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. J. C. AYER,
LYTICAL CHEMIST,
MASS.
and W. R. WATT
for P. E. Island.

FROM ONE
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LOZENGES ARE SOLD
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Sept. 23, 1857.
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The Protector.

AND CHRISTIAN WITNESS.---A FAMILY JOURNAL.

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

Vol. 2. Charlottetown, Prince Edward Island, Wednesday, September 1, 1858. No. 27.

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GEO. T. HASZARD, PUBLISHER.

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Mails by Steamer Westmorland.

NEW ARRANGEMENT.

The Mails for NEW BRUNSWICK, CANADA and the UNITED STATES, on and after the 1st June, will be made up and forwarded, *via* Shediac, every *Tuesday* and *Friday* morning at 10 o'clock.

For NOVA SCOTIA, *via* Pictou, every *Monday* and *Thursday* evening at 5 o'clock.

For NEWFOUNDLAND every *Monday* evening at 5 o'clock

For ENGLAND and BERMUDA every alternate *Monday* evening at 5 o'clock, viz—

Monday evening, June 14th		Monday evening, September 16th	
" "	28th	" "	29th
" "	July 12th	" "	October 4th
" "	26th	" "	18th
" "	August 9th	" "	November 1st
" "	23d	" "	15th
		" "	29th

Letters to be registered and Newspapers must be posted half an hour before the time specified for closing.

THOMAS OWEN, P. M G.

General Post Office, May 27, 1858.

SCRIPTURE QUESTIONS,

ON THE NINTH CHAPTER OF GENESIS.

146. What was the nature of the blessing which God pronounced on Noah?
147. What power did God a second time confer on man?
148. With what restriction did God give man liberty to eat the flesh of animals?
149. Why was the use of blood forbidden?
150. What shews that the life of man is precious in the sight of God?
151. What was the nature of the covenant which God made with Noah?
152. Were the blessings of the covenant confined to Noah?
153. What was the token which God gave that he would keep his covenant with man?
154. What occupation did Noah follow?
155. What sin was he guilty of?
156. Which of his children acted in an unbecoming and ungodly manner?
157. What prophetical rebuke did Noah administer to Ham, which predicted the slavery of his posterity?
158. What encouragement would this prediction give to the Israelites in their contentions with the Canaanites?
159. What attributes of God does the Christian rejoice in, as he reads of this sentence on Canaan, and is aware of its subsequent fulfillment?
160. What blessing did Noah pronounce upon his other sons, Shem and Japheth?
161. Give some instances in which Shem and Japheth have obtained dominion over Canaan?
162. How long after the flood did Noah live?
163. Which of the patriarchs had Noah an opportunity of seeing before he died, and for what length of time?
164. How old was Noah when he died?

THE DECLINE OF POPERY, ETC.

BY KIRWAN.

Viewed in whatever light, the setting up of the Church of Christ is the most important event in the world's history. It was the introduction of a new element into the affairs of men of vastly greater power than any previously known, and to whose influence there could be no bounds but those of the race and of eternity. At the point of time where the lines of history and prophecy met and blended, Jesus Christ came into the world. He showed his estimate of human conditions by the selection of one of poverty. His doctrines were the most pure, simple, and sublime. To show that he came not on any political errand, or to establish a temporal power, he declared that his kingdom was not of this world; and he warned his apostles not to confound the mission on which he sent them with the power or prerogatives of earthly princes. Their mission was not to govern, but to teach; and their authority was not to interfere in the political contests of the nations but to preach salvation to all men through faith in a crucified Christ, who came to seek and to save the lost. The end for which the Church of Christ was established was, by the diffusion of truth, accompanied by the agency of the Holy Spirit, to bind all men in love to one another, and to subdue all hearts in obedience to God. This was the sublime mission of the Church, and, to accomplish it, it was forbidden the exercise of any authority save that of its virtues and graces, and of any weapons save its pure and simple faith. It is a simple institution of God, with one simple end in view, and adapted to all times, nations, and circumstances. As it came from the hand of its founder, it might be personified as a cherubic form descending from heaven amid the children of men, shedding around her a healing influence on all the moral diseases of society, hushing the spirit of discord, like a new sun dispelling the moral darkness of our world, drawing men closer to one another by drawing them all closer to Christ, and in the course of her progress converting earth into the likeness of heaven. And had the spirit of its founder remained in the Church, and had there been no great apostasy from its simple faith and worship, long ago the shout would have been raised from the earth to the heavens, and would have been echoed back again from the heavens to the earth, "Hallelujah, salvation, the Lord God omnipotent reigneth."

And how has the Church performed its mission? This is a pregnant question, and one which opens up its history for nearly two thousand years for discussion. As long as it retained the spirit of Christ, and followed the example of his apostles, and obeyed their instructions, its progress was gloriously onward. Its influence was soon felt to the extremes of the Roman Empire; and long before the last of the apostles of Christ went up to his reward, it had its devoted converts even in the palace of the Cæsars. Through its martyr ages, when the Jew and the Gentile, the philosopher and the peasant, the bond and the free, the refined Grecian and the barbarous Scythian, were in league against it, no opposition could retard its progress. The fires which conmed its martyrs only revealed new paths to more extended fields of conflict and victory, until its leaven of divine truth had reached the most distant nations, and its converts were found among all ranks and conditions of man.

But now a change passes over the scene, the result of its very successes. Almost from its very commencement the Church had to contend with heresies which chiefly involved the divinity of Christ. These were successfully resisted; and the controversy excited a vast enthusiasm for the divinity of Christ, and a profound reverence for every thing in any way associated with him. And when Arianism, as a vanquished foe, was retiring from the conflict, the great Deceiver changed his hand, and converted the existing zeal and enthusiasm for the deity of Jesus Christ into powerful agent for perverting, depraving, and undermining the entire system of Christianity. And it is here we date, so far forth as it is a system of religious doctrines, the rise of popery, which, in all its ages and phases, has been the bane of the Church and the curse of the nations. But what is popery?

The discussion which secures a right answer to this question naturally divides itself into the two heads of doctrine and polity. It is the combination of these that forms the system.

As a system of doctrine, it is clearly and fearfully developed. One extreme usually begets another; and, reverting to the point of time already intimated, we find the zeal and enthusiasm excited for the divinity of Christ passing over into inordinate veneration for the sacrament of the Lord's Supper; and for its defense, the doctrine of transubstantiation was invented, that monster absurdity, and the pantomime of the mass was enacted. A great rage arose for any thing and every thing associated with his memory; and relics were collected with incredible industry, such as pieces of the cross, and pictures of his person and pieces of his garments, reverence for which soon grew into idolatrous worship, to excuse which the doctrine of relative worship, was invented, or rather borrowed from the heathen. As superstition advanced in strength, it passed over from Christ to his friends and followers; and hence the multiplications of saints and saints' days; and soon reverence for the saints grew into adoration. And thus the apotheosis of heathenism was introduced. And to excuse this, the doctrine of saintly intercession was invented, on the plea that sinners themselves were unfitted to make any request of God. With these corrupt doctrines came in corrupt practices, such as forbidding to marry, forbidding of meats, and the commanding of corporeal austerities. And, to recommend all this, the doctrine was invented that these practices made satisfaction for sin, and were meritorious of heaven. And lest this might seem to derogate from the satisfaction of Christ, sins were divided into mortal and venial. As venial sins deserve not eternal death, and as men might die before performing the necessary penance to remove them, Purgatory was invented, where penance for venial sins might be completed. And as punishment in Purgatory is not eternal, and as souls sent there might be redeemed by the good works of others, the doctrine of works of supererogation was invented. The good deeds of men, over and above those necessary for their own salvation, were laid up in the treasury of the Church, and were sold out to such as were willing to purchase them. This was by far the most profitable doctrine of popery.

These tenets, artfully linked together into a great chain, forged for the purpose of binding the soul at the feet of the priest, were quietly received in those days of darkness; and the darkness was cherished by the locking up of the Scriptures from the people, and by the inculcation of an implicit faith. And in case that terrible book should be unlocked and brought out from under the double seal of a dead language and a bad translation, the fictions were invented of an unwritten tradition, without whose interpretations the Bible was imperfect; and an infallible judge, without which both tradition and Scripture were unsafe guides. Thus did the devil, starting on the high wave of zeal and enthusiasm for the glory of Christ build up the doctrinal Babel of popery the foundation of which is laid in hell, whose top reaches unto heaven, and whose dark shadow has stretched from shore to shore.

In the most favorable light in which it can be viewed as a doctrinal system, popery is the merest caricature of Christianity. Its ritual is addressed to the eye, and its whole worship is a ludicrous pantomime, in which the priests are the actors, and the altar the stage, and the ignorant attendants, not knowing what they worship, the spectators. Popery and Christianity are just as opposite as is the truth and its caricature. That you may see this, take, for instance, the doctrine of Christ crucified for the sins of men, and as making atonement to the law and justice of God for all that believe on him. It is one that lies upon the face of the Scriptures. And see how popery caricatures it. The doctrine of the cross gives way to the image of the cross, which is perched on the summit of its churches, and is braided on the backs of its priests, and paraded before its bishops; and to the sign of the cross, which is regarded as possessing a talismanic influence against evil spirits; and to that most unmeaning of all mummeries, the mass, in which the tragedy of Calvary becomes an unmeaning and loathsome farce. The truth is gone, and naught but its caricature remains.

Take, again, the doctrine of the intercession of Christ as our Mediator with the Father. There is nothing more plainly taught than that he is the only mediator between God and man. And yet his work is forgotten, and his mediation is thrown into the shade by the mediation of Mary, and Peter, and Paul; the holy martyrs, virgins, and widows; the holy monks and hermits; the holy doctors, bishops, and confessors, some of whom were men of God, and many of whom were men of Belial—some of whom were ornaments of the Church militant, and are now wearing crowns in the Church triumphant, and many of whom were "wizards and jugglers, the Mesmers, and Fausts, and Merlins of the ages of moral and intellectual darkness." Of the true and only mediation of Jesus Christ, the millions of popery know as little as Chinamen. The truth is gone, and naught but the miserable caricature remains.

Take, again, the doctrine of regeneration. How plainly does the Bible teach that we must be born again! And this consists in the renewal of our moral nature by the power of the Holy Ghost, through the instumentality of the truth. And this, all this, is effected by the papal baptizer. There stands the robed priest, and, as the subject for baptism approaches him, he blows thrice in his face to drive out Satan. He then puts blessed salt into his mouth. Then the priest puts his spittle on his ears and nose; then he is anointed; then he is baptized; then holy chrism and a white cloth are put upon his head; and then a lighted candle is placed in his hand. And then he is regenerated! And this is the only regeneration known to the system of popery; and its heaviest anathemas are poured out upon those who would deny that this miserable exorcism, misnamed baptism, fails to confer the grace which it signifies!

These we give as specimens of the doctrinal system! and they are the best that we could adduce, and the most favorable to the system. It has not left a doctrine or sacrament of the Church in its native simplicity. It has virtually annulled the Sabbath by its holy days, and the worship of God by the worship of saints, and the work of Christ by the works of merit, and the work of the Spirit by the manipulations of its priests, and the word of God by first corrupting it, and then witholding it from the people. There is not a truth in the system which is not clouded by some error, or which is not cast into the shade by some towering superstition, where it can only maintain a sickly existence. Such as the doctrinal element of popery.

And equally unscriptural is its polity, by which we mean its external organization. While the Savior teaches that his kingdom is not of this world, the object of popery in every age has been to make it so. As to the external organization of the Church, every thing in the New Testament is perfectly simple. Not a word is said about prelates, patriarchs, cardinals, or popes, or about the duty of implicit obedience to them. There is a government enjoined, but it is as free and simple as one can well conceive, while popery is as despotic and pompous as one can well imagine. And as it has no foundation in the Scriptures, the question arises, Whence came it? This question is easily answered.

As the Church advanced in age, numbers, and wealth, it gradually lost the martyr spirit of its founders. After Constantine put on the purple, and for reasons of state embraced Christianity, its corruptions rapidly increased. The Church was brought into an alliance with the state, an alliance which has always worked mischief to both. Its government was modeled, after the imperial, into great prefectures. of which Rome, Alexandria, Antioch, and Constantinople were the chief, while a sort of feudality was established, descending from patriarchs to metropolitans, archbishops, bishops, and priests, some with greater, and some with less power and dominion. As each grasped for more than belonged to him, the world became convulsed with their feuds and their wars. In these feuds, Rome, as the ancient metropolis of the world, and as the city where the martyrs shed their blood like water, had greatly the advantage. Its Bishop, by fraud and duplicity, obtained the pre-eminence over his brethern. The state courted the influence of the Church to assist in maintaining its authority, and the Church sought the influence of the state in extending its ghostly dominion. Each yielded to the request of the other. The Church rapidly extended, and the ambition of priests conceived the idea of governing it after the model of the state. Rome must be the centre of ecclesiastical as of civil power. The state had its Cæsar, the Church must have its Pope. Cæsar had his senate, the Pope must have his cardinals. Cæsar had his governors of provinces, the Pope must have his patriarchs and Archbishops. The governors had their subordinates, and these again theirs, down to the lowest office in the state. The patriarchs and archbishops had their subordinates, and these again theirs, down to the very lowest office in the Church. As in the state all civil power emanated from Cæsar, and all disputes were finally referable to him, so in the Church the Pope was the source of all authority, and the final judge in all disputes. Thus the Bishop of Rome became the Cæsar in the Church; metropolitans and patriarchs were transmuted into proconsuls; bishops into magistrates; the nominally Christian Church into a kingdom of this world, and its ministers into an army of spiritual janizaries, depending for their authority and support upon the Pope, and sworn to execute his infallible will. Thus "the wicked" was fully revealed. The Roman empire has long since passed away; ages ago its mangled limbs were strewn over the earth and ocean; but in the ecclesiastical organization called popery, we have the living model of that form of government by which the Cæsars bound the nations to their thrones, and by which they were enabled to crush at the extremes of the world every effort to break the yoke of servitude. It is an ecclesiastical despotism, fashioned with great exactness after the civil despotism of the Cæsers. Because of the vitality of the religious element which it contains, it has long survived its model, but it is among the things that must go, and is going, the way of all the earth.

Such, then, is the system of doctrine, and such is the polity, which, when united, form the papacy, or the Church of Rome. In polity, it is a pure despotism; in doctrine it is a bad caricature of Christianity; in worship, it is far more heathen than Christian. The growth and the blending of these two systems were the slow product of ages; but, when completed, the sun which had risen over Judea sat at Rome, and the nations were at the mercy of its universal bishop.

But how came the Pope a temporal prince? Partly by donations from sovereigns in whose favor they exerted their ghostly power; mostly by fraud, of which the Vatican and the Lateran have ever been the arsenal and the manufacture. Who has not heard of the Decretals of Isidore? This forged and false legend narrates that, in reward for his healing from leprosy and his regeneration by baptism by the Bishop of Rome, Constantine resigned to Sylvester and his successors in office the free and perpetual sovereignty of Rome, Italy, and the Western provinces. Emperors, kings, and people were incapable of detecting the fraud which subverted their rights and freedom, and the forgery was received in the East and West with equal reverence, and is still enrolled among the decrees of the canon law. By this vile forgery the Pope was made at once the successor of Peter and of Constantine, and, in addition to his spiritual power, was invested with tne purple and the prerogatives of the Cæsars. This base forgery, proved to be so by papal writers, is the foundation of the temporal power of the Pope. And while popes themselves smile at the credulity which sanctioned it, they yet permit a false and obsolete title to sanctify their reign. "By the same fortune which has attended the Decretals and the Sibylline oracles, the edifice has subsisted after the foundations have been removed."

(To be Continued)

NOTES

OF THE VOYAGE OF THE "JOHN WILLIAMS" AMONG THE NEW HEBRIDES AND LOYALTY ISLANDS, IN JUNE AND JULY 1857.

EROMANGA.

Wednesday, June 17th.—We sailed from Tana on Saturday evening, and came to anchor in Dillon's Bay, Eromanga, on Sabbath morning about eight o'clock. The "John Knox" came in about an hour after us. There was quite a little fleet of vessels in Dillon's Bay; no fewer than five were all lying at anchor. In addition to the "John Williams" and the "John Knox," there were the "Egypt," Captain Barnes, a barque from Sydney on her way to China; the "Blue Bell," Captain Edwards, and the "Merondelle," Captain Cooney, two sandal-wood vessels. Mr. Gordon preached on board the "John Williams" in the forenoon, and I preached in the afternoon. But although we gave information to the three vessels of our hours of meeting, I am sorry to say we had very few men from them present at public worship. Mr. Geddie preached to our natives in the Aneiteum language, and Mr. Drummond to their natives in Samoan; a Rarotongan teacher conducted public worship with his countrymen, and Mana, a native of Eromanga, led the devotions of the Eromangans. Thus we had worship on board in five languages, one language fewer than we had four days before, as we had left all the natives of Fotuna at their own island.

On Monday we went ashore to meet with the natives. We had with us Mana to act as interpreter. Mana was for some years at the Institution in Samoa. He acquired considerable knowledge of the Samoan language, and can also smatter a little broken English, and what is vastly better than either, he appears to have embraced the gospel in sincerity and truth. He came back to his own land when the first teachers were stationed at Dillon's Bay in 1852. He has been most diligent in helping forward the mission ever since. Some months ago war broke out on Eromanga; Mana refused to take part in the war; and as his countrymen were angry at him for this, he left Eromanga in a vessel and went over to Tana, where he lived some time with our teachers. He afterwards came over to Aneiteum, and had been there about a month when the "John Williams" arrived. From him we had obtained full information about the state of things on Eromanga. He was very anxious to have Mr. Gordon settled on Eromanga; and as his heart was in the matter, he exerted himself to the utmost to assemble the chiefs and people and obtain their consent. The war, which, like that at Troy, was about a lady, had not terminated. The principal chief, Naiwan, was absent with the war party about six or seven miles distant. Mana was soon off and over the hills to the camp. The chief had a sore foot and could not accompany Mana; and, besides, the warriors were unwilling that he should leave them. Naiwan, however, was quite willing that the missionary should settle at Dillon's Bay; and all the other chiefs and natives were hearty in welcoming Mr. Gordon among them.

The natives appeared to be quite delighted with our Aneiteum chiefs and teachers, and treated them very hospitably. They have few pigs; and as they have scarcely any canoes, they do not seem to catch many fish; but during each of the three days we remained at Dillon's Bay, they collected yams and fowls and made our natives a little feast. It is very likely that Mana was at the bottom of this, to repay to some extent the hospitality which he and the Eromangans had enjoyed on Aneiteum. But, however it may have originated, it produced a good effect on both parties.

For some years past there has been a large sandal-wood establishment at Dillon's Bay, which is productive of the usual proportion of both good and evil among the natives. Several collisions between the white men and the natives have taken place during the past year. It was reported to us that the white men had killed two natives in some part of the island. It was also said, that the natives had killed two natives of Lifu, who were in the employment of the white men. The natives had also nearly killed a white man, who was out along the coast in a boat trading. He had gone ashore in a little bay to obtain water, and had laid down and fallen asleep. While in this state a native struck him on the face with a tomahawk, and cut his cheek and nose so severely, that the white men had to send him off in a vessel that was sailing to Numea in New Caledonia, for the benefit of medical assistance. During the rainy season all the white men on Eromanga had suffered more or less from ague and fever, and some of them had died; but this is not to be wondered at when one sees the houses in which they live. A few days before our arrival at Dillon's Bay, the proprietor of the sandalwood establishment, as if anticipating our movements, had bought up all the available land on the north side of the river, including the portion which the natives had formerly ceded for the use of the mission. However, when we waited upon him to ascertain the extent of his purchase, he very frankly waived all claim over the mission property, and gave us a written document to that effect, distinctly specifying the boundaries.

The way being made perfectly clear for the settlement of Mr. Gordon on Eromanga, we held a meeting on board the "John Williams," at which were present the five missionaries and Captain Williams, and the following minute was passed:—"It was unanimously agreed, that in accordance with their own wishes, and with the approval of all the brethren present, Mr. and Mrs. Gordon be located at Dillon's Bay, Eromanga, that station being in their opinion the most open at present of any in the New Hebrides for the settlement of a missionary, and that two of the Raratongan teachers on board, with their wives, and three of the Aneiteum teachers with their wives, be left to assist Mr. Gordon."

At the mission-station, there is a good plastered house erected by the teachers, also a large school-house covered with thatch, and the sides closed in with bamboo. The "John Williams" also brought the frame of a house to consist of three rooms, which Mr. Geddie prepared on Aneiteum, so that Mr. Gordon will soon be more comfortably accommodated than the most of newly settled missionaries. As soon as the goods were all landed, we went ashore and took tea with Mr. and Mrs. Gordon in their own house. We then held a short prayer-meeting, and commended them to the grace of God. By the time we got on board, night was fast approaching, the anchor was lifted, the sails hoisted, and the vessel again under way.

Eromanga is a large island about thirty miles long, by ten or twelve broad. The land lies somewhat low along the shore, but the mountains in the interior of the island rise to the height of at least 3000 feet above the level of the sea. It is a less fertile, and a less populous island than Tana, it is more like Aneiteum. The murder of Williams and Harris, and other tragical events, which took place on this island, procured for the natives the reputation of being the most ferocious savages in these seas. Subsequent intercourse with them has happily shewn that this estimate of their character was incorrect; and that instead of being the most savage, they are among the mildest natives on this group. Those manifestations of savage cruelty by which Williams and Harris fell, and from which others suffered, were not specimens of the general character of the people, but were attempts to revenge previous outrages which had been committed upon them by foreigners. Dillon's Bay, where Mr. Gordon is settled, in a beautiful spot. The rocks rise precipitously all around the bay, and the table land above is covered with wood, a fine large river falls into the bay. Although both the white men and the Rarotongan and Samoan teachers have suffered greatly from sickness, I am nevertheless of opinion, that, under the blessing of God, and by a careful attention to the laws of health, a fair average of that highest of earthly blessings may be secured on Eromanga.

On the present occasion I could not but contrast the bright prospects that are opening upon Eromanga with what they were when I visited Dillon's Bay in H. M. S. Havannah seven years ago. It was with strange and peculiar feelings that I walked along the shore, and over the spot were Williams and Harris fell, and among the people whose hands were stained with their blood. I little thought that my next visit among them would be to assist in the settlement of a missionary, and that too in so comparatively short a time, and under such encouraging circumstances. Tana and Fate were then apparently as open as they are to-day, Fate much more so; but Eromanga seemed to be entirely shut up. But the prayers of God's people in behalf of Eromanga have been heard, and the set time to favour this degraded people appears to be come. Mr. Gordon occupies a sphere of great interest, and of great prominence in the mission field. The eyes of Christendom will be upon him. I do hope that all the friends of missions will sustain him by their prayers; and may the Lord crown his labour with abundant success.

HOW THE CABLE WAS LAID.

Mr. Field describes the feeling which pervaded all on board the Niagara while the cable was being laid, as one of the most intense excitement. Every man exerted himself to the utmost to achieve success in the work. Throughout the six and a half days the most perfect silence and attention pervaded the men, lest a single moment of negligence should destroy the cable. On the first day after the paying out began it was found that the cable was being payed out at a rate which, in proportion to the distance run, would, if continued, have defeated the the enterprise. This was owing to the fact that the cable on the Niagara had caused so much local attraction as to seriously derange the compasses, rendering it impossible to steer the ship. Next day Commander Dayman of the Gorgon being apprised of the fact, ran ahead of the Niagara, steering in the most direct course for Trinity Bay. This he continued to do day and night until they arrived, never leaving the deck except for a few moments, and verifying his position by repeated observations of the sun, moon and stars.

When his arduous task was accomplished, his eyes were swollen and suffused with blood from long loss of sleep, and he was almost prostrated from the immense fatigue which he had undergone. Without his assistance the cable would have been exhausted long before the Niagara reached land, and to his agency, therefore, the success of the achievement is largely indebted.

On Wednesday morning, August 4, at 8 o'clock, land appeared to the N. W. about 35 miles distant. An hour later the Agamemnon signaled that she had paid out 926 miles of cable, being precisely the same quantity as that laid from the Niagara. At 7½ p. m. her Majesty's steamer Porcupine hove in sight, and Capt. Otter, her commander who had for some weeks been engaged in surveying Trinity Bay and the Bay of Bull's Arm, boarded the Niagara to pilot her into the harbor. At 8 p. m. Capt. Otter reported the telegraph station 19 miles off. There had been payed out from the Niagara 995 miles, 17 fathoms.

As it would have periled the safety of the cable to have waited for daylight before resuming operations, the steamer was kept right on through the night. Capt Otter, who is a skillful pilot, is also a very prudent man. Anticipating that the Niagara might arrive in the night, he had caused boats to be stationed up the bay, along the course laid out for her, and as a signal the men in them kindled blazing torches, and people along shore lighted huge bon-fires to guide the mariners on their way.

The Niagara, guided by her careful pilot, steamed slowly up the bay, and at 1½ o'clock on the morning of Thursday, Aug. 5, she came to anchor close to the shore, in 17 fathoms of water, having succeeded in her share of the great undertaking. She had payed out 1,013 miles, and telegraphic signals were constantly flowing through the entire length.

Mr. Field landed near the Telegraph Station, Trinity Bay, at 2 o'clock in the morning, and walked to the Station-House, half a mile distant, through the wilderness, not a person being visible on the beach. At the Telegraph House, he found the operators from London fast asleep, not one of them expecting that the enterprise would succeed. Indeed they had not unpacked their trunks, anticipating that in a week or two they would be ordered back to London: the station house was unfinished, work upon it had ceased, and none of the instruments had been prepared for use. The astonishment of the operators, when they learned that the cable was laid, may be conceived. At 2:45 a. m. a signal was received from the Agamemnon stating that she had payed out 1,010 miles of cable. Mr. Field then telegraphed to the Associated Press the glad tidings of success.

When day broke, the boats were all lowered, and 1,300 fathoms of cable were carried ashore. First Lieut. James H. North handed the shore end to Capt. Hudson, who placed it on the beach. A procession was then formed headed by Capt. Hudson and Mr. North, followed by the officers of the Niagara, Captains of the Gorgon and Porcupine, their officers, crews, and crew of the Niagara. Each taking hold of the cable, they marched up from the beach to the Telegraph station-house, a distance of half a mile, where they deposited the end of the cable. Capt. Hudson then offered prayer and a few remarks appopriate to the occasion, when the ceremony of landing terminated. The officers and crews then returned to their respective boats, reaching their vessels at 6 o'clock in the morning. The Gorgon and Porcupine carried the American flag at the fore, the Niagara the English flag at the fore, and the Telegraph flag at the mizzen.

The Agamemnon telegraphed at 1 p. m. on the same day (Thursday, Aug. 5) that *she had landed her end of the cable.* On the announcement of this fact, the Gorgon fired a salute of twenty-one guns, and her crew, manning the rigging, gave three hearty cheers, which were as heartily returned from the Niagara. All hands then went below to rest from their labors.

In conversation with Mr. Field, we learn that the reasons why signals and not words were sent through the cable as it was being laid, is that on the previous attempt the clerks indulged in irrelevant conversation, which distracted their attention from duty at a time when the slightest obstruction might be fatal to the work. The Directors therefore ordered that signals only should be sent through the cable from ship to ship. Both vessels had Greenwich time, and the electric current played to and fro between them for ten minutes each way.

The signals showed that on the first day the speed of the Agamemnon slightly exceeded that of the Niagara, but on the succeeding days they went at the same rate, there never being more than twenty miles difference between them. When the cable was landed at both ends Mr. Field applied his tongue to the end and received the cheering information that insulation was perfect, in a shock that nearly threw him over. The reason why messages were not transmitted earlier was the fact that all the apparatus at both ends was new and untried, and required a great deal of care and skill to adjust.

Mr. Field states that there is not the slighest doubt that the cable is an entire success, as great or greater than its most sanguine friends had looked forward to. By the Persia yesterday he wrote to the Directors to prepare another cable at once, as it is evident that the present one, which will in a short time, he believes, transmit messages as rapidly as an aerial line, will be entirely insufficient for the business which will flow to it.

Until the 1st of September the line will be closed to all messages save those from the Governments of Great Britain and the United States. During that time Mr. Field will keep the public advised of all matters affecting the success of the cable.

MISCELLANEOUS.

IMPROVEMENT IN PHOTOGRAPHY.

In visiting the photographic establishment of Mr. Smith, 102 South Bridge, a few days ago, we were much struck with what we deemed not merely a novelty, but a decided improvement in this art. It consisted in portraits taken in leather, coated so as to form a ground for the figure, instead of glass, the substance hitherto principally in use. The portraits thus taken are remarkable for distinctness, and being upon a surface less transparent than glass, are no more obscured by the light descending upon them at particular angles than any ordinary painting in oil or water-colours. They have, besides, other valuable properties that the others want. They may be rolled up or crumpled without injury, being even more flexible than canvass; and we were informed also that they do not suffer from exposure to the atmosphere. But what will perhaps render this style of photography chiefly popular is, that pictures thus taken may with the utmost safety, and at the smallest cost, be transmitted through the post, simply inclosed in a letter or envelope; so that friends separated, it may be by oceans or continents, have now facilities afforded them for seeing each other, as it were, face to face, not hitherto dreamt of. Need we say how many pleasurable emotions may be thus awakened. What will be the next onward stride in this singularly interesting art?

Scarcely had we penned the above, when the following met our eye in a London paper: "Messrs. A. Marion & Co., the well known fancy stationers of Regent Street, have thus introduced a graceful novelty, which, as it becomes known, will be sure to charm the public, and render the old system of visiting cards, being only engraved and otherwise entirely unembellished, nearly obsolete. As a preferable substitute for the name, Messrs. A. Marion & Co., print a photographic portrait, perfectly executed and mounted on ivory cards. When this manifest improvement becomes more generally adopted; instead of finding on the table at home the mere card of a friend, we shall be in possession of a likeness that will not only be satisfactory at the moment, but infinitely more valuable to preserve. It can be advantageously transmitted in a letter abroad, or preserved in an album at home."—*Scotch paper.*

DREAMING.

That volition is not suspended during sleep, is proved by many facts; and probably the experience of every person who remembers his dream affords evidence that the will is as busy during sleep as when awake. But the fact is strikingly illustrated by examples of remarkable exertion of will in the employment of intellect and genius during sleep. Tartini, a celebrated violin player, composed his famous "Devil's Sonata," which he dreamed that the devil challenged him to a trial of skill on his own violin. Cabarris often during his dreams saw clearly into the bearing of political events which baffled him when awake. Condorcet frequently left his deep and complicated calculations unfinished when obliged to retire to rest, and found their results unfolded in his dreams. Coldridge's account of his wild composition, "Kubla Khan," is very curious. He had been reading "Purchas's Pilgrimage," and fell asleep the moment he was reading this sentence, "Khan Kubla commanded a palace to be built and a stately garden thereunto." He continued in profound sleep about three hours, during which he had a vivid confidence that he composed from two to three hundred lines; if, as he says, that can be called composition in which all the images rose up before him as things in a parallel production of correspondent expression. On awaking he appeared to have a distinct recollection of the whole, and proceeded to write down the wonderful lines that are preserved, when he was interrupted, and could never afterwards recall the rest.

RATS.

When a house is infested by rats which refuse to nibble at toasted cheese and the usual baits, a few drops of the highly scented oil of rhodium, poured on the bottom of a cage-trap will almost invariably attract it full of the "mischievous radents" before morning. We have known this to be tried with most extraordinary success. Where a trap baited with all manner of edibles had failed to a tract a single rat, the oil of rhodium caused it to be completely crowded night after night, until the house was cleared of the noisome visitors.

BUFFALOES.—A correspondent of the St. Louis *Republican* says that a Utah mail party encountered on their journey "millions of buffaloes, blocking up the highways so as to delay the mails, feeding upon the luxuriant grasses of the plains, while deer and antelopes were more numerous than ever seen before."