thy loving-kindness." The mercies of God outnumber your iniquities: "According to the multitude of thy tender mercies, blot out my transgressions."

Grace is absolute—not depending on anything out of itself for its forthgoing, its extent, and its operation. It acts, not according to the nature of sin as more or less heinous and aggravated, but only according to its own nature as free sovereign grace.

If, then, you measure out to yourselves the hope of forgiveness in proportion to the measure of your guilt, you do not yet know what grace is, nor do you seek salvation exclusively by grace.—*Hewitson.*

THE

**Protestant & Evangelical Witness.**

SATURDAY, JANUARY 21, 1860.

## THE LATE BISHOP MACDONALD.

The *Islander* of the 13th inst. contains a somewhat full notice of this deceased Prelate. From it we learn that he was born in the Parish of St. Andrew's, in this Island, and obtained the rudiments of an English education in his native district. At the age of fifteen, he entered the Seminary of Quebec, in which he remained ten years. He was then ordained priest; and exercised the office of the priesthood fourteen years in his native Island. He was nominated successor to the former Bishop in 1836, and occupied that elevated position till his death. He is said to have been charitable, hospitable, studious, and also zealous in the discharge of all his pastoral duties. So far, we believe the statements made in the notice referred to, are quite correct. It is gratifying to know that a native of P. E. Island was so estimable, and occupied so distinguished a position among his fellow-countrymen. We would by all means give due credit for the exhibition of a kind and charitable disposition by the late Bishop, and for the possession of a cultivated mind and studious habits. While, however, we cheerfully accord our meed of praise, we cannot assent to the truth of all the statements contained in the notice published in the *Islander*. As these statements have been published in a public journal—a Protestant one, too—and have been read by a great number of Protestants, we feel called upon to make some comments on them. Let it not be said that in doing this we are resurrectionists, or delight to invade the precincts of the dead. We detest such conduct. But when those who are living publish notices of the dead which contain erroneous assertions, or at least those which are adapted to mislead, we feel compelled by a sense of duty as a Protestant journalist, to attempt the exposure of such incorrect statements.

The first point on which we shall comment is in reference to education. The writer of the communication says:—"Seldom did any person take a more lively interest in the promotion of education, than did the venerable subject of this short notice. He established in his own district, schools in which the young might be instructed, not only in secular knowledge, but also in their moral and religious duties, and encouraged as much as possible their establishment throughout the whole extent of his Diocese,—taking care not to allow the introduction therein of any books which he considered prejudicial to the faith or morals of those committed to his charge." Possibly the deceased Bishop was scarcely surpassed in the interest which he took in education; but we have never heard much of his efforts for its promotion, and know less of the beneficial results attending them. Nor are we aware that he ever established a solitary school in his own parish. Scarcely a regularly conducted school existed in it before the introduction of the system of Free Education. Having resided for a number of years in a locality almost surrounded by his parishioners, we enjoyed good opportunities of knowing the educational advantages which they possessed. These were, indeed, of the most meagre description. Many, we may safely say the majority, of his late adult parishioners are still unable to read. Other parts of his diocese, we believe, are in much the same pitiable condition. This reveals a state of matters very different from that which the writer alluded to leaves his readers plainly to infer now exists throughout the diocese. Possessing the great influence of a Bishop, and encouraging as much as possible the establishment of schools throughout the whole extent of his diocese, as he is said to have done, certainly we would expect that all his people would at least have received the rudiments of a good secular education. Such, however, is most unquestionably not the case. We are, therefore, legitimately led to the conclusion either that he afforded very little encouragement to the establishment of schools, or that his efforts were almost entirely frustrated.

The writer again says respecting the subject of his notice:—"Aided by the co-operation of the charitable, and by the munificent donation of a certain gentleman, he was enabled, a few years ago, to establish in Charlottetown, a Convent of Ladies of the *Congregation de Notre Dame*,—which Institution is now in a flourishing condition, affording to numerous young ladies belonging to Charlottetown, and other parts of the Island, the inestimable blessings of a highly finished and religious education." In the estimation of certain individuals, the establishment of a Convent may be regarded as a great acquisition to the educational institutions of Charlottetown. If it affords to "young ladies the inestimable blessings of a highly finished and religious education," the inhabitants of this city and of the whole Island, should be grateful for the advantages which it places within their reach, and should diligently improve them. But who that desires to see woman truly elevated and refined, and occupying her proper—her scriptural sphere—in society, would rejoice in the addition of a convent to our educational establishments? Ask history what such institutions have effected in the past. From the revelations that have been made of the secrecy of their cells, do we not learn that wickedness has revelled within their walls, and crimes the most revolting have been perpetrated within their prisons? Our readers have only to turn to another column in order to receive an affirmative answer to this question, and to see a verification of the thought which it contains. We do not say, nor do we insinuate, that similar scenes may be witnessed in the convent in this city. But from the history of the past, and by no fallacious mode of reasoning, we may at least draw the conclusion that its establishment is adapted neither to promote the moral and religious improvement of those who receive instruction within its walls, nor to advance the educational prosperity of the Island at large. Such a conclusion, fairly and logically reached, is sufficient for our present purpose.

In his closing paragraph, the writer of the biographical notice states—"Few men have passed from this life to their eternal rest more deservedly respected, more generally esteemed, or more sincerely loved, than the late Bishop Macdonald. His demise is deeply lamented, and is justly considered, not only by the entire Catholic body, but also by every enlightened man and sincere Christian in the community, a great, as irreparable loss to the Colony of Prince Edward Island." That he was generally esteemed as a gentleman, we are ready to admit; and that he was sincerely loved by his own people, we fully believe. Nor do we hesitate in giving our assent to the correctness of the statement, that his demise is deeply lamented, and justly considered by the entire Catholic Body as a great loss to the Colony. But are we not prepared to admit that "by every enlightened unprejudiced sincere christian in the community," his demise is regarded as an irreparable loss to this Island. Had the writer not made a distinction between Roman Catholics and other christians, we would have viewed his statements as applicable only to the former; but when, independent of them, he singles out every enlightened man and true christian, we confess we are at a loss to understand what would require to be repaired in the estimation of a large and intelligent class in the community. Of course, every individual possessing the common feelings of humanity, laments the decease of his fellowman. But when the demise of a public individual who never attempted to promote the best interests of the class specified, but who, on the contrary, endeavored to invade their dearest rights, and to wrest from them some of their most cherished privileges, is stated to be justly regarded by such individuals as an irreparable loss, we again are forced to the conclusion that the statement is highly improbable, if not absolutely false. Can the writer of the communication possibly imagine that such unqualified and unfounded statements will assist in adding to the reputation, or perpetuating the memory of, the deceased prelate? When assertions, so utterly erroneous, are so publicly and fearlessly made, have we not sufficient reason to entertain suspicions regarding the correctness of other statements in the notice, as well as on subjects of a different nature. To expose error, and not to depreciate merit, has been our aim in writing these few remarks.

## The Mourners at Abel-Mizraim.

In the report of the Rev. A. Macdonald's sermon at the funeral of the late Roman Catholic Bishop, the *Examiner* has suppressed, or perhaps expressed by nine significant stars, the deliberate and uncalled-for insult to those Protestants who, through respect and esteem for the departed prelate, followed his remains to the grave; where they were compared to Pharaoh and his Egyptians, who attended the burial of the Patriarch Jacob, and plainly told that they were not thanked for their sympathy—that they had no part nor lot in the matter.

Truly it is well that half-and-half Protestants should be aware of the light, in which their sentimental and spurious liberality is looked upon by papists; and it is to be hoped that the lesson will not be thrown away.

* *

[For the Protestant.]

## Cause of Temperance in Canada West.

St. Catharine's, C. W., Dec., 1859.

Mr. Editor,—As many of your readers are members of the Order of Sons of Temperance, with whom I had the pleasure of meeting when in your delightful Island, for your information, and the information of all friends of Truth and Temperance, I wish to say something of the progress of the "Cause of all mankind," in this Province. Since my return from England, I have been constantly at work, and the people receive me everywhere in a style bordering on the enthusiastic, and the Lord is blessing our efforts to glorify Him, and many are being converted to Christ Jesus, and many of God's People are being converted to Total Abstinence practice by our feeble instrumentality. Of a truth, God's ways are not as man's ways. He works, and who can stay His hand, or say to Him what doest Thou? Of a truth, we more and more see, and feel, and know, that it is not of him that willeth, nor of him that runneth, but of God who showeth mercy, if men are made new creatures in Christ Jesus, or if those who are already converted are enabled to think a good thought, or perform an action well-pleasing to God.

Being fully persuaded that the Temperance Reform is a work of the Lord Jehovah, and that He will bless the efforts of all who faithfully labor in this field of duty, I devoted myself to the promotion of this great Reform, a short time after God converted me from Infidelity and delivered me from the slavery and debasement of confirmed Drunkenness; and I have not grown weary of the work yet, though at times very weary in the work and warfare, I trust I shall never be of those who go back to perdition and pollution. All those who go back after running well for a time in the Temperance Cause, should seek Christ, and obtain a new and fully regenerated heart, then they will follow on to know the Lord, and love Him and delight more and more in His service

The eleventh annual session of the Grand Division of S. of T., of Canada West, was recently held at New Market, C. W., and the published Reports of the state of Cause are most gratifying to all who love Truth and Temperance.

The G. W. P. congratulated the Grand Division of Canada West upon its relative position in the National Division. In connection with that body, there were, at last report 41 Grand Division, numbering 1,985 subordinate Divisions. Average number of subordinate Divisions to each Grand Division, 41. Canada West stands first on the list, having 335 subordinate Divisions. The number of members admitted to all the subordinate Divisions during the last year is 37,987. Average to each Grand Division, 966. Canada West stands second on the list, having received, 4,018. Total number of contributing members connected with the National Division, 76,422. Average to each Grand Division, 1,864. Canada West stands first on the list, and numbers, 10,479. During the last six months there were admitted to these 837 members! Fourteen new Divisions were opened since the last semi-annual Session of the Grand Division.

In addition to the S. of T. we have the good Templars doing a great work in many parts of the Province, and having upwards of 300 Lodges or Temples. There are also numerous Bands of Hope, and Temperance Societies on the old Pledge system. We find the Clergymen more and more with us. I had some half-dozen of them with me at a meeting in Guelph recently, where upwards of fifty Ladies and Gentlemen came forward and united with us in the good Cause. I trust one and all are up and doing in the strength of the Lord, in Prince Edward Island. Pray for

Yours truly,

JAMES A. DAVIDSON.

[For the Protestant.]

Mr Editor;

Seeing that improvement is beyond a doubt the order of the day, and having reason to believe that an effort is about being made to bring the present state of our *Protestant Burying Ground* before the public—may I be permitted through the medium of your now invaluable Journal to say a few words with regard to this matter.

That it stands in need of some repairs is a matter beyond doubt, and seeing that there is a large portion of this community so thoroughly Protestant the question naturally arises—How is that portion of the community (whose duty it is to place their Burying Ground in repair) to be reached? the answer I suppose for all will be let a Committee be appointed—agreed—but if correctly informed such attempt has been made without, I believe any very important result.

Now Sir I am of opinion that a want of unanimity exists with regard to this matter, and I feel convinced that unless some very urgent steps are taken to arouse parties concerned to a sense of duty, I fear that what has already been done will get leave to fall to the ground.

But to prevent this taking place I would suggest that a Committee be appointed by each of the Protestant Denominations to each in conjunction so as to bring about some plans which shall be carried out in the ensuing spring.

I do hope that the subject will be taken hold of by each Denomination for itself, and let us have the matter fully brought before the public—so that we may not have reproach thrown upon us by those who it appears come amongst us to take notes and then set to printing them. Fellow Protestants, let us see to it that there be no Division among us on such a very important matter. If anything is to be done, let it be done immediately.

In conclusion, I would suggest the following plan as the mode of procedure. Let those with whom this matter originated issue a circular, requesting the co-operation of Protestants;—having secured a goodly number, let a place of meeting be appointed for the purpose of forming a Committee, and there need be no doubt as to the result. Hoping that these remarks may meet the approbation of all concerned.

I remain, Sir,

As ever yours,

CONTRIBUTOR.

Ch. Town Dec. 29, 1859.

## CRIES FROM A CONVENT.

We copy from our contemporary, the *Irish Times*, the following letter:—

"TO THE EDITOR OF THE IRISH TIMES.

"November 2, 1859.

"Sir,—I think it right to draw your attention, as a public journalist, to an occurrence of a most mysterious kind which took place a day or two ago. On the evening of Sunday last, at about seven o'clock, as I was passing the corner of the Baggot Street Convent, which looks into Herbert Street, dreadful screams were heard coming from an open window of the nunnery. The screams proceeded from a female, who was crying, 'Oh! mercy, mercy! they are murdering me.' Her figure appeared for a moment at the window, which was then closed by some one from behind; and the remainder of this extraordinary and dreadful scene was hidden from view.

"A lady and gentleman, accompanied by a little child, were passing at the time, and the child, turning to the gentleman, said, 'Oh, papa, they are murdering the poor woman.' The gentleman replied, "It is very dreadful,' or words to that effect.

"I have heard, on good authority, that numerous dark cells have been made under this Baggot Street Convent (for what purpose I know not), and as the scene which I have described was, to say the very least of it, a most extraordinary one, I trust to your calling the immediate attention of the authorities to the subject, as it is a case, at all events, demanding an immediate investigation.

"I remain, Sir, your obedient servant,

"A Passer-by."

"I enclose my card."

Here, through this open window, the reader gets a hasty glimpse of the horrors to which these poor incarcerated women are subjected; in this individual shriek, in this piteous cry for mercy, he obtains a hint of the fearful history of many a helpless victim. "Oh, mercy, mercy!" shrieks the poor creature in her agony; the tones of her voice are borne to the passer-by for a moment, the convent window is closed, and there remains for the poor sufferer such mercy as that which extorted that fearful cry from her lips.

And the passer-by, hearing these excruciating screams, looks up and shudders—that is all. The father says to his child, whose heart is wrung at the sound of mortal agony coming through that open convent window—"It is very dreadful," and he passes on. What more can he do? Those walls are sacred. No polluting foot must pass the convent doors. And although the heart of manhood may swell to bursting at the sound of woman's woe, the agony must be endured; the woman must suffer; and no help, no word of solace or sympathy must reach her ears, for the house wherein she is tormented, wounded, violated, murdered, "is a "holy" house, a sacred retreat, a heaven from the storms of the world!

The convent is situated in one of the most respectable quarters of Dublin, and holds within its walls a large number of those beguiled and entrapped unfortunates who are known as nuns. We state on good authority that it is nothing unusual to hear the most appalling and heart-rending cries passing out of the open casements of this hell upon earth. Many persons have heard them again and again, women and men—the former with creeping flesh, the latter with horror, disgust, indignation and despair.

For a convent is the only place on earth where a woman may be wronged with impunity, where her delicate frame may be tortured without question, where her moral nature may be violated, her womanly instincts trampled upon, her very life sacrificed without the protection of any law, where she is exposed to every infamy that the license of lust may suggest, and unbounded and irresponsible power may carry into execution, no matter how or by what means.

Surely this is a terrible state of affairs. Surely it is high time that some remedy were applied—high time that the Legislature saw to it—that a slavery worse than any that ever fettered the limbs and tortured the body of the negro was abolished—time that British subjects, for no crime whatever, should be released from a bondage more hateful than any upon earth—and time that it be ascertained whether there are not many hundreds and thousands of unwilling prisoners within convent walls and convent dungeons, cut off from the sweet air of heaven, and condemned against their wills to life-long tortures and indignities.

The poor women who enter these abodes of woe are either religious fanatics, to whom the odours of sanctity are more precious than life or liberty, or else they are women with blighted affections, who, having proved the falsity of earthly love, seek for comfort in what they believe to be a heavenly. The former hope to elevate themselves above the condition of our fallen humanity; hope by the practice of rigorous mortifications of the flesh to reach saintly spiritual altitudes, and believe that by trampling on the nature which God has given them, with all its appetencies, aptitudes, and correlative functions, they shall be able to reach a higher life. Of course they are puffed up with ideas of self-righteousness; but their folly should not bring with it such terrible retribution as that which is inflicted by merciless and brutal priests. And the second class of victims who have fallen into the fatal error of mistaking disappointment for religion, wounded vanity for saintly aptitudes and petulance with the world for heavenly yearnings, and so have scornfully cast aside the duties which naturally devolve on women and endeavor to take upon them the yoke of "saints"—even these, fatal as is their mistake, should not be abandoned by the world, and left to the tender mercies of their tormentors.

Sad and revolting scenes, dreadful cruelties, terrible tragedies are enacted within the sealed walls of these convents, which would startle the public were their dungeons flung open to the light of day, and their doings exposed to public scrutiny.

Occasional shrieks break on the outer air as indication of the life that is led by those who dwell within; but those who hear them can render no assistance, nor even offer the poor solace of a kindly word. The busy, cheerful, bustling, gossiping world outside has nothing whatever to do with the abominations, the secret woe, the shrinking pollution under the name of sanctity, the darkness, the silence, and the death of the world within those convent walls.

There is no law for the poor persecuted victims who have once entered there. They cannot appeal to the sympathies of Britons, and say, with the slave, that on touching British soil they are free, for they are bound body and soul in the most hateful and servile of all serfdoms, and for them there is no deliverance.

Is this to be for ever? Are the cries of their great agony to go up to God day after day, and month after month, unregarded by men, while "liberal" statesmen enlarge on the "illiberality of those who would inquire into the condition of these white slaves, and liberate those who are pining for the free air, and for that constitutional protection to which all civilised beings are entitled?—*Devonshire Protestant.*

## RELIGIOUS ITEMS.

The Jews.—In another column of to-day's paper an Advertisement will be found, announcing the Anniversary Meeting of the the P. E. Island Association in connection with the London Society for promoting Christianity among the Jews. We cannot too strongly urge the claims which these descendants of Abraham have upon our christian sympathy. Most of our readers in Charlottetown will remember the heart-stirring appeals of Rev. Mr. Epstein, a converted Jew who visited this Island last summer, in behalf of his brethren. We trust that Temperance Hall on Monday evening next will present a strong proof of the regard which the christians of this city entertain for the spiritual welfare of the children of Israel.

The Free Church people of Murray Harbor contemplate holding a Soiree in their new church, on the South Side, on the evening of Wednesday the first of February, in aid of their building fund. Admission 1s. 6d. Tickets on the spot. Refreshments served at 4 P.M. Children entertained on the following day at the rate of sixpence each

The Minister and Trustees of St. David's Church, Georgetown, acknowledge with gratitude a New Year's Gift of a handsome Pulpit Bible, from Mr Daimon, Merchant of Boston, Mass. They at the same time take the opportunity of thanking Mr. Wm. McDonald for the interest he has taken in the matter.

The annual Public Meeting of the Young Men's Christian Association and Literary Institute was held on Thursday evening last. Particulars will appear in our next. On Thursday evening the 26th inst., Rev Mr Paterson, Bedeque, will lecture before the Association on "The Papacy reviewed in the light of Scripture."

The Public Tea in connection with the Bible Christian Church in this city, held on Monday last, was a signal success. The proceeds after deducting expenses amounted to about £15. The devotional exercises after Tea, were truly refreshing. They were conducted by the Revs. C. Barker, G. Sutherland, J. Davis and Mr Hall, who severally addressed the meeting, and engaged in prayer. Brotherly love seemed to pervade the whole assembly.

A series of Union Prayer meetings were commenced in this city on Monday last, in accordance with the invitation received from India and England, and the appeal issued by the Young Men's Societies At 12 o'clock on Monday, about three hundred members of the various Evangelical denominations assembled at the place appointed—Smith's building in Prince William street—and engaged in earnest prayer and praise to Almighty God. At 8 o'clock in the evening, the room was crowded, and yesterday, both at the morning and evening services, there must have been 600 persons present. We have heard but one opinion expressed with regard to these meetings by those who have attended them, and that is—unqualified approbation.—*Church Witness, N. B.*

The Halifax *Church Record* says the Bishop of Nova Scotia purposes holding Confirmations in the city churches before Easter, and afterwards throughout the north-east portion of the province and Prince Edward Island.

Dominance of Popery in Newfoundland.—Smith O'Brien, in his late Dublin lecture, affirmed that among all our colonies it was only in the Goshen of Newfoundland that Catholic ascendancy flourished in all its glory. He told the plain truth. The Governor, Bannerman (aged near eighty), has abdicated in favor of Dr Mullock and his Waterford townsmen, Kent, and the two Sheas. Indeed, with respect to the two latter, the bishop is said to keep "a chaise and pair." These officials have got the best berths in the island, and pull together with the Littles from Nova Scotia. A journal called the *Public Ledger* has been served with notice of action for libel, the libel being that the colony was at the mercy of the bishop.—*Globe's Paris Correspondent.*

In this city, we are pleased to observe, the invitation to universal prayer has been responded to in a spirit which encourages us to hope that the time of refreshing cannot be long delayed in the city of Halifax. We believe that all the Churches have united in the observance of the present week as a time of special prayer before God. The service on Monday morning last in Brunswick street church was attended by a large congregation. The sermon by Mr Brewster, on the duty and efficacy of prayer, was calculated to produce a deep hallowed and lasting impression. The Union prayer meeting in the afternoon was densely crowded. It was a pleasure to many to see the venerable and pious Chief Justice able to unite with the worshippers on this interesting and impressive occasion.—*Hx. Wesleyan*

It is said that the Empress Eugenie, acting under the inspirations of her Spanish confessor, has been of late teaching her imperial spouse to adopt the cause of the Pope more thoroughly, and that several violent scenes have been the result.

Parisian Aid for Father Chiniquy.—Mr. Chiniquy's movement is awakening the interest of Christians in the old world, and eliciting their pecuniary aid. A meeting was recently held at the apartments of Lady Goring, an English lady in Paris, to confer about the interests of the colony. Addresses were made by several persons, and before leaving the room, about two hundred dollars were contributed.

A royal warrant has been issued, whereby chaplains of the Presbyterian and Roman Catholic persuasions are put precisely on the same footing as those of the United Church of England and Ireland. It provides that the pensions to be given to the widows of chaplains shall be at the rates granted to the widows of officers of corresponding rank.—*Hx. Witness.*

In a published account of the proceedings at a late meeting of the Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia, occurs the following paragraph:—

"The Presbytery having at its first meeting after Synod taken up the subject of Revivals of Religion, and agreed to call the attention of their respective Congregations to the promised gifts of the Holy Spirit, and to the duty of special prayer, the Moderator inquired how far members had carried out their intended efforts, and with what success. All the members present stated that in their preaching they had given increased prominence to the office, work, and promise of the Holy Spirit, and the duty of united as well as personal prayer; and it appeared that in several, if not all of the congregations there were indications of deepening interest in spiritual things being manifested. The Presbytery then adjourned with the understanding that at next meeting of Presbytery, some time would be devoted to conference and prayer on the same subject."

Father Chiniquy's Colony.—We acknowledge in another column about $1800 additional donations for the relief of Father Chiniquy's Colony, of which a gentleman in New Orleans gives the handsome sum of $500.—*Phila. Presbyterian.*

The Bible in Rome.—Rev R B. Welsh, An American Naval Chaplain, writing to the New York *Observer*, from Rome, on the 14th of last month, says that he tried to purchase a Bible in Rome, but failed. He called on the English Chaplain but he had none to give or to sell; for a box of Bibles sent to him from England was detained in the Roman Custom house.

Debt of the Roman States.—The capital which it owes, and which its subjects are destined to pay, amounts at present to very nearly four hundred and sixty millions of francs. If you divide this by the number of the population, you will see that every baby born in the States of the Pope inherits a debt of a hundred and thirteen francs, for the parental blessings that have been rained upon himself or his ancestors!—*All the year round.*

License.—At a meeting of the Presbytery of Truro on the 20th of November, Mr Jacob M'Lellan was licensed to preach the gospel, and is now employed in the Home Mission field.

Call.—The Congregation of River John, N. S. on the 12th December last, gave a united and cordial call to Mr Robert Laird, preacher of the gospel, to be their pastor. The Rev George Roddick preached and presided on the occasion.—*Missionary Register.*

**CLASS-TUITION.**

R. B. IRVING, TEACHER OF *WRITING, English, French, Geography, Mathematics, &c.*, has made arrangements for the formation and reception of *Morning* and *Evening* Classes of Youth of both sexes, for Tuition in any one or all of the above named Branches.

N. B.—*Classes* to be opened on Wednesday, the 18th inst. All further necessary information may be obtained on application to Mr. Irving, at Mr. Peebles's, as above.

Charlottetown, Jan. 21, 1860.

**Harness and Saddlery Establishment.**

*North Side Queen Square.*

JOHN W. PICKARD RESPECTFULLY informs the public of P. E. Island, and former patrons of the establishment in particular, that, having taken the OLD STAND for many years occupied by Mr John Stumbles, next door east of John Tanneman, Esq.'s, he is prepared to execute, in good style and of the best material, all orders in his line, promptly and at moderate prices. He always keeps on hand a select assortment of HARNESS, SADDLES, WHIPS, &c., to which he invites attention.

☞ CARRIAGES NEATLY TRIMMED. ☜

N. B.—Country Dealers would do well to call, before making purchases elsewhere.

Nov. 5, 1859. 3m

## MARRIED,

At Bedeque, on Wednesday the 11th inst., by the Rev. Robert S. Patterson, Mr. John Cannon, of Lot 17, to Miss Catherine Walker, of Lot 19.

At Woodville, on the 27th ult., by the Rev. Donald Mac Neill, Mr. James McKenzie, to Miss Mary McPherson both of Rasea.

On the 10th instant, by the Rev. A. Fraser, Mr. Hugh Forsyth, to Margaret, daughter of Mr. Thomas Henderson, of Cascumpec.

On the 19th instant, by the Rev T. Duncan, Mr. Neil McPhee, to Miss Ann Currie, both of Nine Mile Creek.

## DIED,

On Monday, the 23d of last month, in the vicinity of Saint John, N. B., Cornelius Kelly, formerly of Covehead Road, in this Island.

At East Point, on Monday, the 24 inst., Jennet, relict of the late Mr. John McIsaac, Rockbarra, Lot 46, aged 80 years. The deceased, from her charitable and hospitable disposition won for herself the esteem of all who had the pleasure of her acquaintance.

On Saturday, the 14th inst., at Orwell Rear, of Consumption, Mr. Archibald Gillis, son of William Gillis, aged 28 years. He bore his last illness with exemplary patience, and humble resignation to the Divine will. His end was peace. The deceased was of an amiable disposition and much beloved by all who knew him.

At the Lunatic Asylum, on the 10th instant, Thomas Pollard, aged 86 years, a native of Bedfordshire, England.

On the 5th inst., John W. Scantlebury, aged 10 years and 2 months, son of Mr. James Scantlebury.

At Ashton, Canada West, on the 16th December last, Mr. Charles Scott, formerly of Charlottetown, in the 22d year of his age.

**AYER'S PILLS.**

The following statement from James R. Chilton, M. D., of New York city, after a thorough examination of the subject, leaves no doubt in any reasonable mind of the intrinsic virtues of my preparation, or its value as a reliable medicine. Dr. Chilton is known throughout the whole country as one of the oldest and best analytical chemists it contains; and his high character, both as a chemist and a man, is certified by distinguished persons, who are known to the people every where.

J. C. Ayer, M. D., Lowell, Mass. Dear Sir; I have examined your Cathartic Pills, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing points of excellence which, I believe, have not been obtained before.

As a Cathartic for general use, they are far superior to any which have hitherto fallen under my notice. They do not contain any mineral substance whatever; and, consequently, all objections urged against such ingredients are obviated.

The skilful method of separating the active principles of which these Pills are composed from the inert vegetable matter is meritorious, and should command special attention, and win for the Pills the liberal patronage of the public.

James R. Chilton, Chemist.

We have known Dr. J. R. Chilton for many years as a gentleman of the highest respectability, and a chemist in whom we have utmost confidence.

We fully concur in the above statements.

Coleman & Stetson, Proprietors of the Astor House, N. Y. city.

H. J. Raymond, Lieutenant Governor of the State of New York.

Horace Greely, Senior Editor of the New York Tribune.

WM. H. Seward, Senator of the United States.

WM. L. Marcy, Secretary of State of the United States.

WM. B. Astor, New York city, the richest man in America.

G. W. Weston & Co., Proprietors of Saratoga Springs.

Powers & Weightman, the largest Manuf. Chemists in America.

E. L. Leavenworth, Secretary of New York.

Bank of England, London, 5th June, 1856.

Dr. J. C. Ayer, Lowell, Mass., U. S. A. Sir; In compliance with the request of your agent, I have the pleasure to state that having used your Cathartic Pills in my family, I have found them superior in their remedial effects to any other purgative we have ever employed. It is within my knowledge that your Pills and Pectoral are recommended by some of the distinguished surgeons and physicians of this metropolis, (London.)

Your obedient servant,

Richard Dean Boyle, Ex-Ass't Cashier

☞ For list of Agents, see long advertisement of Ayer's Sarsaprilla, Cherry Pectoral and Pills, in another column.

**BAZAAR AND TEA PARTY.**

THE LADIES IN CONNECTION WITH the Kirk at Georgetown, intend having a Bazaar and Tea Party on Wednesday, the 14th MARCH, for the purpose of raising funds to pay off the Debt incurred by the Trustees. And they respectfully request that all friendly to the cause will favor them with their donations. The Bazaar will be opened at 11 o'clock, a.m.; and the Tea will be on the tal le at 6 p.m. Tickets, 1s. 6d.—to be had at the stores of Messrs. D. Gordon, F. McNeill, J McFarlane, J. Cogswell, and J. Poole.

The following Ladies have kindly consented to receive contributions—

| | |
|---|---|
| Mrs. George Poole, | Mrs. McNeill, |
| " Dauney | " Cogswell, |
| " John Dauney | " Wightman, |
| " Gordon | " John McDonald, (Capt.) |
| " Lochhead, | " E. Poole, |
| " McFarlane | " Haggart, |
| Miss McEwen, | Miss Ferguson |
| " Cameron, | " A. McDonald, |
| " Finlay, | " F. McDonald. |

Jan. 20, 1860.

**Map of P. E. Island.**

BY GEORGE WRIGHT, SURVEYOR General, 1852.—Corrected up to 1859 by H. J. Cundall. For Sale at G. T. Haszard's Book store.

Jan. 21, 1860. 3w 1d

**THE JEWS.**

THE ANNIVERSARY MEETING OF THE Prince Edward Island Association in connection with the London Society for promoting Christianity among the Jews, will be held in the temperance hall on Monday evening next, the 23d inst., when all, of whatsoever denomination, who are well disposed towards this increasingly interesting cause are respectfully invited to attend.

Chair to be taken at 7 o'clock.

By order of the committee.

JAMES MOORE, Secretary.

January 21.

**CARD.**

R. B. IRVING, NOTARY PUBLIC, CONveyancer and Accountant.

Office—At the residence of Mr. George Peebles, Grafton Street, West End.

Charlottetown, Jan. 21, 1860. 2i

**JAMES PEEBLES,**

**Pump and Block-maker, Naval Architect, &c.,**

IN INTIMATING TO HIS FRIENDS AND the public in general the removal of his Work-shop from Grafton-street to his large, commodious, and newly erected Building, Pownal Street, nearly opposite the store of Mr. Kenneth McKenzie; and in gratefully acknowledging the very extensive and liberal patronage which, for several years, he has experienced at their hands, feels that he may be permitted confidently to beg a continuance of the same; satisfied that, as heretofore, he will always, by despatch, punctuality, fidelity in workmanship, and moderation in his charges, prove himself to be in no way undeserving of their favors.

Charlottetown, Jan. 16, 1860. 3w

**NOTICE.**

THE SUBSCRIBER BEGS TO INFORM the inhabitants of Rustico, and the country generally, that he has been induced to offer his services to the public as AUCTIONEER. All calls in that line will be punctually attended to.

Persons in Cascumpec, or in the Western section of the Island, sending lumber by water to this settlement for sale, by directing it to the subscriber, can have it landed free of truckage, and he will take charge of it until sold according to order, at a moderate per centage.

GEORGE SMITH.

New Glasgow, Jan. 16th, 1860.

**BAZAAR,**

*Under the Patronage of Mrs. Dundas.*

IN AID OF THE ERECTION OF A PARSONAGE in connection with the Church of England in this city, will be held on the 20th of next JUNE, being the anniversary of the coronation of Her Gracious Majesty Queen Victoria.

Contributions will be thankfully received by the following ladies:—

| | |
|---|---|
| Mrs. Bayfield, | Mrs. Hobkirk, |
| " F. Brecken, | " Hodgson, |
| " Cox, | " J. Longworth, |
| " Cundall, | " Oriebar, |
| " D. Davies, | " C. Palmer, |
| " DeBlois, | Miss S. Palmer, |
| " Fitz Gerald, | Mrs. Scott, |
| " H. Haszard, | " W. Welsh. |

January 21, 1860.