martyrs—enabled him to do much better justice to his subject than if he had his material at second hand. It is particularly worthy of remark how he incidentally struck the root of many of the stupid superstitions and bare-faced assumptions of the Papacy;—for among all the inscriptions, and memorials, and ancient relics abounding in the catacombs, there is no mention made of the "Holy Virgin Mother of God", or "Our Lord God the Pope"! To the primitive christians and martyrs the only object of adoration and prayer—the only object through whom they hoped to gain everlasting life, was the ever blessed Redeemer.—In Him they put their trust, and they needed not *mercenary* prayers, nor masses, nor genuflexions, nor "holy water", to ensure a safe entrance into heaven. To us it seems a marvellous arrangement of Providence that *subterranean* Rome has been called to the light of day, to put to silence the proud pretensions of the Man of Sin; and we hope that, by the blessing of God, these disclosures, when calmly considered, will be instrumental in causing many to abjure the superstitions and forsake the communion of Rome. We regret that a greater number of the Roman Catholics of our city were not present at Mr. Shannon's lecture, as we have reason to hope that several of those who were present were benefitted by what they heard. It would be very gratifying to us, and we are sure to almost all who listened to the lecture, if Mr. Shannon would give it to the public considerably enlarged, so as to make a neat little volume. Such a production would be at once a credit to the author and to his native province.

☞ The Annual Methodist Missionary meetings were held this week.—On Monday in Brunswick Street Chapel, on Wednesday in Grafton Street Chapel, and in Dartmouth on Thursday.

Free Presbytery of Halifax.

This Court met on last Wednesday in the Free Church College Rooms. After the usual preliminary business was over, the Rev. Professor King introduced the Rev. A. McKnight to the Presbytery.—Whereupon Mr. McKnight laid before the Presbytery his commission from the Colonial Committee of the Free Church of Scotland to become Hebrew Teacher in the Free Church College in this city, together with an extract from the minute of his licences as preacher of the gospel by the Free Presbytery of Ayr, Scotland. Professor King read also the testimonials upon which the Colonial Committee were led to appoint Mr. McKnight to this important situation. These were found exceedingly satisfactory. Mr. McKnight was admitted as Probationer within the bounds of the Free Presbytery of Halifax.

The Moderator—Rev. Alex. Forrester—having left the chair, and Professor Lyall having taken it—and Rev. Mr. Forrester having announced to the Presbytery that he was appointed by the government of Nova Scotia to be Superintendent of Education and Principal of Normal and Model Schools, and that, after mature and prayerful consideration, he had accepted of the same, and having laid the commission conferring upon him the said appointment upon the Presbytery's table, he begged leave to tender to the hands of the Presbytery his resignation of the charge of Chalmers' congregation in this city. The Presbytery agreed to proceed in the case according to the rules of the church, and accordingly appointed Wednesday the 21st day of March as the next meeting of Presbytery, at which the matter will be further prosecuted. Rev. Mr. McKnight was appointed to preach in Chalmers' Church on Sabbath the 4th (to-morrow) to serve the edict—requiring that congregation, and all who may be interested in the case, to appear at that meeting of Presbytery.

After some further routine business, the Presbytery adjourned to meet again on Wednesday 21st March.

Legislative.

The Legislature was almost wholly engaged in the discussion of the Prohibitory Liquor Law for the last two weeks.

On Wednesday the principle of the Bill was affirmed by a very respectable majority, 29 to 19. This is a larger majority than most people anticipated. The Bill has yet to go through the ordeal of a committee and pass clause by clause.—We trust in passing through that process it may not be shorn of its strength. A weak law will be worse than useless.—We believe that there is a general disposition to give the law a fair trial.

THE LADIES AND THEIR PASTOR.—The ladies of the Bay Fortune section of the Rev. Henry Crawford's Congregation, anxious to manifest their affection for their pastor, and desirous to render his several pulpits uniform, have presented him with a very beautiful silk gown. They have also lately decorated their pulpit in a very handsome style.

The ladies in the West St. Peter's section of the same congregation, influenced by the same views and feelings, have dressed their pulpit, and procured for their pastor, a very splendid silk gown.

Thus in each section of Mr. Crawford's congregation, the ladies have been making very creditable exertions to encourage their pastor in his extensive labours, and while God in his good providence, has been permitting them to live in ceiled houses, they are exceedingly anxious, that the houses in which they worship, shall not be neglected.—*Hazards, P. E. I. Gazette.*

MONUMENTS OF KNOX AND SIR WALTER SCOTT.—The monuments of these two remarkable men, which were contemporaneously erected in Edinburgh, occasioned not a little discussion between the theologues and the *virtuosi* of modern Athens, as to the respective merits of the parties they commemorate. We settle the question thus: The life of the poet was spent in yatching the imagination of his countrymen round the illusory scenes of a fallen and doomed world: the life of the Reformer was spent in importing into that world the elements of its moral regeneration. The one placed at the eye of the intellect a kaleidescope, in which a few bits of painted glass were exhibited in an infinite variety of shapes; the other held to the eye of faith that telescope through which the martry Stephen saw the heavens opened, and Jesus in all his mediatorial glory standing at the right hand of God.—*Original Reflections by J. E. Gord…*

DOMESTIC NEWS.

PATRIOTIC FUND.—The Hon Provincial Secretary acknowledges the receipt of £24 from the Amherst Temperance Band; from the Pictou Free Discussion Club, per Geo. Millar, Esq., £26; from Richardson & Whiteford—concert at Pictou, £15 3s 11d; before acknowledge £395 10s. 2d.

☞ Mr. C. W. Conners, of Cornwallis, is about to establish a ship-year at the head of Bedford Basin. His first vessel at this locality will be a new clipper Brig for the House of Esson, Boak & Co., of this City. Mr. Conners has an enviable reputation as a shipbuilder.

EUROPEAN NEWS.

The news by the R. M. Steamship *Canada*, which arrived on Thursday morning, is of considerable interest. Dates are to the 17th February.

Parliament, after a short recess, was on the eve of re-assembling. Great hopes are entertained in regard to the efficiency and energy of the new Administration. A list of the Ministry will be found in another column. The Prime Minister is the long tried friend of Freedom, and the uncompromising enemy of Despots. There is not another man in the British Empire that is at once so well known and so much feared by the enemies of freedom throughout both Europe and Asia.—And we need scarcely add that his accession to power is the signal of reviving hope to the oppressed of many lands.

It is affirmed that on the arrival of the news, of the formation of the Palmerston Cabinet, at St. Petersburg, the Emperor immediately published an Ukase, ordering that the *entire* male population of Russia should be put under arms: Lord Palmerston, however, is not the man to be frightened from his propriety by such a threat. He can easily see that it is much easier to give orders for the arming of the entire population of a country than to accomplish so desperate an undertaking.

The appointment of Lord John Russell as a *Special* Representative to the Congress at Vienna is very significant of what the determination of the present Ministry is in respect to the conditions of peace. This appointment is viewed with great favor by the country generally.

Preparations for war on a vast scale are still going on in France, and reinforcements are almost daily dispatched for the Crimea.

The march of a French army to the Rhyne, with the Emperor at its head, is considered as not at all improbable. The object will be to chastise Prussia.

The King of Naples is stated to have joined the Alliance against Russia, and to have concluded a convention with the Austrian Government, by which he stipulates to send to the Crimea, if required, a force equal to that furnished by Sardinia.

The most recent letters and despatches from the Crimea afford indications of improvement in the condition of the troops.—Mild fine weather had greatly cheered the spirits of the soldiers. And the contents of the English papers recently received in the camp had greatly stimulated the activity of the heads of departments, and every possible effort was being made to provide for the comfort of the soldiers. Wooden huts were rapidly rising in every direction.

The Russians, on the 1st and 2nd of February, had made fresh sorties on the French lines, but they had, as usual, been effectually repulsed. All accounts from the camp concur in repsesenting the siege works as in a most advanced condition.

LORD PANMURE.

The following is from a leading London journal, and it is as well merited as it is judicious. Many of our readers will remember the subject of it better as the Right Hon. Fox Maule:—

This is an appointment which gives us unqualified satisfaction. He has once before occupied the position. Even then he discovered the necessity of extensive reforms, which the war has since manifested to all the world. He it was whom Lord JOHN RUSSELL consulted when a proposition was made to re-arrange the War Department. His knowledge is accompanied by personal energy, and public opinion will give him the authority he may require to insist on all necessary amendments, from the Horse Guards to the hospitals. It is not upon these qualifications, however, that we build our hopes. Lord PANMURE is not one of those statesman who remove the MOST HIGH from all concern in the government of nations. On the contrary, he has learned to believe and trust in a righteous PROVIDENCE. He is no stranger either to the doctrine or practice of the revealed Word. A man of prayer himself, he will secure the sympathetic prayers of the true Israel. His aim will be peace, not by any treacherous abandonment of right to might, but by the use of all appropriate means, in that spirit of humble dependence which ensure a blessing. His lordship has penetrated the surface of Russian pretence. He first called the attention of the public to the Moravian settlement in the Crimea, which furnish so terrible an illustration of Russian cruelty and hyprocrisy. These humble and pious emigrants had adopted the principle of the unlawfulness of all war. Through the interest of English Friends at St. Petersburgh a ukase was published exempting them from military duty. The ukase has been treated as so much waste paper. Floggings, fines, and imprisonment have been inflicted upon these conscientious men to no purpose; and the last information received, states the astounding fact that THREE HUNDRED of them had been hanged for their consistent refusal to take arms.

THE NEW MINISTRY.

England has again a Government. The Earl of De…, The Marquis of Lansdowne, Lord John Russel, and the Earl of Clarendon, were successively "sent for," and all failed to form an Administration. Lord Palmerston at length undertook the mission and has presented the nation with the following Cabinet, comprising all the members of the Aberdeen Ministry except the Earl of Aberdeen, the Duke of Newcastle, and Lord John Russell, who retire, and with the addition of the Earl of Panmure, as Minister of War:

First Lord of Treas'y Viscount Palmerston
Lord Chancellor, Lord Cranworth.
President of the Council, Earl Granville
Lord Privy Seal, Duke of Argyle,
Sec'y for Foreign Affairs, Earl of Clarendon.
Home Sec'y, Sir George Grey.
Colonial Sec'y, Right Hon Sidney Herbert.
Minister of War, Lord Panmure.
Chancellor of Exchequer, Rt. Hon. W. E. Gladstone.
First Lord of Admirality, Sir Jas Graham.
Public Works, Sir Willian Molseworth.