THE PROTECTOR

AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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The Protector and Christian Witness,

GEO. T. HASZARD, PUBLISHER.

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No charge will be made by the advertiser, who is a Surgeon, for medical attendance.
☞ Apply at Keppoch House, or by letter, post-paid, to Dr. H., Post Office, Charlottetown. tf March 25.

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THE UNDERSIGNED RESPECTFULLY announces to all whom it may concern, that he intends to keep a SERVANT'S REGISTRY, where parties making application will be attended to at a moderate rate of charges. Hours of attendance from 10 a. m., to 3 p. m.
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DONALD M'FADYEN.
Charlottetown Common, March 25, 1857.

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March 25.

PIANO FORTES & MELODEONS.
FOR SALE, TWO OF CHICKERING & SON'S renowned PIANO FORTES. These Instruments have never been used, and the makers are pronounced by judges, to be the best.
Also—Two superior MELODEONS, made by Mason & Hamblin. The above Instruments can be seen by applying to
SAMUEL A. FOWLE.
Charlottetown, Feb. 25, 1857. tf

GEORGE T. HASZARD
HAVING DISPOSED BY AUCTION of a quantity of his redundant STOCK, begs to inform his numerous friends and customers, that he has still on hand an extensive supply of
STANDARD AND RELIGIOUS BOOKS,
Catalogues of which will, from time to time, be published in the Protector.
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Will constantly be kept on hand. His Stock being imported direct from the Manufacturers, will always be sold at the lowest prices. Mr. Haszard will also give his attention to the importation, to order, of Books, Stationery and Hardware, which may not be kept on hand, and he trusts, that through the Packets which are now being established, he will be able to supply his customers with punctuality.

MILCH COWS AND HEIFERS, of good breed; one good DRAUGHT HORSE, and a quantity COLT, rising three years old. JAMES RAITRAY.
Brackley Point Road, April 1, 1857. 3i

BOSTON PACKET.

THE FAST-SAILING schooner BRIG "Galena," will leave BOSTON, for this Port, on or before the 1st of May next, and will continue her trips between this Port and Boston during the Season. Her accommodations for FREIGHT are such as will induce parties at either Ports to ship by this Vessel, as it will enable them to receive their merchandize at all times with quick despatch. Parties wishing to make a quick market of their PRODUCE, will find this a great convenience.
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For Freight or Passage apply to HALL & FOWLE, 40 Federal Street, Boston, or to
SAMUEL A. FOWLE,
Old Custom House, Peake's Buildings.
Charlottetown, March 11th, 1857. tf

LAND FOR SALE.
IN THE ROYALTY OF CHARLOTTETOWN, two PASTURE LOTS, No. 534 and 542 belonging to Mr. Donald McKinnon, finely situated, and of superior quality,—four miles, or nearly, from Charlottetown,—with a fine grove of Hard and Softwood, fit for building purposes and Fencing,—a fine Marsh, and Spring of Water, and suitable Buildings on the premises: an undisputed Title will be given. For terms and other particulars, apply to
DONALD McKINNON, North River.
March 18, 1857. 3i

TALK ON THE ROAD.

WHAT SETS PEOPLE ASTRAY.

One Sunday, after chapel, Pat Dolan and Jimmy Brannan were going home from Mass; and as Pat, who was before, stopped to speak to a neighbor, Jem overtook him, and they walked on together.

"Good morrow, Jem," says Pat.

"Good morrow kindly, Pat."

And so they fell to talking of the sermon, for Father John had preached that day.

"Didn't Father John give it to the Bible-readers like himself to-day?" said Pat.

"'Deed and he did, and it's he that can," said Jem.

"I wonder how Tim Finnegan and Peter Daly, that I know is reading the Bible, liked to hear him; maybe that will stop them, or maybe they will go on till Father John puts up their names before the people," said Pat.

"I don't know," said Jem, "but I see that them that takes to reading is not easily put from it. But Father John said one thing to-day that bothers me entirely; I can't see the reason of it at all."

"Now, what was that?" said Pat.

"Why, he told us," said Jem, "that any man that takes to reading the Bible will be sure to turn Protestant; and I can't come up to the raison of that at all."

"Why, man alive," said Pat, "don't you see it yourself? Isn't there Tim Daly and Mat Fogarty, and plenty more, and Johnny Conner himself, that was sexton of the chapel, that Father John trusted more than any in the parish; and didn't they all turn Protestants when they took to reading the Bible? And what for should you be saying that you can't understand Father John saying that, when you see it yourself as plain as the blessed sun in the sky this moment?"

"True for you, Pat," said Jemmy; "I see all that as plain as you do, and maybe a little more; for I see foreby that it is mostly the best Catholic, and the most devoutest man, and the man that minds his duty best, and the greatest arguer against the Protestants, that evermore turns Protestant, all out and out—the surest of all, once he takes to reading the Bible in earnest; none of your keeping it quiet in the bottom of the chest with the likes of them; but they'll turn readers too, and go through fire and water to get others to read and turn Protestant like themselves. I see that; and I don't wonder that Father John *says it:* for sure he would be blind all out not to see what every man in the parish sees. So it isn't Father John saying it that bothers me; but what I can't make out at all is, *why* the Bible should put every one astray, and make every one that reads it turn Protestant."

"Man alive," said Pat, "sure isn't that as plain as your hand? Why, wasn't Luther the first Protestant that ever lived, and didn't he write all the Bible himself, and why wouldn't it turn every one Protestant that reads it?"

"Sure enough, Pat," said Jem, "if that was true it would make all plain; but there isn't a word of truth in it, that's all. Sure, doesn't Father John tell us that the Catholic religion is 1850 years old, and doesn't he tell us that Luther lived only 300 years ago (and I believe that's all true)? And will any man in his senses tell me that the Catholic Church had never a Bible for 1550 years? Sure that doesn't stand to reason. And isn't there the Douay Bible, that the priest allows is the true one? And where did that come from? Sure Luther didn't write that too. And so, if Father John was to tell us that Luther wrote all the Bible out of his own head (and, sure enough, I heard Father John once say very near that same), I wouldn't believe him; for how could Luther put it on the priests, too?"

"Don't you see, Jem," said Pat, "that you have it now? 'Twas the Protestant Bible of course, that Luther wrote; and it's as different from the Catholic Bible as turnips is from the good ould Cups (my blessing be with them and the ould times), and sure that's the reason that reading the Protestant Bible turns every one into a Protestant."

"Well, Pat," said Jem, "if that was it, I'd be quite happy and settled in my mind at once; but I doubt it isn't it, after all. Didn't I hear old John Dowd, the schoolmaster that lives over at Kilmore, the cutest and learnedst man that ever was in this country, say that he got a Protestant Bible and a Catholic Bible, and that he read them both together (and he was the boy that was fit to read two books at worst), and didn't I hear him lay it down that there wasn't a word of differ between them that signified one hap'orth? And that's what makes me ever more uneasy in my mind, till I get the reason why reading the Bible should make people turn Protestant. Sure now it's not easy to believe that the Word of God would put every one astray entirely. And, by the same token, you told me yourself that Luther was the first Protestant that ever lived, only 300 years ago, and that there never was a Protestant for 1500 years before that. Now, if they had the Bible all those 1500 years, isn't it mighty odd if no one ever looked into it? and if they did, why did it never turn them Protestants before as well as after?"

"Maybe it was all in Latin, Jem," said Pat, "and that nobody at all could read it."

"Well," said Jem, "the schoolmaster said that wasn't it, though I don't remember how he made it out. But I'll tell you what it is, Pat; my mind's all astray about thinking why the Bible should make every one a Protestant, and set every one astray that reads it. Sure, that isn't like the Word of God at all: and I can't attend to my duties the way I used to do, nor keep myself from thinking, and I be to look for something to quiet me, and it's to Father John I'll go, and ask him the reason why reading the Word of God is setting all the people astray."

"And isn't it yourself that 'll have to flatter him neatly, and get him in the best of good humour, when you go to poke him with questions like that, Jem?" said Pat. "And isn't it his reverence that'll handle you, and maybe put up your name before the people?"

"Well Pat," said Jem, "I want to be satisfied in my mind, and sure I'm willing to be satisfied; and who would I go to to settle me if I wouldn't go to my own clergy? Sure, if all the boys that go astray from reading would only go to their clergy to satisfy them, and set them right, maybe it wouldn't be so bad. Anyway I'm resolved to try; and maybe I'll have the telling you what he says."

And by that time Jem was got to his own door; so he said, "Good evening Pat."

"Good evening, neighbor," said Pat, "and I wish you safe from Father John."

Well, it so happened, about three weeks after, that Pat and Jemmy fell in together again, coming home from chapel, and of course they began to talk.

"And did you ever speak to Father John?" said Pat.

"Indeed I did," said Jem; "last Thursday was a fortnight he overtook me on the road, him riding and I walking; so I took off my hat to his reverence, and as he spoke to me pretty civil, I made bold to talk to him then; and says I, 'Your reverence, I hope since you came to this parish you never found me anything but a boy that always attended to his duties and was respectful to his clergy.' 'True for you,' says he, 'that's what you are.' 'Well, then,' says I, 'I want a bit of advice, and maybe a little instruction from your reverence; for who would I go to for it only to my own clergy?' 'Quite right,' says he; 'if everybody did that,' says he, 'the way they used to do, the people wouldn't be going astray.' 'Well, then, your reverence,' says I, 'I'm uneasy in my mind about one thing that's disturbing me; and I'm sure your reverence could settle it in one word, and maybe you'll have the kindness to do so.' 'What is it?' says he, quite pleasant-like. 'I wanted to know, your reverence,' says I, 'what is the reason that the Word of God should set everybody astray that reads it?' With that he turned round upon me as sudden as a clap of thunder, and says he, 'It's reading the Bible you are, and going to turn Protestant on me.' 'No, please your reverence,' says I, 'its nothing of the kind.' 'You're a liar,' says he, 'and it's reading the Bible you are.' 'No, please your reverence,' says I, 'I never had a Bible in my hand in all my life, and I never heard one word read out of it good or bad,' (and with that he began to look more easy in his mind and more agreeable like), 'barring,' says I, 'the bits of scraps that your reverence reads in the chapel sometimes, and sure,' says I, looking up at him out of the corner of my eye, 'that wasn't too much any way.' 'And what more do you want?' says he. 'Only just to know,' says I, 'why it is that the reading of God's Word puts every one astray that reads it.' 'And what is that to you,' says he, 'if you don't read it?' 'Only this, your reverence,' says I, 'that I see everybody that's reading the Bible going astray and turning Protestant.' 'Sure enough,' says he. 'And it seems so unnatural like,' says I, 'that God's own Word should set the people astray, and ruin them entirely, that I can't get my mind off thinking of it, and I can't attend to my duties for thinking; and sure if your reverence could settle my mind for me in one word, wouldn't it be the good thing for me?' 'To be sure,' says he, 'and isn't that what I am going to do in a moment?' and with that I pulls off my hat, and says he, 'Isn't it the Protestant Bible they're reading,' says he, 'that's all full of lies from beginning to end? and isn't that the reason they're going astray and turning heretics, and doesn't it stand to reason,' says he. 'Oh, then, your reverence,' says I, 'It's all because they're reading a false Bible that they're going astray and turning heretics.' 'To be sure it is,' says he; 'what else?' 'And if the Catholic Bible wouldn't set them astray,' says I, 'I'm all right in my mind, and satisfied entirely now and evermore.' 'To be sure it wouldn't' says he, 'when it's the right one.' 'Well, your reverence,' says I, 'just one word more. When so many of the people is turning, and,' says I, 'there's Johnny Connor and Tim Daly, and there's—' 'Don't talk to me about them,' says he; 'I don't want to hear of the likes of them.' 'Well, it isn't about them, your reverence,' says I, 'but about the rest of the boys that isn't gone yet. If it's a bad Bible that's leading them astray, wouldn't it be the good thing just to give them the right one, and let them see the differ?' 'What's that to you?' says he; 'just mind your own duties, and hold your tongue.' 'But your reverence,' says I, 'it's fretting me to see the boys going, and it's unsettling my mind; and if it's the lying Protestant book that's doing it all, sure there would be nothing like the right Bible.' 'Mind your own duty,' says he, quite sudden, 'and don't be teaching your clergy; it's always the way,' says he; 'the minute you think of the Bible, you begin to teach your clergy.' 'Sure,' says I, 'it's not for the likes of me to teach anybody, let alone my clergy; but sure,' says I, 'I only want my clergy to teach me one thing.' 'What is it?' says he. 'Only this,' says I; 'is the Protestant Bible like the Catholic Bible at all?' 'Not a bit of it,' says he; 'how could heresy be like the Catholic faith?' says he. 'Well, your reverence,' says I, 'there's many of the boys as uneasy as myself, when they see how things is going on, and the people turning Protestant; and if your reverence would only show us the two books, and let us see the differ, we would see then the reason of it all.' 'Is that what you are after?' says he; 'I'll put you from the likes of that,' says he; 'see how it will be with you,' says he, 'if I call your name from the altar.' 'And is that all the satisfaction your reverence will give me?' says I. 'Mind your duties,' says he, 'or I'll have satisfaction of you,' says he; and with that he rode off, looking as mad as you please."

"'Deed, and," said Pat, "if his reverence would only give us a little more satisfaction it might keep some of the boys from turning, for sure he ought to be able. But sure I told you how it would be; and what will you do now, Jem?"

"Why, I can't rest in my mind, Pat, now more nor ever, till I find out why it is that reading God's Word should put every one astray, for it seems more unnatural like than ever; and by this blessed light, since Father John won't give me any satisfaction about it, I'll try if I can't get some time of speaking to the Rev. Mr. Owens, the parson, and I'll ask him if he can tell me any satisfaction about it. Sure I know he will speak civil to me any way; and if he can't give me satisfaction, I'll not mind anything else he says, and there's no harm done."

And so they parted for that day; and if we hear anything more of what happened, we will tell it truly.

RELIGIOUS INTELLIGENCE.

The advocates of the Protestant purity of worship in the Church of England have been much gratified and encouraged by the judgment recently pronounced in the Court of Arches relative to the popish decorations in use in the churches of St. Paul and St. Barnabas, Pimlico. This judgment was the result of an appeal from the decision made about a year since by Dr. Lushington in the Consistory Court. It directs the removal of the credence table and the cross on the communion table; the withdrawal of all cloths at present in the church for covering the communion table during Divine service, and the substitution of only one covering "of silk or other decent stuff." It is directed that the churchwardens of St. Barnabas remove the present structure of stone used as a communion table, and substitute a moveable table of wood, that they take away the credence table, that they remove the crosses on the chancel screen and the altar, that they take away all the cloths at present used for covering the altar, and that they place the ten commandments at the east end of the church. Taken in connection with the recent decision in the case of Archdeacon Denison, these proceedings claim the deep attention of all lovers of evangelical truth, at a period like the present, when we have many painful proofs, as well among the higher as the humbler classes, of the evil effect, on unstable minds, of Tractarian teaching and Romish ceremonies.

A very interesting visit has been recently paid, by the Rev. Richard Burgess, to some of the congregations connected with the Protestant societies in the north of France which are in receipt of assistance from the Foreign Aid Society. The record which Mr. Burgess gives of his travels furnishes a very encouraging account of the progress of the gospel among the descendants of the persecuted Huguenots, as well as on the minds of the Roman Catholics who have learned from faithful evangelists, and from the Scriptures carried to them by colporteurs, the true way of salvation. After the revocation of the Edict of Nantes, many Protestant families from the more southern parts of France sought an asylum in the villages situated on the edge of the forest as places where they might live in obscurity. The representatives of these faithful people are still found in the neighbourhood of Amiens, Valenciennes, and other departments in the north of France. Some of them retain as heir-looms the old Huguenot Bible of their forefathers, and relate traditions preserved through several generations. Amongst these families, the Foreign Aid Society has been breaking the bread of instruction for the last fourteen years; and we have the pleasure of finding that this institution, which at first employed only one itinerant pastor for the three northern departments, now maintains seven pastors and six schools, and is forming new congregations in various directions. As a specimen of the important and encouraging facts related in the report of Mr. Burgess, we notice his visit to Grougis; on approaching which, he says: "We saw on the summit of a rising ground, over which the road passed, a large group of peasants. It was supposed by those of whom we made inquiry on the road that some accident had happened; others suggested that it was a funeral; but on reaching the spot, we found it was the whole congregation which had issued from the temple to come and meet us. We soon found ourselves in the midst of about 150 persons, headed by the pasteur Lavesseur, and in a sort of procession were conducted to the newly erected chapel. Four years ago, Grougis may be said to have been a heathen village. A priest, who had resided among the people for sixteen years, left them in utter ignorance even of the religion he professed to teach. Few could read, and those few read nothing but the vilest of publications. The gospel came with its vivifying power in 1852, and in 1854 it was judged expedient to erect a temple. This was opened, after the usual struggle with the civil authorities, on October 2nd, 1854; since which period the work has assumed such proportions, that a pastor has been placed there to devote himself entirely to the place, and now from 150 to 250 persons regularly attend on public worship. This is entirely a work of conversion; all who professed the reformed religion were in the darkness of Romish superstition, or in the hardness of infidelity."

Those who love the simple and saving truths of the gospel will rejoice in such proofs of its progress as those we have detailed. In contrast with them may be noticed a characteristic illustration of Romish superstition, recently furnished by the correspondent of an English journal. The scene was the cathedral of Parma, and the actors some missionaries from Naples. The latter, with the permission of the archbishop, placed themselves in a large box in the cathedral, surrounded by flickering lights, and being arrayed in dresses of haircloth, made the most passionate and grotesque appeals to their hearers, pretending to see purgatory and hell. In illustration of what they were supposed to have beheld, a violent lashing of ropes' ends, attended with groaning, was heard from this box to represent the suffering of purgatory, and a horrible rattling of chains, together with blue flames, was used to give a popular description of hell. On one occasion the preacher spoke of the dreadful consequences of persons dying without being perfectly reconciled to the church, or pardoned by competent authority; and he quoted as an instance a woman who had died in Parma a few days before, who, he said, he was sure was then suffering the pains of the lost, because she had not received absolution in the proper form. Then, after some minutes of silent prayer, during which the congregation was, of course, in the highest state of excitement, he cried out in a loud voice, "Catharine, Catharine, where are you?" to which a reply was given in an agonized accent, "In hell." One or two women went into hysterics; and at last those who went to pray, remained to scoff. The missionaries were hissed, and the government was obliged to beg the archbishop to interfere to prevent further scandal.—*Sunday at Home.*

COLONIAL LEGISLATURE.

SUMMARY OF PROCEEDINGS.

Saturday, March 21.

The petition of the St. Eleanor's Agricultural Society being again read, elicited some remarks from hon. members. It appears that this Society wish to dissolve their connection with the parent Society, and to form themselves into a Central and independent Society for Prince County. It appeared, however, to be the opinion of the House that, before making such application, the Society should settle up its affairs with the Parent Society in Charlottetown, to whom it was said to be indebted to a considerable amount. Further consideration postponed.

The Petition of the Princetown Mechanics, Institute, praying for a grant for fitting up a Lock-up within the building owned by the institute, was referred to the following Committee:—Messrs. Montgomery, Warburton, and Coles.

The Petition of Mr. James McNeil, of Cavendish, relative to a pauper whom he has maintained at his own expense for some time, was referred to the members for the district, Messrs. Coles and Laird.

The Petition of the Wesleyan Dorcas Society, praying for a grant in aid of its funds, was referred to Supply.

The Petition of John McLeod, of New London, was rejected.

The Petition of the Trustees of Dunstaffnage School was also rejected.

The Petition of divers inhabitants of Mount Stewart, for a grant to Steamboat plying between Charlottetown and Mount Stewart Bridge being read, a motion was made, to refer the same to the Committee of Supply. Negatived, on the casting vote of the Speaker.

The Petition of the Horticultural Society, praying a grant in aid of its funds, was referred to Supply—Messrs. Douse, Warburton, Coles, and Palmer supporting the prayer of the petition, and Messrs. Mooney, Clark, and McIntosh opposing it.

The Petition of John Scott, of York River, praying to be relieved from the payment of the penalty claimed by the Government, amounting to £246, incurred in consequence of delay in the performance of his contract at Minchin Point Wharf, opposite Charlottetown, was rejected.

The Petition of divers inhabitants of Wood Islands, praying that the nearest Small Debt Court might be removed to a more convenient locality, or an additional Court established, was rejected, the remedy being elsewhere.

The Petition of James J. Rice, Printer, praying to be compensated for the insertion in the *Morning Advertiser* of certain Advertisements, ordered by the House of Assembly to be published in *all* the Newspapers published in Charlottetown, payment for which was disallowed by the Contingent Committee last Session, was referred to Supply, on the casting vote of the Speaker.

The Petition of James Howatt, of Tryon, praying for return of duty paid on the importation of a Mill Shaft was referred to Supply.

The Petition of inhabitants of Cascumpeq, praying for the repeal of the Anchorage Duty, as far as relates to fishing vessels entering that port, was rejected, it being deemed inexpedient to grant the prayer of the petitioners.

The Petition of William Chappell, of Bay Verte, for a grant in aid of the Bay Verte Sailing Packet, was referred to Supply, the Hon. Col. Secretary remarking that the petition ought to have come through the proper channel. The Government, of course, could not be held responsible for any undue expenditure of the public money, if the House continue to receive such applications without their authority, and thus take the responsibility from off their shoulders.

The Hon. Mr. Longworth presented a petition from the Town Council, relative to the streets in the Common of Charlottetown, and praying for a grant to enable them to continue the improvement thereof. The petition also set forth the dilapidated condition of the public wharfs, and prays for a grant to enable the Council to effect the necessary repairs. It appears that the sum realized for both wharfs last year only amounted to £80. 10s. Laid on the table.

Monday, March 23.

Hon. Mr. Coles presented a Memorial from the Post Master General, setting forth the large amount of labor to be performed in his office, pointing out the necessity for an additional assistant, and asking for an addition to the salary of the present assistant.—Referred to Post Office Committee.

The House then resolved itself into Committee of Supply—Hon. Mr. Warburton in the Chair. Progress reported—to sit again.

Mr. Montgomery presented the report of the Special Committee to whom was refetred the petitions from Princetown and Cascumpequa, relative to the establishment of Lock-up Houses in those localities. Laid on the table.

Hon. Mr. Warburton presented a petition from Thomas Robson, and another from the inhabitants of Tignish. Referred to Light House Committee.

Mr. McIntosh presented a petition from Donald McDonald, John Ford, and John Macdonald, of East Point. Referred to a Special Committee, consisting of Messrs. McIntosh, Cooper, and Clark, to report thereon.

The House went into Committee of the whole on the Bill to naturalize Louis Warren. Bill reported agreed to—to be engrossed.

Tuesday, March 24.

The Resolutions reported from the Committee of Supply were taken up and read by the Clerk. On the grant of £1000 to the Royal Agricultural Society, to enable that body to Stock their Model Farm, being read—Mr. Ferry moved to reduce the same to £600. Mr. Cooper supported the proposed reduction, and among other things said that the large sums expended for the improvement of the breed of horses had failed to accomplish that object. Mr. Warburton was sorry to hear the hon. member declaim as he had done against the Society, and went on to show the great advantage that had accrued to the country at large from its operations, and especially from the improvement which had been effected in the breed of horses—in proof of which he mentioned that animals of this description were exported in one year, from Green's Shore alone, of the value of £10,000. The sum now asked by the Society was not more than sufficient to stock their farm. Hon. Mr. Lord, Hon. Mr. Palmer, Hon. Mr. Coles, and Mr. Douse, all spoke in favor of the larger grant, which, after an ineffectual motion to reduce the sum to £800, made by Mr. Dingwell, was ultimately put and carried.

On the grant of £200, for the repair of the Colonial Building, being again read, some conversation took place on the subject of the removal of the present Market House, the enclosure of Queen's Square, the planting of the same with ornamental trees, &c. Were those improvements carried out, our principal Square, instead of being a "picture of barbarism—a nuisance,"—as expressed by Mr. Palmer, would become one of the most beautiful in the Provinces. But here the matter will end, we presume, for the present.

The Bill to continue and amend the Free Education Act having been read the third time, and a motion being made, that the said Bill do pass,—

Mr. Douse rose and said that, as he was not present on Friday evening last, when the Bill just read was under discussion in Committee, he wished to make a few remarks. He was anxious, for the sake of those who sent him to the House to represent their interests, and who had forwarded petitions signed by 2000 persons, praying for the introduction of the Bible into all our educational establishments, when required by the parents of the children instructed therein, to carry out the views of the petitioners more fully than was contemplated by the Bill just read. The views of the petitioners, he must say, were entitled to some consideration. The Bill, he thought, should make some provision to meet their wishes, and ought to contain a clause for that purpose,—a kind of permissive clause,—similar to the Resolution recently passed by the Board of Education. Were such a clause inserted in the Bill, it would be satisfactory both to Catholics and Protestants. But were this omitted, the Board of Education might rescind their Resolution to-morrow, and thus unsettle the good understanding which at present exists among them. In making these statements he felt himself acting as a peace-maker, and should move that the Bill be referred back to the Committee, for the purpose of being amended in the manner proposed.

The Hon. the Speaker, said he was sorry to be obliged to make the statement, but at that stage he could not put the question proposed by the hon. member (Mr. Douse).

The Bill was then agreed to, without a division.

The Municipal Bill, as stated last week, was introduced by Mr. Coles, who briefly stated the nature of its provisions. It was, he remarked, a very important measure, though not, perhaps, quite so comprehensive as might by some persons be deemed advisable. As we understood Mr. Coles, the following are the main provisions of the Bill: Each Electoral District is to form a Municipality. The elections are to take place on the third Monday in June. The sum voted by the Legislature for roads and bridges, is to be expended by the municipal authorities in conjunction with the Board of Works. All the small bridges, the repairs of roads, &c., are to be managed exclusively by the municipalities themselves. Power is also given them to levy and collect road rates. Should any of them require a Lock-up House, the Bill gives them the power to assess themselves for that purpose, and pass Bye-laws for the recovery of penalties, to restrain the running at large of swine, &c.—Such Bye-laws to be submitted to the Executive for their approval before going into operation. The most remarkable feature of the Bill is the extension of the right of voting to *females*, in certain cases. There was nothing to fear, Mr. Coles thought, from this arrangement. They should, in his opinion, have a voice in the election of local officers as well as the males. The Bill also provides that in the collection of taxes, the local authorities shall not have power to seize upon and sell real estate within three years, and then only through the sheriff. As many of the members were desirous of consulting their constituents upon the Bill prior to its becoming law, the Government would not press it through the House this session.

The Hon. Mr. Haviland said he was naturally favorable to the introduction of municipal institutions, because they would give to the people a true system of Responsible Government. But still he would like the Bill to stand over till next session. If it was the intention of the Government to allow it to stand over, it should have his support.

The Hon. Mr. Montgomery was not prepared to give the Bill his support, if it was intended to go into immediate operation. If not, he should offer no opposition to it.

The House then went into Committee on the Bill—Mr. McDonald in the Chair—when some discussion took place as to the proposed extent of the Municipal Districts—some hon. members arguing that an Electoral District would be too large for a Municipality; but the majority appeared to be of a contrary opinion. No decision was, however, come to when the Committee rose. Progress was reported, and leave granted to sit again.

The Hon. Col. Treasurer presented a Bill to prevent the running at large of swine within certain parts of St. Eleanor's, which was read the first time.

In the afternoon, the House went into Committee on the report of the special Committee to whom all matters relating to the Post Office Department had been referred—Mr. McDonald in the Chair; and after considerable time spent in discussing and disposing of a number of applications for Post Offices, Way Offices, &c., the Committee rose: progress was reported, and leave granted to sit again.

Wednesday, March 25.

Several new petitions were presented to the House today, which, with the consideration of some of those previously presented, mainly occupied the attention of the House to-day.—The St. Eleanor's Swine Bill was forwarded a stage, and then the House adjourned.

Thursday, March 26.

The House went into Committee, to resume the consideration of the Post Office Petitions, &c. In the discussion which ensued it was generally admitted that in consequence of the large increase in the business transacted at the Post Office in Charlottetown, the present Postmaster General (Mr. Owen) and his assistant (Mr. P. Desbrisay) were greatly overworked, and that the time had arrived when it was indispensably necessary to provide for an additional assistant in that establishment. The committee recommend, therefore, that an additional assistant be appointed—salary not to exceed £100 per annum, and that an increase of £50 per annum be made to the present assistant's salary, which will, therefore, in future, be fixed at £150 per annum. No addition is to be made to the Post Master General's salary.

The hon. Col. Secretary presented to the House Minutes of Council, &c., relative to the establishment of Telegraph Offices at Cape Traverse and Cape Tormentine. The Company propose keeping those offices in working condition, and to maintain the telegraphic communication between Charlottetown and the neighboring Provinces, during the winter season, for the sum of £300 per annum—post office messages to be transmitted free of charge. The Company also claims the exclusive privilege of transmitting telegraphic messages across the Strait for *fifty years.*—To be referred to a Committee of the whole House to-morrow.

Mr. Coles, also laid before the House, a return of sales, &c., of the Worrell Estate and Lot 11, as prepared by the Crown Land Officer. Laid on the table.