

The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—1 Thim. v. 21.

Vol. 2.

Charlottetown, Prince Edward Island, Saturday, April 6, 1861.

No. 40.

The Protestant

AND EVANGELICAL WITNESS,
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DAVID HARRIS, Editor and Proprietor.

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Some are interested, England with her 100 members is not to be expected to act, unless Scotland with her 25 and Ireland with her 100 shall supply both votes and a leading advocate? The idea is preposterous, and especially as the question at the meeting really was whether some decided Parliamentary action should be attempted during the present session. To make it an excuse for not even attempting to overthrow Maynooth during the present session, that no Irishman or Scotchman has hitherto taken up a question which, till now, has been in the hands of Mr. Spence, is surely rather too much, and would, in truth, form a perpetual snare. Moreover, it is to be remembered that the compromise scheme, which has really paralysed our united efforts and bowed the greatest source of mischief, was entirely of English origin.

Had a concerted opposition to Maynooth been maintained, that institution would most likely have been overthrown long ago. It is well-known that the Romanists had made up their minds to abandon the compromise scheme, which has really paralysed our united efforts and bowed the greatest source of mischief, was entirely of English origin.

The Scotch Reformation Society, standing entirely aloof from political parties, but being established for the protection of Protestantism, has respectfully, but earnestly, warned the members of the county of Aberdeen of a proposed bill, which is reported to have been made by one of the candidates for the representation of that county in Parliament. Mr. Leslie is alleged to have made at Elgin, "If the Maynooth Grant had never been made, I should have dissolved myself as a Member of Parliament, but having been given, I would not do so."

It is hoped, therefore, that no profane Protestant in the county of Aberdeen will give any support to such a second and dangerous policy.

Office of the Scottish Reformation Society,
6, York Place, Edinburgh, 10th January, 1861.

This circular, we have reason to believe, was not without effect. Mr. Leslie, in referring to it, however, at one of his meetings, made rather a querulous complaint, that he had not been first written to on the subject. The reason of this is obvious. The object of the society is to deal with conscientious and in right principles, and thus without regard to party politics, to secure the ultimate result, and we cannot claim that if a similar process of training were carried on over the three kingdoms, that result would not be long delayed. Aberdeenshire is for many reasons rather a happy field of operations, but the true rule is to work in season and out of season, and leave the result to God.

Important Decision of the British Court of Session.

The Scottish Court of Session has decided that the Presbytery of the Established Church has control over all the Public Schools within its bounds, and that the Schoolmasters must belong to the Established Church. The case arose in Elgin; the Burgh school of that town being supported by the Magistrates, and by fees from the public; it was thought that the parties supporting the school should have the superintendence of it. The magistrates disputed the right of the Presbytery to interfere.—The Presbytery summoned them before the Court of Session, and there it has been decided, that all teachers of Public Schools (not, be it remembered, Dutch Schools) are bound to profess and confess themselves to the worship of the Established Church of Scotland, and to submit themselves to the Government and discipline thereof, and never, directly or indirectly, to endeavor the promotion or subversion of the same. The result of this judgment, were it to be followed up, would be, that every Free Churchman, or other dissenting teacher, who is at present a teacher in the High School of Edinburgh, in the High School of Glasgow,

in the Grammar School of Perth, or in any of the other burgh schools throughout Scotland, must immediately submit to the Established Church, or resign his office.

Thus the burgh schools, which have hitherto been regarded as free from sectarianism, are now made the special property of the Established Church.—The judgment of the Court declares that the Presbytery are empowered to have the control over them, and the magistrates are to be obedient to the government and discipline of the Established Presbytery.

It is upon this clause that the judgment of the First Division of the Court of Session is based. The words employed are wide enough, certainly, to include burgh schools; but they are wide enough also to include private schools. The argument maintained to the Court was, that the statute, being a general in its language, required construction, after a manner of law, to apply to the schools established by law—namely, the parish schools which were called into existence by act of Parliament in the year 1688. The Court, however, rejected this construction; but still they would not give the literal meaning to the words. They held that every teacher in a school, whether public or private, but not all private schoolmasters. It is needless to say the reasoning upon which this result was arrived at. It was necessary for the Court to come to this conclusion, in order not to make absolute nonsense of their judgment; and a private teacher who is a Dissenter can be considered as knowing that he is at least barred from the prospect of proving his qualifications before an Established Presbytery, and from desultory visits by them.

Sabbath Meditations.

"Behold an angel led in whom to go.—John 1:7. Nathanael, usually believed to be the son of Tolmai, that is to say, the same as Bartholomew, was a disciple of John the Baptist, and he had lately returned from the banks of the Jordan to his quiet home at Cana in Galilee.

And just as the Bard of Olney had his arbour, so many of the old Hebrew rabbis had their study trees, which served them for at once crannies and study trees, with mellifluous murmurs overhead, and with a soft air now and then stirring the eye-brows, leaves, they read and meditated and worshipped. And from the exclamation into which Jews surprised this simple-hearted recluse, it seems natural to infer that he was occupied in the study of the Holy Scriptures, and that the stillness which he had just reached from Philip, along with what he had lately heard at Bethabara about the approach of Messiah, and the nearness of Heaven's kingdom; when the salutation of the heart-searching stranger suddenly dropping into the full splendor of his spirit, it overpowered him. "Rabbi, thus art thou called the King of Israel!"—the impromptu response to what instinctively felt was a Divine intimation, and a joyful conclusion to the faith and patience with which he had looked for the promised redemption.

"In whom is no guile." To be open with our neighbors; to be frank without offensiveness, and to carry a large conscience; to have peace of mind and good will, and such an absence of artifice and envy and ill-will, as to be perfectly sincere, whilst obliging and urbane, is a rare quality; and still rarer, perhaps, in that most ingenuous nation which receives as they are given the kind words and acts of others, and in so doing does not cry, for, by truth's unassuming magic, its own directly change others into its likeness. "It would be a shame to tell a lie to Arnold, for he'll let us know it," as the boys at Rugby used to say; till at last he could see in their eyes that they mirrored the manliness, the courage, the straightforwardness which were reflected from his own.

I had myself so added that it would be a necessary of God to ask deliverance from its power. This is said, but it is best to know the truth. This is the first result of your effect after guiltlessness. It shows you that in the position, "Deliver us from evil," you have been either desiring or deluded; for, if God had offered to deliver you from your besetting sin, your guilt "evil," you would have been terribly blessed. This is the first result, and it comes as a clearly lighted; but what are you to do? Will you shut your eyes, and hide among the trees of the desert? Will you try to hide even more from God, and from yourself in a thicket of vague verbiage—in meaningless phrases and hollow generalities? Would it not be better to persist in the experiment, which must be an effect in the right direction, because an effect of first order reality? Would it not be better to confess this very iniquity, this past guiltfulness by which you have tried to conceal from the great physician, and so to keep back from a cure the special plague of your own soul?

Yes, you persist, you say it grows all days to gather; indeed they creep of terra firma is gone; the few words which you could once utter honestly have vanished in general scepticism, in a wretched case of unbelief, and you doubt whether there be any Mediator, and whether prayer is of any use. This, again, is terrible; but whatever you do, do not cease to be truthful. Tell it all to God. All your doubts and difficulties, your misgivings, or reasons for disbelief—it may be long before you get rid of them, if you merely tell them to a minister, or other fellow-mortals. Tell them all to God. Tell them to the God of Truth, and tell them exactly as you feel them; and if you are guileless, He understands that they will not long harass you; as He sends forth His light and truth, like the morning phantom they will flee away. Sincerity is strong. An elaborate devotional exercise may never get higher than the ceiling; but a cry—a cry from the very depths,—we know the cry which it never misses—the arm which it never fails to set in motion; and in the very midst of your anxious struggle, against your own flesh and blood, and the temptations of the world, the flesh, and the devil, may have already come to your aid, and as the solution of the long problem breaks in on your startled spirit, you too will find the Christ, and hail the Son of God your Saviour and your King.

Monachism in Italy.

The Italian Reformation has already begun. We cannot, indeed, claim that the work of reformation has as yet made such progress among the people, but it is quite evident that the whole relations of Church and State in Italy have in the last two years undergone a great and most salutary modification. The more theologian may think this little moment unless attended by a radical change of dogmas, by the substitution of the Bible for the authority of the Church, and of private judgment for time and absolute submission. In a Jewish legend, however, not admitted into our Apocrypha, a story is told of a Jew at the Court of Ptolemy Philopator, who, being told to put off a journey on account of some evil omen connected with the day, he said that he would not do so, and remark, "How can that miserable bird predict my destiny when it could not foresee its own?" We can easily imagine that the days are not far distant when some such arguments will be applied to the Papacy,—when mankind, reading the long indictment proffered against the Pope and his Ministers by M. Lagrange, will begin to ask themselves,—On this Government, so full of ignorance, obstinacy, and stolid indifference, so utterly unable to understand its own position, to measure the forces arrayed against it with its own powers of resistance, the name of which has become synonymous with blustering, insolence, and violence; the Church should consider it an insult, one side of the line which separates spiritual things from temporal, absolutely inflexible, and on the other not only inflexible, but the most signal failure on record? This will doubtless come in its own season; and in the meanwhile we have to take note of a change wrought by the opinion of the masses, not by the wisdom of the Government, but which, nevertheless, deserves the name not only of Reform, but of Reformation.

Perhaps the saddest legacy which the old Roman world has bequeathed to the Roman Catholic Church, and, through it, to modern society, is the institution of Monachism. It was not accidental at a time when everything seemed hastening to complete destruction, when the end of the world was a matter of hourly expectation, that men should fly from the pollution and disorder of a society buried under its own ruins, and seek in the desert of the Thebaid a refuge for their degraded intellects and agonized hearts. Nor was it unusual that, in the Middle Ages, men should fly to care or to pleasure by monasticism, and should shut out from themselves all religious associations, and shut out from an odious and repulsive world, seek peace and ease even at the expense of weariness and monotony. Nor is it surprising that in ages of blood and violence the Church should consider it her highest and most cherished privilege to be free from the jurisdiction of the secular Courts, and alone able to try the delinquencies of her members. Every petty burgh had the right of being judge in its own cause, and why not the great spiritual corporation which had its feet on the necks of princes, and which in the crusades against the Albigenses solemnly awarded execution against a whole people? But it is most astonishing that in the days in which we live there should be found any country in Europe where laws are required to prevent the labour which should till the land from being wasted in the hothouse and often ecclesiastical penance of crimes at the bar of the ordinary tribunals.

By a decree of the present active and intelligent Government of Naples the two Convents wrong from the possession of an unsafe tyranny by the Court of Rome are solemnly annulled and dissolved. All persons, of whatever creed, are declared equal before the law, and ecclesiastics have no longer any peculiar exemption. All monastic orders for either sex are to be recognized by the Government. The same fate has fallen on benefices of all kinds without cure of souls, and on chapters of collegiate churches. The property of these religious houses is taken into the hands of the Government, and is to be charged, first with popular education, next with the augmentation of the salaries of parish priests and with the relief of the most needy members of the clerical body. The fabrics are to be employed for school purposes, among which infant and evening schools are not forgotten. But large and conspicuous as is the change, the interests of the present inmates of these houses have been touched.

Those who wish to continue a monastic life are to receive a pension, which is to be augmented by one-third if they prefer to leave the cloister. No more novices are to be admitted.

Thus at one blow has fallen a system the most pernicious to the interests of a civilized country that man possibly has imagined. It is a fearful thing to subtract a large proportion of the population from the daily duties of civilized life, to deprive their talents and energies with the veil of an assumed sanctity, and suffer them to prey like locusts on the very vitals of the land. No heavier scourge can be invented for a nation than the creation within her of another nation of men and women, devoted to idleness, and to dissipation, who furnish upon her a double injury, not only by what they consume, but by what they produce. In the days in which we live, whatever be a man's religious feelings or aspirations, there is also work for him to do, and the demand for labour, physical and intellectual, will outstrip the supply. If ecclesiastical institutions were legitimate institutions from the doctrines of Christianity, we might well trouble the despots of a faith which sets itself thus in opposition to the social tendencies and progressive instincts of mankind. If men are taught to regard the life of a monk as a man as the highest of which human nature is capable, their own souls will reject the conclusion, and the result will be an indifference to religion altogether. We regard the mendicant friars and inmates of religious houses in Italy as a standing menace against Christianity—a mission all the more perilous because, instead of openly attacking its doctrines, it seems to reduce them to an absurdity. We rejoice to see that the greater attention of the times to which we live, and the greater respect now paid to the rights and feelings of individuals, have secured for the inmates of religious houses in Naples a very different treatment from that which was accorded to such persons in England three centuries ago. A cruel King and a greedy nobility could not afford to wait for their prey, unless lured on by hopes and promises, to the various of a world of which they had become ignorant the aged inmates of the monastery and the monastery. History has little to tell of their sufferings; but they were not the less real nor the less deplorable. Nothing, as we understand them, can be fairer than the proposals of the Piedmontese Government with regard to those who have once taken upon themselves monastic vows. They cannot, for obvious reasons, be permitted to remain in their present residence; but others are provided for them, and a pension sufficient to meet the wants of the life to which they have devoted themselves. The Church of Rome ought to be indubitably indebted to the King of Naples for relieving her of one of her most grievous and crying scandals; and happy will be the day when the same measure can be applied to the swarms of ecclesiastical vermin—white, black, and gray, with all their trumpery— which infest the cloisters of Rome, and, indeed, of every town of the Papal States.

The first lesson which Southern Italy needs is to be set to work, and the best example she can receive is the emphatic discouragement of idleness, let it cloak itself under whatever pretext it will. We hope that our own Ecclesiastical Commission will carefully peruse the proposals of the Piedmontese Government with regard to those who have once taken upon themselves monastic vows. They cannot, for obvious reasons, be permitted to remain in their present residence; but others are provided for them, and a pension sufficient to meet the wants of the life to which they have devoted themselves. The Church of Rome ought to be indubitably indebted to the King of Naples for relieving her of one of her most grievous and crying scandals; and happy will be the day when the same measure can be applied to the swarms of ecclesiastical vermin—white, black, and gray, with all their trumpery— which infest the cloisters of Rome, and, indeed, of every town of the Papal States.

The Reformed Religion no Novelty.

The Reformed Religion is no novelty; if it can be proved a day younger than Christ and his Apostles, away with it from the earth as a pernicious delusion. It was an invention of Luther and his fellow-laborers. The Roman Catholic would want us with the recent origin of our faith, as though it had sprung up in the sixteenth century, whilst their own is hallowed by all the suffrages of antiquity. There was never a more insolent claim, and never a more unwarranted boast. Ours is the old religion; theirs is the new. Ours is, at least, as old as the Bible; for it has as a single text which we do not prove from the Bible. But theirs must be younger than the Bible; for where in the Bible is the Bible said to be insufficient, and where is the Pope declared supreme and infallible, and where is a divided line into mortal and venial, and where are the clergy forbidden to marry, and where are the laics directed to be worshipped, and where is the Church entrusted with the granting indulgence? There is not a solitary article of Protestantism, in support of which we are not ready to appeal to the Canonical Scriptures, and the writings of the early fathers; there are a hundred of Popery, even Papists themselves are too wise to rest on such an appeal. They may ask us, where was your religion before Luther? and our reply is, in the word of the living God, in the creeds of Apostles and Apostolic men, and in the promises of these witnesses, who, in every age, refused to participate in the abominations of Rome. But we ask them, where was your religion before such a man? Did it exist in the world as a doctrine or claim? We challenge the documents. We fix the doctrine of the Papal supremacy to the sixth century—let them prove it older if they can; of the seven sacraments to the twelfth century—let them prove it older if they can; of transubstantiation to the thirteenth century—let them prove it older if they can. The Protestants for which we contend are irreconcilable with Popery, is nothing else but the Protestantism of Christ and his Apostles, and the Protestantism of Christ and his Apostles can have no peace with Popery. We would, if possible, have peace with all men; and therefore, with the Roman Church; but it is not possible. We cannot surrender justification by faith. We cannot multiply sacraments. We cannot bow down before images. We cannot believe

bread to be flesh, and wine to be blood. We cannot... The general may be said to prosper in prayer...

Protestant & Evangelical Witness.

SATURDAY, APRIL 3, 1861.

Steam, Electricity, and the Gospel.

The rapidity with which intelligence is circulated... The wondrous power of steam and electricity has...

We need not tell the men of business of the influence... The general Christian will rejoice in these facilities...

God's word is to be proclaimed in the world... The power of the Gospel is to be proclaimed in the world...

That the general may be said to prosper in prayer... The general may be said to prosper in prayer...

Priest McDonald and the Pope.

It is a curious thing to see a man who professes... The general may be said to prosper in prayer...

It is a curious thing to see a man who professes... The general may be said to prosper in prayer...

It is a curious thing to see a man who professes... The general may be said to prosper in prayer...

It is a curious thing to see a man who professes... The general may be said to prosper in prayer...

It is a curious thing to see a man who professes... The general may be said to prosper in prayer...

For the Protestant.

Therefore there is such an inflexible guide, and that... The general may be said to prosper in prayer...

Address to Rev. Mr. Crawford.

Permit me on behalf of a few of your friends, in this... The general may be said to prosper in prayer...

Infidelity of the Church of Rome.

External exhibition of the whole Christian Church to... The general may be said to prosper in prayer...

LOCAL.

LUNATIC ASYLUM OF NEW BRUNSWICK.—The... The general may be said to prosper in prayer...

Summary of L.

Summary of L. The general may be said to prosper in prayer... The general may be said to prosper in prayer...

For the Protestant.

For the Protestant. The general may be said to prosper in prayer... The general may be said to prosper in prayer...

For the Protestant.

For the Protestant. The general may be said to prosper in prayer... The general may be said to prosper in prayer...

For the Protestant.

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For the Protestant.

For the Protestant. The general may be said to prosper in prayer... The general may be said to prosper in prayer...

THE PROTESTANT AND EVANGELICAL WITNESS.

FOR SALE OR TO BE LET. THE FARM AT THE HEAD OF...

TO THE PUBLIC! THOSE WHO DESIRE TO KEEP PACE...

EARLY CLOSING! ON AND AFTER THE 15th DAY OF...

TEACHER WANTED. WANTED A TEACHER FOR THE...

Ayer's Cherry Pectoral. BRONCHIAL TROCHES.

FARM TO BE LET. TO BE LET, FOR A TERM OF SEVEN...

GOOGLES. IMPROVED WIRE GAUGE EYE PRO...

TOWNSHIPS Nos. 6, 12, 22 and 61. TENANTS ON THOSE TOWNSHIPS AND...

STRAYED. ON THE FARM OF THE REV. ISAAC...

CARPETING, FLOOR CLOTH, & CO. AT THE SUBSCRIBER'S ESTABLISHMENT...

To the Mercantile Community. THE SUBSCRIBERS BEING ANXIOUS TO...

GREAT SELLING OFF! IN CONSEQUENCE OF THE DISSOLUTION...

FOR CASE ONLY. All intending purchasers will find a...

FOR SALE. THE FARM AT THE HEAD OF...

FAIRBANKS' PATENT SCALES! ALL SIZES AND DESCRIPTIONS...

FREEHOLD FARM FOR SALE. BRATTON COTTAGE WITH 25 ACRES...

DWELLING HOUSE. A barn with underground stable, work, and...

Coughs, Colds, Hoarseness and Influenza. Irritation, Soreness, or any affection...

PISCATAQUA Fire and Marine Insurance Co. OF MAINE.

CRAMP & PAIN KILLER. THE WORLD IS ASTONISHED AT THE...

AYER'S CATHARTIC PILLS. ARE YOU SICK, FEBBLE, AND COMPLAINING?

AS A FAMILY PHYSIC. Your Pills are the price of purity.

HEADACHE, SICKHEADACHE, POUL STOMACH. Dear Bro. Ayer: I cannot say what...

GREAT FEMALE MEDICINE! Complete relief, in all cases...

SOLE PROPRIETORS. No. 55 LEONARD STREET, NEW YORK.

FOR SALE. THE FARM AT THE HEAD OF...

PEREY DAVIS' PAIN KILLER. Family Medicine. It has been favorably known for...

WARRANT. WYOMING Co., N. Y., Oct. 24, 1865. DEAR SIR:—I am using your Cathartic Pills...

CHILDREN'S TEETHING. An experienced Nurse and Female Physician...

MRS. WINSLOW'S SOOTHING SYRUP. FOR CHILDREN'S TEETHING.

AYER'S SARSAPARILLA. THE GREAT PURGATIVE. It is a well established fact...

JUDSON'S Mountain Herb Pills. THE GREAT PURGATIVE. It is a well established fact...

AYER'S CATHARTIC PILLS. ARE YOU SICK, FEBBLE, AND COMPLAINING?

AYER'S CATHARTIC PILLS. ARE YOU SICK, FEBBLE, AND COMPLAINING?

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WARRANT. WYOMING Co., N. Y., Oct. 24, 1865. DEAR SIR:—I am using your Cathartic Pills...

CHILDREN'S TEETHING. An experienced Nurse and Female Physician...

MRS. WINSLOW'S SOOTHING SYRUP. FOR CHILDREN'S TEETHING.

MRS. WINSLOW'S SOOTHING SYRUP. FOR CHILDREN'S TEETHING.

AYER'S SARSAPARILLA. THE GREAT PURGATIVE. It is a well established fact...

JUDSON'S Mountain Herb Pills. THE GREAT PURGATIVE. It is a well established fact...

AYER'S CATHARTIC PILLS. ARE YOU SICK, FEBBLE, AND COMPLAINING?

AYER'S CATHARTIC PILLS. ARE YOU SICK, FEBBLE, AND COMPLAINING?

COUGHING, by cleaning the whole length of the...

FEVER AND AGUE. For this scourge the various remedies...

BILIOUS FEVERS AND LIVER COMPLAINTS. General Debility, Loss of Appetite, and...

NERVOUS DISEASES. Persons whose constitutions have become impaired...

THE WORLD'S FRIEND! HOLLOWAY'S OINTMENT.

HOLLOWAY'S OINTMENT. A CURE FOR PILES AND FISTULAS.

COUGHS, COLDS AND ASTHMA. These complaints of the chest come with alarming...

DROPPY, SWOLLEN LEGS OR ANKLES. The various kinds of dropsy, whether windy or...

SAD LEGS, SAD BREASTS, AND OLD ULCERS. This invaluable Ointment can cover lesions to fill in...