these meetings, which had been characterized by unusual solemnity and interest, the pastor urged on all present the duty of making earnest personal effort for the salvation of souls.

At the close of his remarks a brother arose, and with streaming eyes and a voice tremulous with emotion, said, that though for long years he had been a professed follower of Jesus, he had never been the means of saving a soul; that he had never spoken to a single person about his immortal destiny. "Oh," said he, "brethren, pray for me, that I may labor more faithfully for my Master, and for the salvation of my fellow-men. I want to be useful. I can't bear the idea of going to heaven, and finding no one who shall rise up and call me blessed. I want there should be some stars in my crown of rejoicing."

This man's case was not an isolated one. It is to be feared that there are multitudes of Christians who would have to confess that they have never been instrumental in the salvation of a soul. Is it so with you? Or if not, have you been as earnest in the work as you might have been?

It is said that Xerxes, gazing upon the glittering hosts of his mighty army marshalled before him, burst into tears at thought that in one hundred years every member of that army would be dead. Thus spoke a heathen man, one who knew little of the value of the soul. If he could be thus affected by the death of the *body*, how should Christians feel, when they see all around them those whose *souls* are in danger, who are tending to everlasting death? For these it is their sacred duty, their high and holy privilege to labor.

Have you a part in this work? If not, begin to engage in it; toil, and weep, and pray for sinners. Remember, he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him. Then shalt thou shine for ever, when the stars shall have gone out in eternal night.—*Am. Messenger.*

The Alphabet of Death.

A SOLEMN WARNING TO YOUNG READERS.

Perhaps some day this present year, some fine sunny day, there will be a funeral seen passing down the street, and *your dead body* be carried to the grave as was that of Lazarus, and companions be heard saying, "*Come and see*," as you are borne away to the graveyard or cemetery. All die; even Christ's people die; and this year it is possible you may die!

There are shops in London in the windows of which coffins are exposed for sale, ready made, and of all sizes. They know well that the young die as well as the old, and they know, too, that the young may die suddenly as well as the old; and so they have everything in readiness to carry them to their tomb.

There is a famous set of pictures, called "the Alphabet of Death," in which *death* is seen standing behind the preacher, behind the lady's looking-glass behind the players at play, and is represented rocking the child's cradle, as well as tripping up the old man's crutch—stopping the plough, seizing the banker's bags, shutting the shop-door, stitching crape pulling down the window-blinds—all to remind us how every one, in every employment, and every place, and of every age, may be carried to the tomb.

Well, this suggests a question: when your body is in your grave, will Christ be saying over you as he did unto Lazarus (John, xi. 11): "Our *friend* sleepeth?" Are you his friend? Once your heart was "enmity against God." (Rom. viii.) Is it changed? Once you would not come when He called; have you come now? Once He would have gathered you under his wings and you would not; is the case changed now?

We know well that Christ has knocked at the door of your heart, just as we know that death will one day knock; but while we are sure that death will not go away till he gets in, we cannot be so sure that Christ will not go away from you if you keep him standing. Come with us to-day. "*Come, see* the place where the Lord lay" (Mat. xxviii. 6,) and learn how to live and die by learning the power of his life, and death, and resurrection.—*British Messenger.*

THE

Protestant & Evangelical Witness.

SATURDAY, APRIL 14, 1860.

NOVEL READING.

We have shewn in our last that novel reading is contrary to the dictates of common sense, and injurious to the development of intellectual strength. We now come to shew—3. That it is equally at war with our moral constitution. It renders the mind indifferent to misery, and misdirects the goodness of our nature. Let us see the first of those points clearly. Why, when the mind contemplates objects of pity, when the diseased or mutilated, the hungry or naked, the down-trodden or unfortunate, present themselves—why do we experience a painful sensation, and give utterance to this feeling, and say we are sorry for them? That all whose minds are in a proper state, who, saved from a vicious education, are, under such circumstances, alive to the impulses of a natural and alleviating sympathy, and do so feel, will not be denied. But why? That painful emotion excited by the view or knowledge of real misery, is the instrument which God uses to arouse us to "succor those that succor want." This is its design, and the more powerfully it is felt the more sympathetic are we, and the more disposed to relieve (even though this act may cost us much sacrifice) the truly miserable. *That* painful emotion gives effective notice to our mind that there is an object before us demanding our attention, and, experienced in the region of our benevolent affections, it calls for acts of kindness. But, just as with other susceptibilities of mind, familiarity with the objects exciting them, diminishes the power such objects have to excite us, so with this. And, as the rustic, who, at first, is disturbed by the city stir and whirl of business, through familiarity, loses all his feeling of strangeness and wonder, and by and by, can move through all without one vacant gaze or feeling of bewilderment; thus, too, may we become so familiarized with objects of distress, that when the eye rests upon the most doleful instances of misery, there shall be reflected no light of sympathy from our hearts, nor one pang of sorrow experienced for all that load of woe which crushes to the dust our fellow mortal! This being surely so, the question arises—how are we to escape such an unhappy state of mind? We answer, by listening to the generous promptings of our nature, and acting in harmony with them, we acquire a generous habit, a habit of sympathising and extending relief; and having acquired such a habit (for all know the power of habit), the heart will ever feel for the distressed, and the hand will be ever ready to extend its kind aid. This habit will perform its appropriate office, even though the emotions first prompting to may have lost much of their original vividness; and thus secures us the luxury of doing good, free from the tax of former pain. Now, reader, here we can see the tremendous evil of novel reading, and stage plays, and such like, where the mind becomes *familiarized with objects calculated to awaken pity*, but where, from the very nature of the case, we cannot, and it is not expected that we can *give any assistance*. Hence, there can be no generous habits formed whilst the mind, by the foregoing law, has acquired the power of viewing objects of misery with indifference, mayhap, to see the comical in features of suffering. God gave us susceptibilities to be impressed with others' woes, that we might be prompted to acts of companion, not to weep sentimental tears over imaginary evils. Failing to comply with his beneficent arrangement, we shall reap our reward. The generous impulses of our nature shall cease, and unmitigated selfishness bear rule. Truly says Dr. Cheever—"Let an individual mind long be given up to the employment of novel reading, let a young lady, for example, make the perusal of romances a main element in her education, and though at first she may have begun with tender sensibilities, and many tears at all the distresses depicted in every page, yet this discipline will end in the establishment and possession of a selfish and insensible heart. Amidst the real woes of society, that person who so freely shed tears at imaginary woes, and for a time did almost nothing else, will walk unmoved; and all the sensibilities of such a mind, except its purely selfish sensibilities, will be blunted and ineffectual, just in proportion as its sensibilities towards good, its emotions of benevolence have been disobeyed, and *not carried into active habits.*" We hold, therefore, that novel reading is subversive of one of the highest and holiest missions with which women are entrusted,—a mission peculiarly theirs. A poet has written what we intend when he says:—

"Woman!——————————
When grief and anguish wring the brow,
A ministering angel thou."

But we ask parents who have daughters, young men who wish "angels' visits," and wise philanthropists, what adaptation has romance reading to realize the idea of the poet? None certainly. And yet kindness has its fountain deeply imbedded in our natures, so that, if it do not well up and flow towards its proper point, viz., the human race, it will turn aside and flow out upon unworthy objects. Thus says Lord Bacon: "It is seen in the Turks, a cruel people, who, nevertheless, are kind to beasts, and *give alms* to dogs and birds." Though never in Turkey, yet we think we have witnessed misdirected sympathy,—"dogs and birds" receiving the kindest attention, while man, laboring under the burdens of sin, morally vile and physically miserable, has not spoken to him a kind word, much less extended a kind act!

In the light of the foregoing remarks, we can see how it happens that the life of novel readers is "so terrible, and their ends not less so." The evil and odiousness of sin are not truthfully exhibited, nay, rather glossed. But when we become familiarized with sin, without at the same time training the mind to look upon it with the appropriate feelings of hatred and disgust, what preventative can there be from our falling under its power? Hence, writes a poet—

"Vice is a monster of so frightful mien,
As, to be hated, needs but be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

This would not be the case did we acquire the *habit* of looking upon it in a proper light; and, if vice be rightly presented to us, and our minds rightly trained in reference to it, its "frightful mien" will not pass away till we have gotten the habit of looking upon it as evil and only evil; and such a *habit*, formed then we are safe. But novel reading, where sin is misrepresented, cannot form this habit, but stands directly in its path, and so removes all our safeguards. We will only add, that oft an unhallowed fire is felt in novels, beneath the thin incrustation of verbiage and rosewater, characterising the effort to familiarize the mind with them and expect no harm, as unwise as an attempt to cross a river of fire on a paper bridge!

The Rev. J. A. Collier says on novel reading: "Like every other wrong habit, this one has been known to lead its votaries to ruin. By frequent indulgence, it grows to be a passion as strong and irresistible as that of the drunkard for his cups, or the gambler for his cards. An instance was recently brought to light in which the misery and destitution of an entire family in England was clearly traced, *by the authorities*, to the ungovernable passion of the wife and mother for *novel reading*. Though the husband was sober and industrious, the wife thus became indolent and neglectful of her family, until one daughter fled from home and entered the haunts of vice, while another was found, by the *police*, chained in the house, to prevent her from following her sister's example. And there in the midst of filth and indigence, sat the cause of it, reading the latest "sensation book" of the season! This needs no comment.

4. Novel reading is decidedly opposed to true religion. Do novels present the same standard of morals, the same holy law of action, as the Bible? Do they represent this life and this world, social and religious, as it does? In the former, human opinion or prurient sentimentality is the standard; in the latter, what is right; thus opposing that miserable expediency and policy which reign in romance. The novel reader, directly or indirectly, is taught that faith in Jesus is vanity—that a vague confidence in all-giving Goodness is enough—that sage resolution supersedes change of heart—that the old struggle between flesh and spirit may be neutralized—that the oppression of sin is a self-created dream and burden, and that death is but the debt of nature, which no man can grudge to pay—that if there be a heaven or a hell, they are so far off, that it seems somewhat out of place to begin so soon to make provision against falling into one, or ascending to the other! But not only are principles taught in novels antagonistic to the religion of the Bible, but, by a variety of low devices, the idea is lodged in the mind that that Christianity which supported martyrs, and distinguished the precious of the earth, preached by apostles and revealed by Jesus, is neither fit for a gentleman or lady, can never constitute a hero, or find a lodgment in the mind of a genius or true philosopher—that there is not and cannot be in religion any thing which exalts and refines man, the individual, or his species; but something low, and awkward, and unmanly, and altogether unbecoming fine sentiment or polished life. Hence the characters who are identified with and intended to represent religion, are drawn in the following manner: "My heart was in my mouth as I opened the door, and sunk back again to the very lowest depths of my inner man, when my eyes fell on the face and figure of the missionary,—a squat, red-faced, pig-eyed, low-browed man, with great, soft lips, that opened back to his very ears; sensuality, conceit and cunning marked on every feature—an innate vulgarity, from which the artizan and the child recoil with an instinct as true, perhaps truer, than that of the courtier, showing itself in every tone and motion." The readers of Dickens and Thackeray well know the truth of what we say. Sir Walter Scott's "Old Mortality" is not free from sad caricatures on evangelical religion; while many other novelists, both high and low, abound in specimens manifesting their ignorance of, and hatred to, true christianity. Even those novels in which a very high standard of morality is assumed, have a decidedly pernicious tendency. Of these Miss Edgeworth's may stand as a type; and yet the celebrated Robert Hall says—"I should class her writings among the most irreligious I ever read." And this because "of a universal and studied omission of religion."—"She delineates the most virtuous characters, and represents them in the most affecting circumstances of life—in sickness, in distress, even in the immediate prospect of eternity, and finally sends them off the stage with their virtue unsullied; and all this without the remotest allusion to Christianity, the only true religion. Thus she does not attack religion, or inveigh against it; but makes it appear unnecessary, by exhibiting perfect virtue without it. No works ever produced so bad effects upon my mind as hers. I did not expect any irreligion there; I was off my guard; their moral character beguiled me; I read volume after volume with eagerness, and the evil effect of them I experienced for weeks."

Imperfect as the foregoing sketch of novel reading necessarily must be, yet we hope we have said enough to awaken parents and teachers to their solemn responsibility in the premises. The evil is great in itself, and far-reaching in its consequences; opposed alike to individual usefulness and the progressive development of thought and benevolence, it especially stands stamped with folly, since there is more than the greatest genius can know in the world of reality. To this field let the thoughts of all be directed. We apprehend the taste for novel reading may, to some extent, be created and strengthened by that foolish custom into which we have fallen, of entertaining children with books containing the grossest nonsense, as if fiction were sweeter to the unsophisticated tastes of youth than truth! Let the groundwork of a future education be laid on unadulterated truth and not in books, which speak—

"False and fair,—foliaged as the Manchineel,
And tempting me to slumber in their shade,
E'en 'mid the storm; then breathing subtlest damps,
Mixed their own venom with the rain from Heaven,
And I woke poisoned."

Young Men's Christian Association and Literary Institute.

"John Bunyan" was the subject of the Rev. W. Hall's lecture on Thursday evening. A noble subject, and not unworthily treated. The lecturer gave a full outline of the life of the great allegorist, together with an ample critique on his "Pilgrim." He did not claim to be original; yet we were scarcely prepared for his wholesale transcripts, not directly acknowledged, from Macaulay and others. A monotonous elocution, too, greatly detracted from the effect of the admirable matter with which the lecture abounded. *A propos* of Bunyan, there will be found below a notice of a meeting, held last month in London, the Earl of Shaftesbury in the Chair, to raise funds for a statue to his memory. Times are happily changed since an earlier Shaftesbury wrote against the religion of Bunyan, and persecuted his person. The likeness of the glorious dreamer, if we mistake not, is already to be found among the portraits of illustrious Englishmen which adorn the walls of the Imperial Houses of Parliament.

JOHN LAWSON, Esq., City Recorder, will deliver his lecture on "Labor," (heretofore postponed) next Thursday evening.

BUNYAN MONUMENT.—On Monday evening a meeting was held at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, under the presidency of the Right Hon the Earl of Shaftsbury, to take into consideration the most appropriate means for raising by public subscription a metropolitan monument to John Bunyan. The meeting was attended by many gentlemen of influence in the Established Church and Dissenting congregations, and the following resolution was agreed to unanimously:—"That in the opinion of this meeting the absence of any public record for a period of nearly 200 years to the memory of so distinguished a man as John Bunyan, is a matter deeply to be regretted, and that his eminent services in the cause of religion, and his untiring zeal for the welfare of his fellow-men, demand the lasting gratitude of Christendom. It is, therefore, considered by this meeting to be very desirable that a statue to his memory be erected by public subscription in one of the leading and most public thoroughfares in the metropolis."

The Law and the Confessional.

We copy from a late No. of the London *Times*, the following short account of a trial which took place in the Crown Court, Durham, on the 6th of March, before Mr. Justice HILL:—

William Kay was indicted for highway robbery.

Mr. Headlam prosecuted, and Mr. Davison defended the prisoner

In the course of this case the Rev. John Kelly, a Roman Catholic priest, who gave a watch, part of the stolen property, to a policeman the day after the robbery, was called for the prosecution. After the oath had been administered to him by the crier, he refused to kiss the book. He stated that he was willing to swear that he would tell the truth, and nothing but the truth, but objected to state the whole truth, the watch having come into his possession in the course of his exercise of the duties of the confessional.

The learned Judge stated that the law protected Mr. Kelly from in any way criminating himself, and that he would see him protected, but that the law would not protect a clergyman of any persuasion who chose to receive property, the produce of a felony, immediately after the offence had been committed, from disclosing from whom such property was received.

The rev. gentleman still objected to take the oath, whereupon

Mr. Justice Hill, after warning him as to the consequences, requested the crier to repeat the form of the oath. This was done, and the rev. gentleman kissed the book.

The rev. gentleman then deposed, that the day after the robbery he received the watch in question. On being asked from whom he received it, he declined to answer, stating that by doing so he would be disclosing information received in the confessional.

He was again warned by the learned Judge, but persisted in this course, whereupon his Lordship committed him to prison for contempt of Court.

The prisoner was found *Guilty*, and sentenced to six months' imprisonment.

The above case is, we believe, the first upon record of an English Judge ordering a Roman Catholic priest to be incarcerated for refusing to disclose the secrets of the Confessional. The position of Father Kelly is, in the opinion of Romanists, undoubtedly one of peculiar sanctity and majesty, though we Protestants may see in him no more than the protector of a thief who should have suffered the penalty of the law. If this priest choose to enjoy his secret in prison until the day of his death, in all probability he will be canonized as St. John Kelly of the stolen watch, and shine thenceforth a star of the first magnitude in the Papal heavens. But we opine that were all our Judges to follow the example of Justice Hill, and act on the principle that Romish ecclesiastics, no more than others, are above British civil law, some of the "children of the Church" would not find it so easy a matter to obtain pardon for indulging their pilfering propensities.

LIBEL IN PARIS.

The Parisian laity are becoming very sensitive in regard to the honor of both the living and the dead, as may be seen by the following extract from the Liverpool *Times* of the 24th ult:—

A curious trial has just terminated in Paris. It is a very unusual, an almost unprecedented circumstance in this country, for a newspaper to bring an action for libel against a public man; because, in a war of words, the chances of success are greatly in favour of the "broadsheet," and it would excite the ridicule of the world if the proprietors of the London *Times* were to commence an action for defamation in one of the Superior Courts against a member of the episcopal bench; yet this is precisely what has been done by a French newspaper the *Siecle*; which fills in Paris the same relative position held in the British metropolis by the journal we have mentioned. It appears that the Bishop of Orleans, whose surname is Dupanloup, a strong Ultramontanist, has no regard for that portion of the Parisian press opposed to the temporal power of the Pope, and, as the *Siecle* has been unusually prominent in its attacks on the policy and government of the Court of Rome, the journal had incurred the bro of the prelate, who intimated that the editors "were not men of honour." On this side of the channel the pen is the editorial weapon of defence; on the other side of the straits of Dover the rapier is sometimes superadded; but as the offender in this instance wore a mitre, and would probably refuse a challenge, the editors of the *Siecle*, brought him before the Imperial Court to answer for his impertinence. This was the position in which the Bishop stood toward the *Siecle*; but there was another and still more extraordinary action brought against him by an old woman, more than eighty years of age, the niece of a former Bishop of Orleans, on the ground that in maintaining the inviolability of the Roman Pontiff's temporal power, Bishop Dupanloup had libelled the memory of her ancestor. It appears that this ancestor, who has been dead and buried more than fifty years, Bishop Rousseau, was a very pliant priest, much more disposed to flatter the rising greatness of Napoleon the First than to sympathise with the sorrows of Pope Pius the Seventh, when he was a prisoner in the Emperor's hands at Fontainebleau. The dead Bishop, it appears, has left behind him in the archives of the diocese, certain correspondence with the then ruler of France not much to his credit as regards his episcopal character, and the charge preferred against the living Bishop by the aged niece was that he had libelled her uncle's memory by stating of him that "he was still remembered in the diocese, and that he was a *poor creature*,"—a term of contempt which the old woman, on the verge of her grave, could not endure, and the utterer of which ought to be punished. This trial, the circumstances of which sound so strange to English ears, brought out the first talent at the French bar, and it appears to have brought out Bishop Dupanloup also, who was the hero of the whole affair. The result was that the Bishop triumphed over the grave and the ancient female, simply because they were more foolish than he. The decision of the judges will, it is said, prevent one of the points involved from being raised again in a French Court of Justice,—that of libelling the memory of the departed. The Pope, we now learn, has conferred the Cardinal's hat on Bishop Dupanloup, as an expression of gratitude for his conduct.

RELIGIOUS ITEMS.

Rev Mr Murray will preach (D.V.) at Princetown on Lord's day, the 22d inst.

Intelligence is continually reaching us of the manifest revival of God's work in various sections of this Province. Scarcely a church westward but has been refreshed and quickened, and in very many, souls have been converted to God. This is matter for rejoicing to those who love the Saviour; and we should feel obliged to friends throughout the Island, having the cause at heart, if they would furnish particulars of the progress of God's work in their more immediate localities. Revival operations, in connection with any section of the Church embraced within the scope of our heading, we shall at all times be happy to ascertain and record. Brethren, send in the glad news.

We are happy to learn that the Nine Mile River Section of the Rev Mr Cameron's congregation have recently, presented him with a handsomely finished double Riding sleigh and an elegant set of silver mounted Harness as a testimonial of their esteem for him as a man, and their appreciation of his services as a minister of Christ. Another portion of the people in the same section, resident chiefly in the neighbourhood of Elmsdale, presented Mrs Cameron with a gift of the value of £7 10s, as an expression of their affectionate regard for their pastor's wife.—*Pres. Witness.*

The Glasgow *Guardian* states that the Sheffield Theatre has been engaged for a series of religious services on Sunday evenings. Special religious services were also held on Sunday afternoon in the theatre at Colchester. Every part of the building was crowded by a congregation numbering from 1000 to 1500 persons.

PURGATORY IN COURT.—An Ohio Judge has decided that a legacy left to the Catholic church by one John Handley, deceased, to pay for masses and prayers for the benefit of souls in purgatory, must revert to his heirs, as the disignation was too indefinite. The Court came to this conclusion from the belief that "the Roman Catholic church could not *prove* that there are souls in purgatory who can be benefitted by masses and prayers." Should this decision be sustained in the higher Courts, it will materially affect the revenues of the Catholic church.

THE CHURCH OF ST. GEORGE'S-IN-THE-EAST.—On Saturday evening, the senior churchwarden removed the crosses from the altar and the drapery; the choristers' seats were also taken away. Mr. King protested. On Sunday morning the rector read from the desk—the curate and choristers being within the rails of the communion table; there was no particular demonstration. In the afternoon the church had to be cleared. At evening service, Mr. Gibson preached. After the sermon the people sang the doxology, the organist trying to drown their voices, and the contest kept up at intervals for nearly an hour. All the lights were put out, and at length the police had to clear the church. The singing was resumed opposite the rector's house. The crosses, &c. were removed under imperative orders from the Bishop of London. Mr. King has commenced an action against Mr. Herbert, the chief constable of the parish, at the Court of Common Pleas for trespass; he has also caused five other persons to be served with writs.—*Scotch paper.*

GARIBALDI ON POPERY.—Garibaldi lately, in a reply to the students of the University of Pavia, thus spoke of the cause of his country's ruin: "In the midst of Italy, at its very heart, there is a cancer called Popery—an imposture called Popery. Yes, young men, we still have a formidable enemy, the more formidable because it exists among the ignorant classes, where it rules by falsehood! because it is sacrilegiously covered with the cloak of religion. Its smiles are the smiles of Satan. That enemy, young men, is the priest! the priest, with few exceptions."

MARRIED,

At Recreation Grove, Charlottetown Royalty, on Thursday, the 12th inst., by the Rev. David Fitz Gerald, Rector, ADOLPHUS D. SMITH, Esq, of Pagett, Bermuda, to JANE LIGHTBOURN, eldest daughter of James D. Hazzard, Esq.

On the 26th ult., by the same, Mr. GEORGE CODDINGTON WORTHY, of Lot 37, to Miss WILMOT ALLIN, daughter of Mr. Thomas Allin, of this City.

On the 29th ult. by the same, Mr. AUBREY FOWLE, of New South Wiltshire, Lot 31, to Miss MARGARET BROWN, of the same place.

On Tuesday the 10th inst., by the Rev. George Sutherland, Mr. JOHN GILLIS M'LEOD, of Rose Valley, to Miss SARAH M'SWANE, of Wood Island Road.

DIED,

On Monday, the 9th inst., after a protracted and painful illness of four years' duration, which he bore with exemplary patience and entire submission to the Divine will, SAMUEL, eldest son of J. Barrett Cooper, Esq., Editor of the *Monitor*, newspaper, and Clerk of the Legislative Council of this Island, in the 24th year of his age.

On the 8th inst., JANE, the beloved wife of Mr James Evans, City Marshall, in the 39th year of her age, after a long and tedious illness, which she bore with exemplary patience and cheerful resignation to the Divine Will. Her kind and gentle disposition endeared her to many friends, and her memory will long be cherished by those who had the pleasure of her acquaintance. She died as she lived, trusting in the merits of her Redeemer, and looking to his righteousness alone as the ground of her acceptance before God. Her weeping relatives, as they mourn the loss of one who now sleeps in Jesus, are comforted by the language of the apostle Paul. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—Com

At Charlottetown, on Good Friday morning, in the 20th year of her age, from an attack of pleurisy and fever, MARGARET, eldest daughter of Maurice Kenefick, Cardigan Road, Lot 38.

At Charlottetown, of Diptheria, on the 9th instant, DAVID, youngest son of John M'Gill, Esq., aged 16 years.

At Lisa Farm, on the 7th November last, after a lingering illness of two years and a half, Mrs. CATHERINE M'DONALD, aged 33 years; and on the 11th March last, after a lingering illness, MARY M'DONALD, aged 46 years, daughter of the above, leaving a circle of friends and acquaintances to mourn their loss.

Suddenly, at his residence, St. Peter's Road, on Saturday, 12th ult., of disease of the heart, Mr SAMUEL WESTACOTT, Cabinetmaker, formerly of Barnstable, England, aged 65 years.

At Georgetown on the 22nd ult., after a severe illness of some months, which he endured with much patience and fortitude, Mr. FINLAY SMITH, seconded son of Mr. Andrew Smith, senr., Newtown.

Charlottetown Markets, April 14, 1860.

Beef, (small) lb.	4d a 8d	Fowls,	9d a 1s 6d
Do. by quarter,	4d a 9d	Turkeys each,	4s a 7s 6d
Pork,	3½d a 4½d	Eggs dozen	7d a 9d
Do (small),	5d a 9d	Oats, bush.	2s 3d a 2s 9d
Ham,	6d a 7d	Barley,	2s a 2s 6d
Mutton,	5d a 6d	Potatoes per bus.	1s 6d a 1s 9d
Lamb, per qtr.	2s a 4s	Turnips per bush	10d a 1s
Butter (fresh),	1s 2d a 1s 4d	Homespun yd.,	2s 6d a 3s
Do. by Tub,	1s 1d a 1s 4d	Hay, ton,	70s a 80s
Tallow,	9d a 11d	Straw, Cwt.,	1s 3d a 1s 6d
Lard,	8d a 10d	Hides per lb.	4d a 4½d
Flour,	3d a 3½d	Rabbits,	none.
Pearl Barley,	1½d a 2d	Calf'Skins,	7d a 9d
Oatmeal,	1½d a 2½d	Partridges	none.
Geese each,	2s a 3s	Ducks	1s a 1s 2d
Veal, per lb.,	3d a 6d	Sheep skins	7s a 8s

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

MARCH 30—Mary Elizabeth, King, Arichat, bal. Shannon, King, do., do. Margaret Ann, LeBlanc, do., do.

31—Morning Star, Crispo, Pictou, do. Lady Havelock, King, Nova Scotia, do.

APRIL 2—Lady, Sale, Brow, Pictou, do. Ellen, Boudrot, Arichat, do. Emily, LeBlanc, do., do. Native Lass, Gerrior, do., do. Harriet White, Myatt, do., do.

4—Jubilee, Fangerie, do., do.

5—Glory, LeBlanc, do., do. Mount Vernon, Boudrot, do., do.

6—Steamer Lord Seaforth, Boultenhouse, Pictou, do.

7—Belvidere, Hubbard, Bermuda, salt. Martha Ann, Heaven, Pictou, bal.

10—Steamer Lord Seaforth, Boultenhouse, mails. Schr. Amelia Adelaide, LeBlanc, Arichat, bal. Belgrade, LeBlanc, do., do.

11—Mary, LeBlanc, do., do.

OUTWARDS.

APRIL 2—Caroline, Aylward, Arichat, bal. Ranger, Mattatall, Tatmagouche, bal.

4—Amelia, Gerrior, St. John, produce.

5—Margaret, Egan, St. John's, N. F., do.

6—Steamer Lord Seaforth, Boultenhouse, Pictou, mails. Schr. Rapid, McDonald, do., bal.

7—Brilliant, Curry, New York, produce.

9—Penelope, M'Mahon, St. John's, do. Argo, Cameron, do., do. Alma, Foley, Newfoundland, do. Conservative, M'Fadyen, Pictou, bal.

10—Steamer Lord Seaforth, Shediac, mails.

11—Schr. Margaret Ann, LeBlanc, New York, produce.

Holloway's Pills—Hospital Practice.—It is supposed by the uninitiated, that hospital patients have the advantage of skilful treatment and careful attendance. The truth is, they are too often merely the subjects upon which raw students try their "prentice hands." The best hospitals for the sick are their own homes, and the only medicines they need are Holloway's disease-subduing remedies. Let the weakened, broken-down, attenuated and hopeless sufferers from liver complaint, dyspepsia, asthma, hemoerhoids, or any of the internal maladies which baffle the profession, supply themselves with Holloway's Pills, and they can speedily work out their own cure, and smile as they remember the doleful predictions of the doctors.

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.

FIRST ARRIVAL

OF NEW BOOKS!!

JUST RECEIVED, FROM BRITAIN, and for sale at HAZZARD'S Book-store—

3 CASES BOOKS,

Among which will be found—

Johnson's Impartial Hist. of Revival Movement in Ireland, —1s. 9d.
Leisure Hour, 1859, bound
Sunday at Home, 1859, bound
Spalding's History of English Literature
Timms' Curiosities of Science
" " of History
" Things not generally known
" Popular errors explained
D'Aubigne's Cromwell
" History of Reformation
Life of Maraden
Philosophy of the Plan of Salvation
Beecher's Conspiracy exposed—edited by Dr. Eggs
Graham's Domestic Medicine
Once a Week, vol. 1, to December, 1859
Scottish Chiefs
Greek Grammars
Norie's Navigation and Nautical Almanac
&c., &c., &c.

April 14, 1860.

A CARD.

H. M. D. MARTIN, M. D.,

LATE OF LOUISIANA, U. S., HAVING paid special attention to Surgery, and the Diseases of Women, can be consulted during the remaining winter months at—Mr. McKAY's, Dorchester-street, Charlottetown.

Consulting Hours—from 10 to 4.

Feb. 3, 1860.

DENTISTRY.

CLEMENT F. HUBERT, DENTIST, (LATE OF NEW-YORK,) begs to inform the Inhabitants of Charlottetown and vicinity, that he is now fully prepared to construct and insert Artificial TEETH, on Gold and Silver plate, or with pivots.

Satisfaction guaranteed in every instance.

Filling, Extracting, and Cleansing attended to as usual. Charges moderate.

Residence—At Mrs. DOUGLAS'S, Water street.

Charlottetown, November 18, 1859. tf

NOTICE.

IN CONSEQUENCE OF AN ALTERATION which will be made in the Subscriber's Business after the First of May next, all persons indebted to him by Note of Hand, Book Account, or otherwise, are requested to settle the same on or before the above date. All accounts due on the 30TH DECEMBER, 1859, not settled on the FIRST DAY OF MAY NEXT, will be sued for without distinction.

CHARLES BELL.

March 10, 1860. till May.

Blood Horse "Noble."

THE ABOVE HORSE, FROM *Saladin*, will travel as follows during the coming season, viz:—Leaving the subscriber's Stables on Tuesday, 24th April, will pass through Nine Mile Creek, and stand at Mr. Donald M'Rae's, South Shore; will remain there until Wednesday, 25th; thence through Argyle Shore, to Mr. Hector M'Kay's, De Sable; leaving there on Thursday, 26th, will go through De Sable Back Settlement, to Mr. William Todd's Scotch Settlement; will leave there on Friday, 27th, going through the Scotch Settlement to Johnson's, Malpeque Road; thence, on Saturday, 28th, along the Malpeque Road, to Mr. James Laird's, New Glasgow; thence, on Monday, 30th, round Cavendish and Grand Rustico, back to James Laird's, on Tuesday, 1st May; from there to John Bantain's, Rustico; leaving here on Wednesday, 2d, will proceed to Donald M'Millan's, Covehead Road; thence on Thursday, 3d, by Covehead, to the Saw Mill Bridge; and from there to the Union Road, and thence northward to Chas. M'Millan's; leaving here on Friday, 4th, by way of Brackley Point Road, to John M'Millan's; thence to Charlottetown, on Saturday, 5th; and thence to John M'Leod's, West River; and from there, on Monday, 7th, along the South Side of West River, to the subscriber's Farm.

ROBERT M'MILLAN.

Warren Farm, March 30th, 1860.