THE PROTECTOR
AND CHRISTIAN WITNESS.

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

Vol. 1. Charlottetown, Prince Edward Island, Wednesday, September 23, 1857. No. 30.

The Protector and Christian Witness,

GEO. T. HASZARD, PUBLISHER.

Edited by a Committee of Protestant Gentlemen. Terms: 12s. per annum, in advance; otherwise 15s. will be charged. Advertisements inserted at the usual rates.

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Charlottetown, 4th March, 1856.—1sl

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Aug. 12, 1857.

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Aug. 12, 1867. 1sl

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Charlottetown, March 11th, 1857. tf

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July 29, 1857. THOS. B. TREMAIN.

TALK OF THE ROAD.

THE WAKE.

"Well, Pat, did you get leave to stay in Kilcommon?" said Jem, when they met on the road.

"'Deed I did, then," said Pat, "and it's peace we are getting in Kilcommon now."

"And how is that come about?" said Jem.

"Why I hear tell," said Pat, "that Father John got a letter from the Bishop, telling him he was bringing scandal on the Church, and that everything is to be kept quiet till it's forgot."

"And you're not going to turn, Pat?" said Jem.

"'Deed no, Jem," said Pat; "sure I was never thinking of turning; what do I know about it? Sure I only want to read the Catholic Bible, and try to learn something out of it. But where were you, Jem, since I saw you?"

"Why, then, I was at the wake," said Jem.

"And whose wake was it?" said Pat.

"Well, then, it was old Molly Kearney's," says Jem.

"Is it her, the crathur?" said Pat; "and where would the likes of her get a wake; sure, don't I know that she had nothing to live on these ten years only the fifteen pence a week that Mr. Owens allowed her out of the Church money, and she give three pence a week of that for her lodging, and who would be bothered waking her? 'Deed, Mrs. Owene was mighty good to her, and gave her bit often; but sure Mr. Owens wouldn't be going to pay for the pipes and whisky?"

"Well, you may say that," said Jem; "but I'll tell you how it was. I was going past old Ned Flanagan's, where she lodged, one evening, and he called me in, and told me she was dead, the creature; and he said he wasn't going to have any nonsense of waking, only just what was wanting; and so he asked me to go down to the shop, at the cross roads, for two half-penny candles, and a pen'orth of snuff, and he said that would do. So I went, and got the candles and the snuff; and when the candles was lighted, who should come in but old Judy Brannigan, that has the Scapular, and sells the books; well, down she goes on her knees, you know, and begins with the Latin, and 'deed she seemed to handle it mighty clever; and when she was done, 'Judy, dear,' says I, 'what is it at all?' 'Well, I b'lieve it's a Psalm,' says she; 'but I'm sure it's the right thing,' says she. 'And Judy, dear,' says I, 'do you know what it means at all?' says I. 'How would I,' says she, 'when it's in the Latin it is?' 'And what is it good for?' says I. 'Why, it's good for old Molly Kearnry's soul,' says she. 'And wouldn't it be good for our souls, too?' says I. 'Well, in course it would,' says she. 'And would the meaning of it do any harm to them that understood it?' says I. 'No, sure it wouldn't,' says she. 'Well,' says I, 'and wouldn't it be better for us to have it in English, the way we could understand it?' 'And is it jumper you are going to turn!' says she, 'to be talking that way of the blessed Latin; sure where would be the use of larnin' at all, if English was as good for the soul as Latin?' 'Well, I'm thinking, Judy, says I, 'our souls wouldn't be the worse for understanding good words.' So, with that, old Ned Flanagan comes over, and he says, 'Deed, I'm thinking this long time there's sense in that,' says he; 'and I can't help thinking betimes, where's the great use in my going to Mass, when I can't understand one word, good nor bad, till the scolding begins?'"

"Ay," says Pat, "that's the sarmon he meant, sure enough; and I wonder what's the reason they don't scould in Latin, too. Sure, if we listen to the prayers in Latin, why wouldn't it do to listen to the scoulding in Latin, too?' It's a poor way with us to understand nothing but the scoulding; it ought to make us read the Bible anyway, to try and know something—but go on with the story, Jem."

"Well," said Jem, "when old Judy saw that we were both again her, she began taking a pinch of the snuff; and I says, 'Isn't it you that has the blessed Scapular, Judy?' says I. 'Deed, it's myself,' says she, 'that has.' 'And what is it good for?' says I. 'Why it's good to die in, to be sure,' says she, 'and it's I that hopes to get it on in time,' says she, 'if my senses is spared to me,' says she. 'And what's the good of dying in it?' says I. 'Why, to be sure,' says she, 'don't you know? Didn't the Blessed Virgin say herself, when she gave it, that them that dies in it shall never go to hell, and if they go to purgatory at all, that she'll go down there herself the very next Saturday after they die, and let them out herself?' 'And where did you hear that at all?' says I; 'is it in the Bible it is?' 'Sure, how would I know if it's there?' says she; 'but isn't it in the treatise on the Scapular that I have at home?' says she. 'And you won't put it on till you are dying?' says I. 'No,' says she, 'sure I wont.' 'And how will it be,' says I, 'if you wouldn't have the sense to put it on then?' says I; 'sure here's old Molly Kearney lying here,' says I, 'and she wasn't as old as you, and she was took quite sudden, and if she had a dozen Scapulars in her box, would it be any good to her soul, when she wouldn't have time or senses to put one of them on her?' Well, now, the creature, I was a most sorry for saying it, when I saw how troubl'd she got in her mind at thinking of that. 'Oh, wirra,' says she, 'won't there be any good Christian near me at all to put it on me? Ochone,' says she, 'will I die with the Scapular in the chest, at the foot of the bed there?' Well, when I saw the old creature take on so, I just says to her, 'Did you never hear, Judy dear,' says I, 'that it's in the Bible, that the blood of Jesus Christ cleanseth us from all sin! and sure,' says I, 'if he will put that on you his owneself, there will be no mistake about that; and won't that do?' says I. 'Och,' says she, 'what do I know about that, but don't I know about the blessed Scapular? but, ochone,' says she, 'who will put it on me at all? sure, I'm a poor, lone creature, that lives by myself, without kith or kin, and who will put it on me at all?' Well, I couldn't help thinking that time, that it was the poor case for an old creature to be taking such trouble about her soul, and knowing nothing of the blood of Jesus Christ to put away her sins; and isn't it the poor thing for the priests to be leaving an old creature that way, that will be dying like old Molly some of these days? And don't they all hold up poor Judy for the most religious woman in the country, and the surest of heaven? Well, it makes me think more nor ever that reading the Bible is what the people want.

"Well, but while I was talking to old Judy, there came a noise at the door, and when it opens there was all the wildest boys in the country coming in; and old Ned Flanagan goes for'ed to meet them, and—'What do you want here?' says he. 'We're come to the wake,' says they. 'Well, you'll get no waking here,' says he; 'so you may be off with yourselves.' Well, they swore they'd have some of the fun over old Molly. 'And what did you or the likes of you care for old Molly when she was living?' says he; 'and what right have you to fun over her now?' says he; 'so be off with yourselves out of that,' says he. Well, with that they gave him a deal of bad language, and they pushed by him, and drove into the house, and began screeching for the pipes and the whiskey, for they said they had a right to have some diversion when there was a corp into the house. Well, with that old Ned went up into the inner room, and he fetched out his scythe with him (for he's a mower by trade), and he swore—'By this and by that,' says he, 'if they didn't be off with themselves out of that,' says he, 'he'd shear the heads off of them, like mice,' says he. Well, 'deed if I hadn't caught hold of his arm, I think he'd have had the arm off one of them anyway; and when the boys saw that, they weren't long in being off with themselves.

"Well, when they were gone, says I to Ned, 'Would you let me read a bit quiet to you?' says I. So he said he'd like that well; so I just took out my Bible, for I had it in my pocket, and I just read to them about Jesus Christ coming to Mary and Martha when their brother was dead, and how kind he was to them, and how he even cried like themselves at the grave; how he told them he was the Resurrection and the Life, and that if they would believe in Him, he would raise them up to life again when they were dead; and how he called Lazarus out of the grave before their eyes, to show that he could do it, and that he would do it if they believed in Him; and old Judy, the creature, she come and listened to it all, and said, 'Of all the reading ever she heard it was the purtiest;' and, indeed, Ned was mighty well pleased too, and his wife, and they said, 'They'd often be glad to hear the like, and that it was a deal dacenter than pipes and whiskey when there was a corp in the house;' and, indeed, I could not help thinking then that if the priests would try and stop the waking, and advise the people to have a little reading like Christians, it would be doing more good to the people than setting them to stone the Scripture readers."

"Well," said Pat, "it surely would; but I'm afraid they won't try that. But how would we know anything more about that Scapular, or how did it come out at all, when there's nothing about it in the Bible?"

"Well," said Jem, "I think I know a man that has the treatise on the Scapular that old Judy spoke about, and I'll try and borrow it."

"Well," said Pat, "it would be a good thing to get it and read it, and see if it's like the Bible at all."

So if they find out anything more about the Scapular, we will try and have it for our readers.

"WANDERER'S" SKETCHES.

NO. VIII.

ALEXANDRIA, June 6, 1857.

Two days in this ancient place. I have travelled over it to see what there is; but it is a city built on the sand, from material brought from far. To build their new houses, they pull down their old ones. In this way all ancient monuments are destroyed. Colonnades and edifices described within a few years have already been broken up and built into the walls of modern houses. The Arab part of the town is, like all the towns of the East, confined and dirty. It is crowded with the mingled population of the world. The newer part of the town, where the multitude of English and French reside, has the aspect of Malta and Marseilles. The importance of the port, as one of modern commerce, in the great thoroughfare between Europe and the East, has raised it in late years to new influence. The new harbor is large, and filled with shipping. The Egyptian fleet, which lies in it, is really a monument of the skill and power of these people under civilized instruction. Some of their war steamers are beautiful models of order and architecture. I have wandered in all parts of the city, until it seems as familiar to me as a town on our own soil. The only ancient monuments remaining are the two Needles of Cleopatra and Pompey's Pillar. They are beautiful as works of art, and wonderful as monuments. The former are on the borders of the ancient harbor, one standing in its place, the other prostrate in the sand. They stood in front of Cleopatra's palace, which faced the harbor and the sea. They are most worthy of notice. Single blocks of red granite, from the upper portion of Egypt, sixty feet in length, gracefully proportioned, covered with hieroglyphics, which are much more ancient than the time of Cleopatra. They are monuments of a still earlier age. The skill of their execution is remarkable. The mechanical power which placed them where they are is equally so. The prostrate one has long since been given to the British Government. But they still leave it buried in the sand, unwilling to meet the cost of its removal. The Pillar of Pompey is on an elevation behind the city from the river, a Corinthian column, composed of four pieces of stone, the capital, the shaft, and two layers of the base. The latter is sixty feet in circumference, and the whole column is ninety feet in height. It is seen far out at sea, one of the first objects discovered upon the land. Of its history little is known. Of its perfect and wonderful beauty in proportion, material, and execution, every intelligent eye can witness. There it stands, like the Needles, looking down upon centuries of change in people, and buildings, and fortunes. Could it speak, what a history it would give! Since it stood, heathenism yielded the government to Christianity, Christianity to successive dominions and races of Mohammedans. Perhaps it will abide to see the restoration of Christianity again, when Egypt shall be numbered among the people of God.

Of Christianity the most ancient monument is the old Greek Church and Convent, perhaps 700 or 800 years old. It was interesting to examine it, as a token of the remnant, however corrupt, of the dominion of the Gospel. Three priests accompanied me to display the pictures and shows of the place. Tawdry and wretched indeed they were. But there were no images among them, the indication of the limit of early Greek corruption, and of their separation and protest against Rome. I found no language in which I could speak with them. Latin had served me with Catholics. But my Greek Testament had proved unintelligible to all the priests whom I had met on board, and I had it not in my pocket when I visited the Convent.

After all my perambulations, the evening on board the steamer in the harbor was most agreeable. The moon was in perfect brightness, and the summer air was fresh and animating. I walked the deck to have communion with things which were unchanging. Here were silent witnesses that had abode the same. When St. Mark preached the Gospel here, and Origen taught his religious philosophy under its banner, and noble Athanasius contended for the faith delivered unto the saints, resisting error even unto blood, the same moon shone over them, and the same beautiful sea carried them back and forth. It is affecting to stand thus where Apostles have labored and contended for the Lord. What a life it gives to the early histories of men! I thought of the myriads of Jews who were brought here in the first century and sold for slaves; of the disgraceful contests and fights and murders which had distinguished those who called themselves Christians here; of the scourge of God that desolated this corrupt Christianity, and established the power of the false prophet. All these had been witnessed on this little tongue of land over which I had walked throughout the day. Here, too, Christ is yet to reign, and once more the pure Gospel of the Lord shall be proclaimed, and every idol he shall utterly abolish. Long it cannot be before this great promised revolution shall be accomplished, and Jesus shall be the Lord of Lords in this ancient seat of power, commerce, and the arts. And now I go to Jerusalem. The steamer starts for Jaffa, and I hope I may have more to see and to say for you hereafter. My wanderings thus far have been protected and blest. Not a difficulty or a trouble has occurred to me upon my road. The steamer seems like a home; and so kind and attentive are the officers and all concerned in her management, that I shall leave her with regret. I have no time to examine what I write. As I think, I speak to you. It may be sometimes in the foolishness of speaking. Be it so. One thing is certain: whatever may interest or attract us in our wanderings abroad, the heart remains at home. Our skies may change, the mind which views them abides unchanged. Bear with my folly.

WANDERER.

COLONIZING A LAKE.—Some of the mountain lakes, says the *North Californian*, have no fish in them, while others close by seem to be alive with the finny community. Two years ago a party of cattle herdsmen undertook to colonize a lake beyond Nevada. One of the men took off his pantaloons, and, fastening the garment on a forked stick, in the shape of a scoop-net, caught about half a bushel of trout in a neighbouring stream, which he emptied into the lake. The colony is thriving.

CORRESPONDENCE.

(For the Protector.)

MR. EDITOR:

Sir,—Will you permit me, through the medium of your paper, to make some remarks on certain communications in the *Islander*, signed "D. Maclean," addressed to the Editorial Committee of the *Protector*. Mr. M. "would gladly have shunned the present controversy, because there is an indelicacy in telling a clergyman the plain and simple truth, if he be in error, unless he forget his position, as the Editors of the *Protector* had fortunately done." It was, then, in Mr. M.'s estimation, a fortunate thing that clergymen had forgotten their position. Benevolent persons would rather have lamented this, but to Mr. M. it was a source of rejoicing. Is there anything here of that charity which rejoiceth not in iniquity, but rejoiceth in the truth? Mr. M. is delighted to have an opportunity of chastising clergymen, for whom we are informed he has no liking. His reluctance to enter into this controversy arose from no generous motive—not that charity which covers a multitude of sins.

Mr. M. considered the establishment of the *Protector* a great political and social error; and so did the irreligious portion of the community in general. They could see no need of employing the newspaper press for the advancement of the Redeemer's kingdom. This was to be left wholly to the men of the world. For clergymen and other friends of Christ to employ it in the promotion of the Redeemer's cause, would be forgetting their position. But persons of as sound judgment as Mr. Maclean thought otherwise. They saw that, in the newspaper press of the Island, there was a want of the religious element; they felt that, in failing to employ so mighty an engine in the Redeemer's cause, they were guilty of a dereliction of duty, and they determined to establish an organ for the diffusion of religious intelligence. The *Protector* was needed. When articles appear in our public press holding up to ridicule the very language of the Bible, it is necessary that there should be some periodical to check such profanity, and to prevent the public mind from being contaminated. If the *Protector* was needed, it was neither a political nor social error. Its subscription list is a proof of the public approbation. Mr. M. is now satisfied that the views of the editors of the *Protector* in establishing it were purely selfish. Very charitable indeed! Persons very frequently judge of others by themselves.

Mr. M. says that "a man sworn to observe the truth at his ordination as a priest, should be more correct than one under no such obligation!" What does he mean by being more correct? I suppose more truthful. Then some may be less truthful than others; they may lie a little. Do the Scriptures address clergymen alone, when they say lie not to one another? The guilt of one man in lying may be greater than that of another, but one man is not allowed to be less truthful than another. A layman is not at liberty to lie any more than a clergyman.

Mr. M., in the commencement of his second letter, thus addresses the editors of the *Protector*: "As you erred in neglecting your proper duty to edit a newspaper, for which you have manifested neither talents nor honesty, and have since then sinned, grievously sinned, I perceive that I am but the humble instrument ordained by Providence to chastise your errors, which I may no more avoid than could Jonah his denunciations against Nineveh. Under that impression, I shall execute my allotted mission as justly as a firm and full exposure of your sins will permit: and I verily believe that the exposure will, in the end, greatly benefit Protestant interests in this Island, howsoever unpalatable it may be just now. I believe it will eventuate in the employment of pious, painstaking clergymen, instead of the blusterers of the *Protector*, who, I am about to show only too easily, do not possess those most essential qualities." It may be edifying to the reader to place beside the above extract Mr. M.'s first sentence: "Your article of the 15th ultimo, in reply to my advertisement, where it is not false is somewhat abusive, and altogether evasive—errors which I shall try to avoid." I do not know what is meant by abuse, if it is not found in the first of these extracts; but I suppose Mr. Maclean had gone so far from his text that he forgot it.

But we now come to Mr. M.'s difference with the editors of the *Protector*, which is whether Mr. Haviland's Resolution is tantamount to the prayer of the petitioners for the Bible in the schools or not. Mr. M. profess to be an enemy to compulsion. But does he not see that there is now the exercise of compulsion. Many of the parents who have children at the Academy, desire that they should be taught the Scriptures; but this is denied: Is there no coercion here? May there not be a negative as well as a positive compulsion? There were lately in the Normal School 101 children, of whom 85 were Protestants and 16 Roman Catholics. The Protestants asked that their children should receive a daily Bible lesson. This was denied. Was there no coercion here? Is it not as really compulsion to prevent me from reading the Bible if I be inclined to do so, as to force me to read it contrary to my wishes? And although the reading of the Scriptures was permitted by the Board of Education in the district schools, yet it might at any time order otherwise, if the majority of the members were unfavorable. The people therefore petitioned that the restriction upon the Scriptures in the Academy and Normal School might be removed, and that it should not be left to the Board of Education to say whether or not they should be read in the district schools, but determined by law.

Now, we apprehend that between such a petition and Mr. Haviland's resolution there is no inconsistency. We indeed allow that if all the petitions were to the same effect as that which Mr. M. quotes, he might make out his point. Let us a little examine it. It prays "That the Bible be placed on the list of books that may be lawfully used in any of the schools of the Island, and also introduced into the Central Academy and Normal School; and that the opening and closing of all schools with prayer be not prohibited, *but without compulsion and not against the wishes of the parents or guardians of any of the children attending such schools.*" According to this last clause, if the parents or guardians of any of the children attending a school did not wish it, the school could not be opened or closed with prayer, nor the Bible read. This would exclude the Bible from the larger portion of the schools of this Island. In the chief part of those schools there are some children of Roman Catholics, whose parents would object to its use. In these, therefore, it could not be read. The fact is, that the prayer of this petition is in exact accordance with the Bishop's letter to the Board of Education. It did not demand that prayer and the Bible should be excluded from the purely Protestant schools, but only from the mixed schools. This petition prays that the Bible shall not be read against the wishes of the parents or guardians of any of the children attending such schools. Such is the plain tenor of Mr. M.'s favorite petition.

Now, certainly the design of the Protestants in their petition was not that the demands of the Bishop should be granted. The Protestants, if I understand aright, desired that in the mixed, as well as the purely Protestant schools, there should be an opening and closing prayer, and the Scriptures read by their children; but they did not wish that the children of Roman Catholics should be compelled to be present at the prayer, or to take part in the reading of the Scriptures. And if this be judged compulsion upon Roman Catholics, they (the Protestants) think that they are subjected to a greater coercion, if their children are not permitted to read the Scriptures in the schools.

We now proceed to quote a portion of the petition adopted at the great Protestant meeting in Charlottetown, and which, we think, expressed the minds of the generality of the Protestants of this Island: "We seek not to interfere with the rights or liberties of others, or in any wise compel others to adopt a course of instruction for their children which we think right to pursue with regard to our own.

"We feel that we cannot any longer be a consenting party to the exclusion of the Word of God from our public schools—a book which is the standard of our faith, and the source from whence all Christians derive those doctrines which make man wise unto salvation, and prepare his soul for the kingdom of God; and therefore humbly pray that your Honorable House will direct that the Holy Scriptures be placed on the list of books now in use in the public schools, and that it be introduced into the Academy and Normal School, and that the children of those parents who desire it, or do not object to its use, shall have the privilege of reading a portion of Scripture, the first exercise of the day after opening of the school with prayer to Almighty God, and of being taught therein by such teachers as the parents or guardians approve of."

We now quote Mr. Haviland's resolution, that we may see how far it coincides with the prayer of the above petition:

"Whereas, the 51st section of the said recited Act requires that all books to be used in the several schools throughout this Island be prescribed amongst other things by the School Visitor and Board of Education, under the penalty of every school being deprived of the Government allowance, authorized by the said Act, unless the books so prescribed be adopted by such school; and whereas, it is deemed meet and expedient that the Holy Scriptures should not be excluded from any of the public schools of this Island, and that the said Board of Education or School Visitor should not be authorized to make or prescribe any rule or regulation by which the said Holy Scriptures shall or may be excluded from said schools: Be it therefore enacted, that the Holy Scriptures shall be permitted to be read daily, and shall and may be read daily, in the Central Academy, Normal School, and in all other of the public schools of this Island, deriving government aid, wherein the parents or guardians of the children who may be in attendance in said schools respectively shall consider the Holy Scriptures to be a necessary part of daily instruction for their children in such school, any thing in the said Act, or in any other Act of the Legislature now in force, to the contrary notwithstanding."

Mr. M. allows that he did not advocate the reading of the Bible in the Central Academy. Did not the petitioners pray that it should be read there? So far, then, Mr. Maclean did approve of the procedure of the House of Assembly in the rejection of the prayer of the thousands of petitioners that asked that the Bible should be read in it.

"We may here pause," says Mr. M., "to observe that it was on the compulsory phrase *shall and may*, commonly used in coercive Statute law, that I expressed our opinion that the resolution should not have passed." Judges and lawyers often differ in their opinions of the meaning of certain laws. We do not pretend to any great legal skill. We may, however, venture our opinion. The Holy Scriptures shall and may be read in those schools wherein the parents and guardians of the children who may be in attendance in such schools *respectively*, shall consider the Holy Scriptures to be a necessary part of daily instruction for their children. That is, if we understand it aright, where there shall be in any schools individual parents who shall consider the reading of the Scriptures to be a necessary part of daily instruction for their children, this Resolution, if made law, would have given them a right to demand it for them; but if there were children in attendance on said school, whose parents did not consider instruction in the Holy Scriptures necessary for them, they were not to be compelled to read them. Now, is not the Resolution plainly coincident with the prayer of the petition above quoted?

Mr. M. has not acted a candid part. He chooses a petition which suits his own purpose—one which virtually prays for the very thing which the Bishop demands, and then compares it with Mr. Haviland's Resolution, with which, certainly, it is not consistent,—and then accuses the editors of the *Protector* of misrepresentation. He says he has not read the petitions, and truly he shows that he has not, otherwise he would not have made such statements. Certainly there is no inconsistency between Mr. Haviland's Resolution and the great body of the petitions that went into the House, and the rejection of the Resolution was tantamount to the rejection of the petitions. Where, then, is the awful position in which, Mr. M. would lead the public to believe, the editors of the *Protector* have placed themselves? But we must have done for the present.

Yours, &c.,

PHILOPATRIS.

TO THE EDITOR OF THE PROTECTOR.

Sir,—As I feel much interested in the question of having the Bible introduced into the schools, I have paid some attention to the discussions in the papers on that subject, and as it is one of great importance, it should be well considered. As a professedly Christian community, few, I think, will deny that what the Bible teaches on any subject will be sufficient authority for it; I shall, therefore, refer to a few passages bearing upon that subject which any one may read at their leisure: Genesis 18 : 19; Deuteronomy 6 : 1 to 9, and 11 : 18 to 20; Psalm 78 : 1 to 8; Proverbs chapters 4 and 8 throughout; Matthew 28 : 19 and 20; 2 Timothy 3 : 14 and 15. These are but a few of the passages which might be quoted; and such being the duty required of us, both as respects ourselves and our children, it was with much regret that I read in the papers that the Hon. T. H. Haviland's resolution, embodying the petitions of the Protestants to the House of Assembly to have the Scriptures occasionally read in the schools, was lost in that House. It is lamentable to see how men will sacrifice principle and even honor and respectability for the sake of paltry offices, which they would often be better without. But my regret was still greater when I read in the *Islander* that the editor of that paper approved of their conduct. Duncan Maclean may try to blindfold the people by saying that he was not against having the Bible read in the schools, but against certain terms in the resolution. All pretence. Why not propose to amend it by removing the objectionable terms, and inserting others that could not be objected to? I challenge D. Maclean to pen a resolution against which the same objection might not be urged by cavillers, until everything petitioned for is given up, and the present so-called Godless system allowed to go on undisturbed. But it did not suit Duncan Maclean to recommend an amendment of the resolution—he is not friendly to the cause; and although he would wish people to think otherwise, it will not do. The cloak is too thin, and all his long tirade about forgery and falsehood against the editors of the *Protector* only goes to confirm the thinking and considerate part of the community in the same opinion. I would say to D. Maclean—attend to your politics, it will be much more acceptable to your readers, and more profitable to your employer. To you, Mr. Editor, I would say, so far as I know your paper is well received—your subscribers are well satisfied. Go on, therefore, and let your course be as the morning light.

Yours, very truly,

A LAYMAN.

Queen's County, Sept. 10, 1857.