frequently when alone would we ask ourselves the question 'What shall become of us? How shall we get rid of our burden of conscious guilt? How shall we escape the wrath to come?' We feel amazed at our former life and the forbearance of God. We saw something of the infinite holiness of God; and that all enjoyment must result from being made holy and brought into communion with him. Our sin lay like a mill-stone upon our hearts. It became intolerable. We concluded that unless God would have mercy, we were undone, lost, ruined for ever! It was thus that God's Holy Spirit made us feel the guilt and danger of sin, and it became of all things the most bitter. It then was regarded by us as the very poison of our moral nature, the bane of our present happiness, and the procurer of future misery! We now consider it our soul's worst enemy, and we have not only parted from it; but we hate—fight and pray against it; and over the last dregs of it, which still works in our hearts, and weaken our spiritual vitality we groan and are burthened like the sin loathing apostle who exclaimed. "O wretched man that I am! who shall deliver me from the body of this death?" But we can at all times rejoice in the assurance that "sin shall not have dominion over us, for we are not under the law, but under grace."

THE

Protestant & Evangelical Witness.

SATURDAY, SEPTEMBER 24, 1859.

The Demands of Romanists.

Rome is becoming more bold in her demands. In 1856 her cry here through her representative bishop McDonald was, no Bible in the schools. Our Government was plainly told that naught would satisfy the Roman Catholics of this Island, but a "godless" system of education. Whether they are satisfied or not, we believe the Bible was never more extensively used in our schools than at present.

The Bishop's letter had a most salutary effect It roused Protestants from their lethargy, induced by the belief that Popery is changed—that it is no longer that cruel system which lit the fires of Smithfield, or caused the ever-memorable massacre of St. Bartholomew's. But as the events of 1856-57 are forgotten, our Protestantism appears gradually to sink into its former state of indifference. We do not wish to sound any unnecessary alarm; but when we hear of Protestants being so ashamed of their religion as to object to our journal, because of the name which it bears, we consider silence would not be altogether justifiable. They require to be better instructed. Those who object to the name "Protestant," must be ashamed of the famous Protest against the decree of the Diet of Spires, in 1530; and those who are ashamed of that Protest must secretly desire to "give their power and strength unto the beast." When we hear Protestants, with professed christian forbearance, but in reality from a desire to increase this world's goods, whispering such threats as "let Romanists alone," or we will give up your paper, whilst they know full well that the *Examiner* of this city, is treating its readers both Roman Catholic and Protestant week after week with accounts of monster Romish consecrations at home, and of the success of priestcraft abroad, or openly attacking our religion, we think it is high time not to leave Protestants alone. When we are told that the controversy should be dropped, because the Roman Catholics of this Island are now advancing no claims, we deem it our duty to inform our readers that if they are not openly making demands here, they are elsewhere. They sought once to banish the Bible from our institutions of learning, but now their clamor in different parts of the Empire is, give us Separate Schools. Probably Romanists here consider it prudent to be silent in the present state of our affairs, lest they loose the little extra privilege which they possess, as separate schools to a certain extent already exist in the colony, for what else are the French Acadian Schools'? Their teachers in most cases have been examined as to qualification for office only by the bishop or priest of the parish in which they reside. Their school-books, at least in part, consist of the lives of saints which occupy no place as such except in the Romish Calendar. Well then may Papists be in some measure satisfied with the state of matters on this Island.

We hold that no government support ought to be given to any sect either for churches or schools in countries where the people are of various creeds. Better for Protestant denominations, whatever may be their views respecting state endowments, to refuse legislative grants, than that Romanists should have a shadow of a claim for similar support. We rejoice that, if we except the rent paid for Assembly pews in most of the Charlottetown churches, no Protestant denomination of the Island receives any allowance from the public treasury; and we hope that every attempt of Roman Catholics to receive government support, either for their college or for separate schools, will be resisted, first because we believe the propagation of Popery to be injurious to the best interests of society; and secondly because they have no right to enjoy privileges which are denied to their Protestant fellow subjects. We say, let our noble Free System be swept entirely away rather than consent to establish separate schools.

Our attention has been called to the subject at present, not on account of any recent movement among the Romanists of this colony to obtain separate schools, but by reading of their doings in other parts of the world. We doubt not that when an opportunity offers they will also make an open demonstration in favor of seperate schools here. The little leaven of that system which does exist on the Island, should be purged out at the next meeting of the Legislature by amending that portion of the Education Act which relates to the French Acadian Schools, the teachers of which ought to be required to attend the Normal School, and be examined by the Board in the same manner as others. Recent declarations of Romish prelates in other parts of the British dominions should teach us that a little concession will not satisfy Rome, so we may as well retrace our steps and grant none. In Canada ten bishops have issued a declaration respecting the management of the "True Witness" a popish paper published in Montreal, which document was read in several of the chapels in that province on the 14th of August last, one paragraph of which reads thus:—

That it is with the formal consent of the Bishops that the True Witness maintains, unflinchingly, and without deviation of principle, the thesis of *Separate Schools*, and that he treats as illusory and as impossible, the proposals for a *mixed*, reformed and improved school system to be borrowed from foreign countries; at the same time, the Bishops have not the slighest desire to deprive Protestants of their mixed schools, if the latter find that they suit them.

But perhaps the boldest language which Romish bishops have dared to publish on British territory since the Reformation, is that contained in the Manifesto of the Roman Catholic prelates of Ireland, prepared at their recent Synodical meeting in Dublin, a part of which will be found on our first page. We offer no remarks of our own on this *Pastoral*, but give some extracts from an able article in the London *Times* respecting its contents. The *Times* says:—

The Pastoral Address of the Irish Bishops, from which extracts have been made, is what would be called in special language a very cool document. We do not grudge the Roman Catholics the liberty they enjoy in this country in the least; it is no more than their right. It would be absurd to boast of our justice to them, as if it was a work of glorious supererogation, when it is only the result of our own recognized principles, which we should be ashamed not to act upon. But we must fairly tell the Roman Catholics that they ought to show some kind of modesty on this subject. They are now at this moment the most inexorable, systematic persecutors in Europe. They know it, and everybody knows it. In Italy, Austria, France, and Spain, Protestantism is under legal shackles,—it cannot erect schools or places of worship. In Italy and Spain conversion is a legal crime, and the convert is subject to imprisonment. The letter of the French law is tolerant, but the letter is overridden in practice. It would naturally be expected that with all these facts against them, the Roman Catholic hierarchy in this country would approach the subject of liberty of conscience with some sort of tenderness; that if they have, or think they have, any little grievances to complain of, their tone would betray some slight consciousness that they ask for themselves what they do not give to others. But do we see the faintest ruffle on the surface of the Roman Catholic conscience when grumbling commences? Not the least; it is smooth as a mirror. Conscience does not make cowards of us all; we are some of us independent of it. Here is that old phalanx of Irish Roman Catholic Bishops issuing a list of its *grievances*—a tough veteran body that it is, with rhinoceros skin! What sting of inconsistency ever pierced that impenetrable hide? They think for a moment of what the Roman Catholic game is elsewhere! Not they. In their calm imperturbable innocence they do not recognize the fact, but put it quietly aside as if it were something in which they had not the least responsibility, and proceed with their own exposition of grievances as if they were the patrons of civil and religious liberty all over the world. These gentlemen have two faces, a Continental face and an English face. When they look abroad they adopt a foreign ground; their ideas quite chime in with foreign ways; they think it right and proper that Protestants should be put in gaol *abroad;* they feel themselves Continental Romanists, and sympathise with Inquisitions, Propagandas, and the whole system. When they look at home, they adopt our ground, they chime in readily enough with our system, because it favors themselves, and they use all our phrases and watchwords. In this very document they appeal "to freedom of conscience, which is England's proudest boast!" What do they mean by that? Do they mean to say that freedom of conscience is really the right thing! If so, why do they not use their influence with their brethren abroad to establish it? Why do they stand out in this document for the old state of things in Italy? Do they mean that freedom of conscience is the right thing in England, because they have the advantage of it, but the wrong thing abroad, because only the Protestants enjoy it? If so, they must be content to enjoy the reputation of a body that takes and does not give; that discards principle and fair play; that has one set of opinions for Continental, and another for home use, and that cries out before it is hurt itself, while it stands by and applauds every time that an unfortunate foreign Protestant is squeezed in the vice.

We must frankly tell the Roman Catholic hierarchy that this is not a kind of attitude that we English much like. We like persons to stand up for their rights, but we do not like them to forget other people's. There is something surprising, indeed, in the coolness with which this Romanist party carries off this position. * * * * It is a great art to have a tremendous flaw in your position and to say nothing at all about it, to be as calm and composed as if you were Truth itself and stood upon adamant. Our Roman Catholic friends beat us here. If we Protestant maintainers of civil and religious liberty had such a weak point in our case we should be for ever talking about it, explaining it incessantly, morning, noon, and night,—a constant babble in hundreds of papers and reviews would betray the uneasiness of our consciences. This tough old Irish prelatical phalanx is a good deal more skilful. They say nothing; there is no confession, no explanation, nothing to betray the least qualm of inconsistency; the whole subject is sunk fathoms deep; one would suppose that these remonstrators and protesters, with their string of petty grievances, were themselves the great advocates of civil and religious liberty all over the world. All this is very skilful and astute, and shows a capital drill, but unfortunately in these days a flaw in the position of a public body cannot be ignored in this way. It could be in the old days of Courts; skilful silence was omnipotent then, and could sink truth to the bottom of the sea; now it cannot. It is of no use these men holding their tongues adroitly; we see their position perfectly; it stands out as clear as day; it is as intelligible and transparent as any thing can be. Every man, woman and child in the country understands it—that they are for civil and religious liberty at home because they have the benefit of it, and against civil and religious liberty on the Continent because the Protestants have it.

With respect to their list of grievances, however, if they can prove their case, let them by all means have redress; we will not make any inconsistency on their side a reason for refusing it them. But what are their grievances? We omit a variety of minor ones, such as that they have not fair play in our soldiers' and sailors' charitable institutions, that the children are proselytized on,—a charge which has been publicly and formally refuted; and we come to the great grievance of the National system of education. Their complaint here is, in a word, that the whole system is not under the complete control of the Irish hierarchy. But what sort of grievance is this? Can they point to any want of fair play, even to any want of consideration in the mode of management, anything to show that they are not completely placed on a level on it with the Protestants? When they come to particulars here, the charge evaporates in such frivolous complaints as that crosses and pictures are not allowed in the schoolrooms. Why, they have those in their chapels; every house, every hovel, can exhibit them as abundantly as is thought useful for the purpose of religious impression. The Irish child can have all these aids to Roman Catholic devotion at home, and it is home far more than school that fixes the religious type and forms the religious habit of mind.

Union Daily Prayer Meeting.

We rejoice to learn that several Christians of this city, belonging to different denominations, have expressed a desire that a Union Daily Prayer Meeting be opened in Charlottetown. We sincerely hope that this desire will increase, and lead to steps being taken to organise such a meeting. Union prayer meetings have been abundantly blessed for the conversion of sinners in the United States, Ireland and Scotland. Who can tell but similar meetings here might be attended by similar awakenings? The lukewarmness which prevails among professing Christians, and the irreligion of the majority of the people in both town and country loudly call for prayer. Let Protestants then meet together, and unitedly implore that God would revive his work in our midst, and pour out a blessing upon our churches until there be not room to receive it.

Rev. Mr Epstein's Visit to P. E. Island.

The following extract is from a letter written by Rev Ephraim M. Epstein, Jewish Missionary, in reference to his visit to the Lower Provinces, and published in the *Presbyterian*, a Missionary and Religious Record of the Presbyterian Church of Canada in connection with the Established Church of Scotland. After giving an account of a Missionary meeting, held in Pictou on the 4th of July, he says:

The same evening I took the steamer "Westmorland," for Charlottetown, P. E. I., where I arrived the next morning, July 15th. I was met on the wharf by the Rev. Mr. Duncan, who made me feel at home at his house. On Friday, July 8th, I addressed a meeting on St. Peter's Road, near Charlottetown, at a preaching station. The audience, considering the space, place and time, and want of previous notice, was a very good one. They contributed $3 40cts. Next day I went to Belfast, about 25 miles from Charlottetown. The day was very rainy, and the audience consequently not so large as it would have been on a fair day, still a considerable number were present. I addressed the audience, as did also their former pastor, the Rev. Mr M'Kay. They contributed on that occasion and also on Sunday following $14 10cts., (I am not sure, however, that this is the precise sum, but there can be no great difference.) On Sunday, July 10th, I preached in Mr Duncan's church both morning and afternoon, when many from other churches were present. When presenting to the good people of C., I could see that I spoke no new things to them when I spoke of our missionary obligations to the world and to the Jews. Their countenances showed me that they were acquainted with the subject already, and only delighted to hear of it more. The missionary spirit of the people in C. is very gratifying. Collections were taken both morning and afternoon, amounting to $36 50cts. It was also arranged that I should give a lecture on the Jews, at Temperance Hall, on the Monday evening next, and it was announced kindly from all the Protestant pulpits in C. The Hall was absolutely crowded in the evening, with a very intelligent and fine audience. Col. Gray, to whom I had the pleasure to be introduced, and whom I soon learned to love and respect as a zealous disciple of the Lord, kindly consented to take the chair, and opened the meeting with very happy and appropriate remarks. I then spoke for about an hour and a-half, and was listened to throughout with the profoundest attention and marks of gratification. The Episcopal, the Methodist, the Baptist and the Free Church ministers followed me in very happy and most encouraging remarks, by which I was still more confirmed in my good opinion of the excellent missionary spirit of the Christians of C. The meeting throughout was a perfect gratification to me. A collection was taken up at the close amounting to $26. On the same day I dined at the house of Col. Gray, a truly Christian household, and was moved almost, and perhaps altogether to tears, by his dear children presenting me with the contents of a missionary box, in which they gathered every Sabbath, from the inmates of "Inkerman House," (Col. Gray's house, named in honor of his father-in-law, Lieut. Gen. Sir John Pennefather, of Inkerman memory.) The box was found to contain $5 6cts. I was more pleased with this offering from the hands of tender Christian children, than with any other marks of good will which I received in the good town of C. Is it not the duty of parents to *train* their children to contribute to missionary purposes, so that they may not find it *hard*, as many grown-up people find it, to give to the cause of Christ; but rather find it a pleasure? Is it not a matter of education? I do not think it will ever be possible for me to forget my visit to P. E. I. May the Lord of my forefathers bless all that people with all spiritual and temporal blessings, for Christ's sake, Amen.

[For the Protestant.]

CAVENDISH, Sept. 14, 1859.

Mr Editor;

A meeting was convened in Cavendish Church, on Monday the 12th inst., in order to take into consideration the thrilling appeal of the Rev. C. Chiniquy, of Illinois, to the Christian community on behalf of the people under his spiritual charge. Jeremiah Simpson, Esquire, being called to the chair, and W. M'Neill, Esquire, appointed Secretary, the following resolutions were moved and seconded, and passed *nem. con.*:—

1st. That this meeting having taken into consideration the deeply affecting and urgent appeal of the Rev. C. Chiniquy, in behalf of the interesting colony of French Canadians under his charge, doth most cordially sympathize with those people in regard to the persecutions to which they have been subjected for conscience sake; and also, in the afflictive dispensation of Divine Providence which they have suffered in the destruction of their crops during several successive years, and deem it an imperative christian duty to contribute to their relief.

2d. That this meeting expresses its devout thankfulness to God for the deliverance he has wrought for the Rev. C. Chiniquy and his congregation, in that He has magnified his great mercy towards them; by a singular combination of circumstances, opened their eyes to the errors of the Church of Rome; enabled them to renounce their former connection with it, and to raise a noble protest against the corruptions and abuses, both in doctrine and in practice, of that great apostacy.

3d. That the conduct of the accredited agents of the Church of Rome towards C. Chiniquy is, in the opinion of this meeting, highly criminal, manifests an illiberality of sentiment, cruelty of action, and intolerance as regards the rights of others' conscience, which is equalled only by the history of the darkest days of Popery: and demonstrates it still to be what it ever has been,—the enemy of God's saints and of liberty—a system of most terrible cruelty.

4th. In view, not only of the Scriptural delineation of Popery, but also of the widespread misery it is producing in the present day, as also in view of the abuse of the liberty granted to it by Great Britain and America—this meeting cannot be too thankful for the glorious Reformation of the 16th century; deprecates every political movement which would violate the spirit or principles of that Revolution, or have a tendency to concede to Popery a superiority of influence in the counsels of the land, and would exhort lovers of freedom, truth, and God, to a solemn and prayerful consideration of a system which produces such bitter fruits as those which Rev. C. Chiniquy and his people are made, in the year of our Lord's Grace, 1859, to experience.

5th, That a subscription list be now opened for the purpose expressed in the first resolution, and that William M'Neill, Esquire, the Rev. Mr Murray, Jeremiah Simpson, Esquire, Mr William Bernard, and Mr Henry Robertson, senior, be a committee to collect the said subscriptions and forward the same to the Rev. C. Chiniquy, to be disposed of by him as the exigencies of the case may require.—Mr H. Robertson to be Treasurer.

6th. That the proceedings of this meeting be published under direction of the committee.

The amount subscribed at the meeting was £6 15s., and something more is expected.

WM. M'NEILL, Sec'y.

[For the Protestant.]

Profane Swearing.

Little does the profane swearer think, as he utters his oath, of the awful consequence of taking God's name in vain. He breaks the holy, just and good law of his God, and doomes himself to everlasting punishment—if he endure punishment for this sin for ages, divine justice will be no nearer satisfied than at the commencement thereof.

Profane swearing is a very great sin. First, because it is a breach of the first table of the law. Sins committed more immediately against God, or the first table of His law, are more heinous in their own nature than sins committed more immediately against man, or any precept of the second table. Secondly, because the offence is against the express letter of the law. In this case there can be no manner of doubt about the sinfulness of the action; and therefore it must be sinning with the greatest boldness and presumption, which sets the Almighty at defiance. Thirdly, because the breaker of this commandment is without excuse. Neither the impulse of lust nor of covetousness incites him to commit this sin.

The more to enforce the third commandment, there is a threatening annexed thereto: "For the Lord will not hold him guiltless that taketh his name in vain."—Ex. xx. 7. The Scriptures represent those who take God's name in vain, as his open and avowed enemies. "Thine enemies take thy name in vain."—Ps. cxxxix. 20. Some sins appear great to men, because they admit of no reparation, such as murder; but can there be any greater in the sight of the Almighty, who can repair the greatest breach at a word, than taking his name in vain? Alas! it is shocking to relate how this sin abounds among the inhabitants of this Island. God's name is taken in vain from the man of hoar hair, bending over the tomb, almost down to the lisping babe. Persons are heard taking God's name in vain in the most fearless, glaring and undaunted manner, yet it seems to be looked upon as a very light thing. If a man sin against his neighbor by theft, his reputation is lost; but if he sin against his God, by taking his name in vain, he loses it not. This plainly shows that man is regarded more than God is feared. Strange infatuation! that man should so sin against his best and nearest Friend; from whom all his blessings flow; on whom he is dependent for life and health; in whom he lives and moves, and from whose kind hand he receives every comfort.

The profane swearer not only commits a great sin himself, but by his example he induces others thereto. Every oath heard from the mouth of the swearer makes its lasting impression on the memory, his evil influence corrupts his generation, and they their successors; thus the profane swearer renders himself a curse from generation to generation.

May not this sin have caused the evil sent on the products of our soil? Can there be any other more likely cause?—"If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you."—Mal. ii. 2. "Because of swearing the land mourneth."—Jer. xxiii. 10. Let the profane swearer take heed how he mentions the name of the holy Lord God, who slew fifty thousand three score and ten of the men of Bethsemesh, because they looked into the ark, that he trifle not with holy things.

Many swear "by George," "by gar," &c. Our Lord says, "Swear not at all." And the apostle James says, "But above all things, my brethren, swear not." Persons also frequently call out, "Preserve us!" "Bless us!" "Save us!" which expressions, they think innocent; but God's name is understood before each, and if supplied would be, "The Lord preserve us!" "The Lord save us!" &c. How amiable are the words of our Saviour, "Let your communication be yea, yea; nay, nay." "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb."

[For the Protestant.]

Mr. Editor;

So far as yet appears, the first public meeting held in this Island, for the furtherance of the relief fund in aid of the Chiniquy Protestant Congregations, took place here yesterday. It was our day of thanksgiving after the communion, and agreeably to previous arrangement a meeting of the Congregation was convened, at the close of public worship, and a subscription was opened, to test the extent of our sympathy with these oppressed people. The attention of the congregation had been called to the duty of christian liberality, the use of the bounties of God's providence, in the public services of the sanctuary; and at the opening of the subsequent meeting, the interesting and affecting appeal of Rev C. Chiniquy was read and explanations were given. About £10 were subscribed, and a large portion of it was paid promptly in, and the paper is still in circulation. It is now a question of importance with the committee, how the money can be forwarded to its destination. We see that a collection was to be taken in St. Paul's Church in Charlottetown, on Sabbath last, and we presume that contributions will be made in other parts of the Island. We feel that it is very desirable that whatever monies are contributed, should be forwarded through the same channel, and as much as possible in one remittance from the Island. We beg therefore to suggest that a central Committe, or some one responsible individual be appointed in the city, to receive and forward all such contributions as may be provided throughout the Island. The treasury might be kept open for a specified time, and sums from different quarters could be acknowledged in your paper, as they come in, and when the whole is transmitted and receipted, notice could be given that it had actually reached its destination. If such a channel of communication should be opened up, we shall be glad to avail ourselves of it, and we hope other Protestant churches and people will be found gladly to join. You have been telling us that the treasury of the Lord's house stands open to receive our abundance. Surely the treasury for this fund has strong claims to be supplied. Please inform us where and how we can make common cause with our neighbours in the transmission of our contribution.

CHAIRMAN.

Richmond Bay, Lot 16, Sept. 20, 1859.

Religious Items.

We learn that the collection taken up in St Paul's Church last Sunday in aid of Father Chiniquy's Protestant congregations amounted to £12.

Mrs H. B. Douglas acknowledges the receipt of a parcel of mission goods which were contributed by the ladies of Bedeque, in addition to a box which they formerly forwarded to Pictou.

Mr. Downie being sent to the Presbytery of P. E. Island for the month of October, is appointed to preach at Princetown on the first and second Sabbaths, Lot 16 on the third, Lot 14 on the fourth, and Western St. Peter's on the fifth.

Mr Sedgwick is appointed to Lot 16, on the first Sabbath of October, Lot 14 on the second, Princetown on the third and fourth, and Lot 16 on the fifth.

The congregation of Rev Dr Smith, of Upper Stewiacke, purpose holding a Tea Meeting on the 27th September, for the purpose of assisting in paying Rev S. F. Johnson's outfit and passage to the South Seas.

The Presbyterian Church of Ireland have sent a deputation, consisting of Rev Dr Edgar, of Belfast, Mr Dill of Ballymena, and Mr Wilson of Limerick, to the United States, to seek aid in sustaining them in providing labourers for the numerous fields of usefulness opening up for them in Ireland since the great Revival has been in progress there.

MARRIED,

By Rev. Isaac Murray, on the 15th inst., Mr. DONALD CAMPBELL, to NANCY, second daughter of the Hon. D. Montgomery, M. P. P., Speaker of the House of Assembly; all of Park Corner, New London.

On the same day, by the same, Mr. PHILIP SELLICK, to AGNES, daughter of Mr. M'Kenzie, both of Lot 63.

At Bedeque, on Thursday the 22d September, by the Rev. Robert S. Patterson, Mr. WILLIAM JAMES DICKSON, of Bucktouch, New Brunswick, to Miss JANE CRAIG, of Bedeque, daughter of the late John Craig, Esq.

DIED,

At Rustico, on Monday the 5th instant, EMILY JANE, youngest daughter of Mr. Joseph Robinson, of that place, aged 10 months and 5 days.

At Springton, Anderson's Road, on the 19th instant, of Consumption, Mr. JONATHAN MATHESON, aged 21 years

On Sunday, the 4th instant, of scarlet fever and putrid sore throat, FRANCES MARIA, fourth daughter of Mr. Silas Glover, aged 1 year and 5 months.

On Tuesday, the 5th instant, ELIZABETH ANN, third daughter of the above, aged 3 years and 5 months.

On Friday, the 16th instant, MARGARET, second daughter of the above, aged 5 years and 8 months.

At Brookfield, Lot 48, at the residence of his father, on Tuesday, the 20th instant, after a long and painful illness, which he bore with christian resignation to the Divine Will, Mr. JAMES SMALLWOOD, merchant, Vernon River, aged 26 years. His kind disposition and moral worth endeared him to a large circle of relations and acquaintances, who sincerely deplore his untimely death. But their loss is his gain, for he died in the blessed hope of entering on "the rest that remains for the people of God," in the better world. "Blessed are the dead who die in the Lord." His mortal remains were carried to their last resting place on Thursday, followed by a very large number of sorrowing relatives and friends.—*Com.*

Of consumption, Sept. 17th, DONALD, second son of Mr. Donald M'Donald, Anderson's Road, Lot 67, aged 20 years, leaving a large circle of friends and relatives to mourn his early death.

PASSENGERS.

In the Steamer from Shediac, on the 17th inst.,—Rev. Mr. Welsh, Mr. and Mrs. D. Davies, Miss Lawson, Messrs. M'Donald, Moorsom, Andrews, Weldon, Baker, Distant, Goodrap, Dickie, Graham, Marshall, Holms, Scottan, Peterson, Ross, Jordan, Donnelly, Campbell, M'Lean, Smith, Wood, Mrs. Weldon, 2 Misses Weldon.

In do. from Pictou, on the 20th, Messrs. D. Cameron, R. Rennie, Hubert, Moore, Milner.

In do., from Shediac, on the 21st inst., Messrs. T. Portous, Farne, Tweedy, Millan, D. Ingalls, A. M'Leod, Whittier, R. Panting, W. F. Dixon, T. J. Dixon, T. M'Lean, W. H. Stubbles, T Morris, and Mrs. Clay.

In do., from Pictou, on the 22d, Messrs. Bell, M'Leod, Dodge, Rothven, Barnum, Munro, M'Kay, Capt. Hobbs, Capt. Campbell, and Mrs. Sutherland.

CHOICE BRANDS OF FLOUR.

THE SUBSCRIBER RECEIVES REgular consignments from several mills in the best wheat countries of Canada, and offers shipping parcels of Choice Family and Baker's Flour (Superfine, Fancy Flour and Extra.) at the market prices.

JOHN DOUGALL,
Commission Merchant,
270, St Paul Street.

Montreal Sept. 18 1859.

NOTICE.

THE SUBSCRIBER HAVING REPEATedly furnished accounts without in most instances any satisfactory results hereby notifies those persons, who are indebted to him and who have not made satisfactory arrangements, that unless such be made or their accounts settled coercive measures will be resorted to without distinction of persons.

GEO. T. HASZARD.

Charlottetown, July 4, 1859.

Wanted to Purchase,

A QUANTITY OF CORN HUSK, WELL DRIED.—A GOOD PRICE WILL be paid for it at

DOUGLAS'S FURNITURE STORE.

☞ All persons indebted to the subscriber, will please call and settle their respective accounts by the FIRST day of OCTOBER next, without fail.

GEORGE DOUGLAS.

Sept. 10, 1859. 2i

To CORRESPONDENTS.—A. B. will please excuse us for not complying with his request. "Monitor's" letter No. 2 received too late for insertion this week. "Vigil's" questions are worthy of consideration.

To SUBSCRIBERS.—Subscribers who intend to pay their subscriptions in advance are again reminded that the time allowed for that purpose will expire on the first of October next.

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

Sept. 16—Schr. Alpine Flower, Demings, Bay Verte; boards Venus, Beaton, Pugwash, limestone.

20—Schr. Petrel, Fouche, Sydney, coal. Active, LeMarchant, do. do. Mary Ann, Glawson, White Head, N. S, fish and Salt. Mary, M'Mahon, Tracadie, N. B., shingles. Rosebud, Langville, Pictou, coal.

22—Cecelia, Lutes, Richibucto, bal.

OUTWARDS.

Sept. 15—Schr. Cecelia, Lutes, Richibucto, goods.

16—Schr. Lively Lass, Robertson, do. bal.

17—Ellen, Pentz, Pugwash, bal. Bee, Ogden, Bay Verte, sundries. Alpine Flower, Demings, do, bal.

18—Spray, Vigneau, Richibucto, sundries. Schr. Woodbine Robertson, do., bal.

20—Schr. Pearl, Turnbull, Pugwash, bal. Carrie M. Rich, Boston, fish.

21—Clifford, Moore, Pictou, bal.

Charlottetown Markets, Sept. 21, 1859.

Beef, (small) lb.	3d a 5d	Fowls,	9d a 1s 6d
Do. by quarter,	3d a 4d	Turkeys each,	4s a 6s 6d
Pork,	4d a 5d	Eggs dozen	6d a 9d
Do (small),	6d a 8d	Oats, bush.	1s 9d a 2s
Ham,	7d a 9d	Barley,	3s 5d a 3s 9d
Mutton,	3d a 5d	Potatoes (new) per bus.	1s
Lamb, per lb.,	3d a 5d	Turnips per bush 1s 6d a 1s 6d	
Butter (fresh),	12d a 15d	Carrots, per bunch.	2d
Do. by Tub.	11s. a 1s.	Homespun yd.,	3s 6d a 5s
Tallow,	1s a 12d	Hay, ton,	60s a 80s
Lard,		Straw, Cwt.,	
Flour,	21d a 24d	Hides per lb.	4½d a 5d
Pearl Barley,	2d a 2½d	Calf Skins,	7d a 9d
Oatmeal,	1½d a 2d	Partridges each	8d a 10d

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