THE PROTECTOR
AND CHRISTIAN WITNESS.

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

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The Protector and Christian Witness,

GEO. T. HASZARD, PUBLISHER.

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MAILS!

WINTER ARRANGEMENT.

THE MAILS FOR THE NEIGHBOURING Provinces and the United States, will during the present Winter, or until further notice, be made up and forwarded *via* Cape Traverse and Cape Tormentine, every Tuesday and Friday morning at 10 o'clock. And Mails for Newfoundland and the United Kingdom will be made up at the same hours on

Tuesday the 2d February	Tuesday the 16th March
Friday the 5th "	Friday the 19th "
Tuesday the 16th "	Tuesday the 30th "
Friday the 19th "	Friday the 2d April
Tuesday the 2d March	Tuesday the 13th "
Friday the 5th "	Friday the 16th "

THOMAS OWEN, Postmaster General.

General Post Office, December 26, 1857.

KIRWAN'S LETTERS TO BISHOP HUGHES.

LETTER X.

Is the Church of Rome the Church of Christ.

My dear Sir,—I have, with all frankness and honesty, stated to you the reasons which yet prevent me from returning to the pale of your Church; and although I have stated but five, which are scarcely a tithe of those which press themselves forward for utterance, yet, if not to you, they are to myself, and I think are to all unbiased minds, entirely sufficient. I have even the faith to believe that you yourself will deem them sufficient; and that, were it not for the peculiarity of your position, and your plighted oath to sustain your Church, right or wrong, they would have the same effect upon your mind and conduct that they have upon mine. There must be an awful conflict between conscience and duty when we find ourselves in a false position which we are *sworn* to maintain. With me the conflict would be of brief continuance; I would follow conscience at all hazards.

While reviewing and weighing these reasons, the questions have arisen before my mind, Is the Roman Catholic a church of Christ? Has it so far departed from the truth, or so grievously perverted it, as to forfeit all claim to that title? These are questions of grave import, which I will not undertake to decide. But I wish to state to you, in the present letter, how some things bearing on these questions strike me, and then I will submit the decision of them to yourself. To this, surely, you will make no objection.

The external organization of your Church obviously taught by Christ and his apostles. As to this matter, every thing in the Bible is simple. The kingdom of Christ is not of outward observation—its seat is in the hearts and affections of men—its elements are righteousness, and peace, and joy in the Holy Ghost. The great object of the apostles and first preachers of the doctrines of Christ was to win men to the belief and to the practice of the truth. When men believed the truth, they were baptized, and were thus introduced into the communion of the saints; and not a word is said about popes, patriarchs, cardinals, metropolitans, prelates, or of the duty of implicit obedience to their authority. There is a government enjoined, but it is as free and as simple as one can well conceive; while yours is as despotic, and as absurdly pompous as one can well imagine. As your external organization is not taught in the Bible, where did you get it?

The answer to this question to my mind is plain. As the early Church advanced in numbers, influence, and wealth, it gradually lost the martyr spirit of its founders. Its ministers became corrupt, secular, and ambitious. By degrees, bishops, from an office, became an order. As Rome was the metropolis of the world, and as it was there that the greatest number of martyrs had shed their blood, the bishop of the metropolitan city soon became pre-eminent among his brethren. Now the state sought the influence of the Church to assist in maintaining its authority, and the Church sought the influence of the state to assist in building up 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 governors of provinces, the Pope must have his patriarchs. The governors had their subordinates, and these again theirs, down to the very lowest office; so that the patriarchs had their archbishops, these their bishops, and these their priests, and so down to the very lowest office in the Church. As in the state all civil authority emanated from Cæsar, and all disputes were finally referable to him, so in the Church all ecclesiastical authority emanated from the Pope, and he was made the final judge of all disputes. Here, sir, is the origin of your ecclesiastical government; and, did the limits of a letter permit, I could run out this parallel into some details which even to you would be striking and confounding. Your ecclesiastical organization has just the same divine warrant that that of Mohammedanism or Hindooism has—God permits it. The Roman empire has passed away; ages ago its mangled limbs were strewn over the earth; but in that ecclesiastical organization called Popery we have the living model of that form of government by which the Cæsars bound the nations of the earth 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.

How far all this bears upon the question whether yours is a church of Christ, I submit to your candid decision.

When weighing this matter, I would entreat you not to jeopardize your standing as a scholar and as a man of sense by any reference to "Thou art Peter, and upon this rock I build my Church." Leave that thing to the boys from Maynooth, with long coats and short brains.

The forms and method of your public worship are obviously not those taught us in the Bible. I enter your church, Saint Patrick's, to worship God. I am required to sprinkle myself with holy water, and to make on myself the sign of the cross. And why, or for what purpose? That I may be defended from unclean spirits! What! unclean spirits in Saint Patrick's! I look around me, and I see a forest of candles burning upon the altar. And for what purpose? Where is this commanded? I see people counting their beads, and praying before pictures. Where is this taught? Now comes out a priest in his robes embroidered with crosses. Did Peter or Paul wear such things when teaching Jews and Gentiles the faith of Christ? He says nothing to the people, but goes through the Mass in Latin, of which I may know nothing. Was this the way Peter and Paul did? Then come out boys in white frocks, with their censers, offering incense to the priest, and filling the church with the odor. Were Peter and Paul thus incensed? The priest goes through the service, bowing, and kissing the altar, now lifting up his hands, now his eyes; now speaking in a whisper, now in full voice, according to the rules laid down. Now, sir, where did you get these things? And, after the ceremony is over, I again cross myself with holy water and retire. This is your public worship of God every where, and from age to age, save that in this country there is a sermon on sticking to Mother Church sometimes added. Have you the most distant idea that it was in this way the first Christians worshipped God? The manner of your public worship is not scriptural or Christian; it is heathen, and was originally adopted for the seducing of the heathen to Christianity. If Peter or Paul could be introduced to Saint Patrick's when you were going through High Mass, and were told that you were one of their successors, what would be their astonishment! What! you a successor of the men who lived by catching fish, and mending nets, and making tents!! and that farce in which you are a chief actor every Sabbath, the exact counterpart of the worship instituted by the apostles!! Have you the most remote idea that it was thus Peter, and Paul, and the other apostles and first ministers of the Word subverted the idolatry of the Roman world? Your manner of public worship is not only unscriptural, but in direct opposition to Scripture; it wants nothing of heathenism but the name; and how far all this bears upon the question whether yours is a church of Christ, I submit to your candid decision.

The Bible is God's revealed will to teach us what we should believe and do. This Bible your Church has corrupted, and labors to suppress. You mix up with the pure Word of God the Apocrypha, which lays no claim to inspiration, and whose internal evidences are fatal to such a claim. I need here only mention the recommendation of the angel in Tobit, *to make smoke out of the heart and liver of a fish to scare devils out of men!* And yet this Apocrypha is of more use to you than all the Bible besides. You mutilate the Ten Commandments written on stone by the finger of God! You mistranslate the Scriptures in numerous passages, to bring out your peculiar doctrines, or to conceal its testimony against them; and where the point of Scripture can not be broken or blunted, you put a note at the bottom in explanation. And what notes! Take the following as an illustration, appended to Rom., iv., 7: "Blessed are they whose iniquities are forgiven, and whose sins are covered." "That is, Blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are covered—that is, newly covered with the habit of grace, and vested with the stole of charity." Can there be any thing more luminous or edifying! Nor is the work of corruption yet done. You superadd to all this your traditions, which, like a piece of Indiarubber, you can stretch or contract to suit your purpose. Nor can the Bible, when all this is done, be put into promiscuous circulation, lest, with all these additions and corruptions, some might understand it as teaching some things in opposition to popery! You tell the poor Irishman that his spade and hod are better suited to him than the Bible, and the poor Irishwoman that she had better keep at her broom and wash-tub than trouble herself about the Gospels! When you corrupt the Bible to the extent of your ability—when you add to it every thing you can or dare, even then you keep it from the people! Why thus fearful of the Bible? You seem to act as if God made an awful mistake in giving the Bible to any—save the priests!

Now, sir, how far all this bears upon the question whether yours is a church of Christ, I submit to your own decision. As far as you can, you strive to supplant the Bible as the only rule of faith; and as far as I am concerned, I would as soon strive to sail from England to Ireland on St. Patrick's milestone as strive to get to heaven by that which you would give me as a substitute for the Bible; but I wish not to forestall your decision.

The sacraments, instituted in condescension to our weakness, are outward and sensible signs of inward and spiritual grace. These, as the Bible, you have enlarged and corrupted. Christ and his apostles left us but two; you multiply them by three, and carry one. I only wonder how your ingenuity permitted you to stop at seven! Here you have allowed a Dr. Deacon, a dull Englishman, and, I believe, a Protestant in the bargain, to surpass you. He adds *exorcism, the white garment, a taste of milk and honey*, &c. How easily you might have gone on to seven, or even seventy times seven! But, in addition to multiplying, you have most grievously corrupted the two that are taught us in the New Testament. In baptism you dip or pour three times: where is this taught? Ordinarily you permit it only to be administered in churches which have fonts, the water of which is to be blessed every year on the vigils of Easter and Whitsunday! Where do you get this? Where is your warrant for the absurd practice of godfathers and godmothers? The priest blows three times upon the face of the person to be baptized, saying, "Depart out of him or her, O unclean spirit, and give place to the Holy Ghost:" where did you get this? He then puts a grain of blessed salt into the mouth; then he exorcises the unclean spirit, because the devil must go out before the person is introduced into the Church! then he wets his finger with his spittle, and touches, first, the ears, saying, "Ephphatha;" then his nostrils, saying, "Unto the odor of sweetness." "Be thou put to flight, O devil!" And when baptized, a white cloth is put on his head, and a candle in his hand. Now whence all these things? Is this a heathen ceremony or Christian baptism?

Bad as all this is, it is strong common sense when compared with your corruption of the Lord's Supper. The bread and wine are rejected for a wafer; that wafer is converted into God; the wafer-god is first worshipped, and then eaten! and to believe all this shows great exaltation of faith and piety! Some things would appear very pious were they not so absurd and ludicrous.

Now, sir, how far this multiplication and corruption of the sacraments of the Christian religion enters into the question whether or not yours is a church of Christ, I submit again to your own decision.

Nor have you permitted a single leading doctrine of the Bible to escape your efforts to pervert them.

The Bible holds up one God as the sole object of religious worship. You teach us to worship the Virgin, the Host, the cross, and to adore angels, departed saints, relics, and even pictures.

The Bible teaches that our only access to God is through a Redeemer, Jesus Christ, who is made unto us of God, wisdom, and righteousness, and sanctification, and redemption, and that through faith in his name we are made partakers of the blessings of his work of redemption. You teach that there are other intercessors to whom we must apply—that our own works are efficacious to save us—that faith in Christ is not the true method of justification.

The Bible teaches that we must be born again, created anew by the Holy Ghost. This you denounce as a false and accursed doctrine, and teach us that we are regenerated by baptism, and kept in a state of salvation by confirmation, confession, penance, fasts, and alms.

The Bible plainly teaches that when we die we go to heaven or to hell, like Lazarus and the rich man; that our probation is confined to the present state. You teach us that there is a third state, Purgatory, where souls are purified from the stains of venial sins, and thus prepared for heaven; and so on to the end of the chapter.

Such, reverend sir, is the way in which some things strike me bearing on the question whether yours is or is not a church of Christ. That there are many papists truly pious, I believe. But whether a church fashioned, as is yours, as to its external organization after the Roman state when governed by military despots—departing, in its public worship, in every essential particular, from that taught in the Scriptures; whether a church which corrupts and suppresses the Bible—which corrupts its sacraments and its doctrines, is a church of Christ; this—this is the grave question which I now submit to your decision. It is said that a question involving a vast amount of property was once submitted to Sir Matthew Hale. Before giving his opinion, he was approached by the lordly defendant in the case with a bribe. He repulsed him with great indignation. His lordship complained of him to the king, and the reply of his majesty was, "Sir Matthew makes his decisions without fear or favor: he would treat me in the same way."

All I ask of you is to decide the above question with the honesty of Sir Matthew.

With the above views in reference to your priests and your Church, you need not wonder when Protestants denounce both as they do.

With respect, yours, KIRWAN.

SOCIABILITY.

In a place like this, many individuals, alone, or as families, are constantly coming among us. Many of them have known what it was to have neighbors who were "neighborly," as they term it, who would drop in and spend an hour in pleasant chat, beguiling time of its heaviness. They settle down among us, and look for at least the common civilities and courtesies of life. But too often they look in vain. Week after week, and month after month passes by, and nobody calls to see them and bid them welcome. What wonder if they early conclude that the people of the place are aristocratic, and feel strange longings to return to the homes they have left? Such should not be the fact in our treatment of those who come among us. We owe it not only to them, but to ourselves also, that we seek them out, give them a cordial welcome to our homes, introduce them to our churches, our schools, our social gatherings—what few we have—and make them feel that they have come among friends, who wish to find friends in them. Were this course adopted, there would no longer be any ground for complaining of neglect on the part of those who have newly arrived in town. Is it not time for this subject to receive the candid consideration of our people? nay, more, should there not be a change at once, and universal?

There is too little effort made in this town for the social improvement and better acquaintance of the people with each other. Occasionally a dress party is given, but only a select few are invited. It does no good to the many. It is not such a party as the many would enjoy, if invited. Then there is the good old country custom of inviting a small company to tea. There is nothing like a cup of good tea, at the social board, to awaken our sympathies and make us feel kind and well-disposed toward everybody. Why cannot this custom return into practice, not into *fashion*, for we abominate *fashion* in such matters. The times have been hard, and are so still. Many have little or nothing to do, and despondency is prone to creep in. It would contribute essentially to lighten the burden that now presses so heavily, were they to meet, in social companies, not to talk over the petty slanders that are ever afloat, or to bewail continually the hard times, but to talk over the bright past, and the still brighter expected future. Who will be the mover, by example, as well as by influence, of the needed change? No matter if some one does turn up his nose at all this, and say "twaddle." He, as much as any one, needs the softening and humanizing influence of what we are contemplating, though he himself suspects it not. Where a family is in trouble, there are usually enough who are willing to step in and proffer assistance. But such is not the time when acquaintances should first be made. The stranger may mean well, but the one who has already proved himself a friend is the one to render the most valued aid and sympathy in the dark hour of trial.

We hope our readers will reflect upon this subject, and see if something cannot be brought about to correct what so much needs correcting. Were the people better acquainted with each other, they would love one another better, do good to one another more frequently, would deal more kindly with each other's reputation, and society would become greatly improved. Cliques and factions would come to an end, and the highest good, the greatest happiness of all, would receive the attention of every one. There is time the present winter to make a beginning. It will cost a little effort, and a little trouble. But it will richly repay for it all. New acquaintances, to continue through life, will be formed, and new sources of happiness will be opened, hitherto unknown by multitudes.

MISSIONARY PROSPECTS IN INDIA.

A letter from Mr. M'Leod Wylie, to appear in the March number of *News of the Churches*, touches on a variety of topics, which may be embraced under this general heading. It is dated Calcutta, Jan. 7th, and opens with an affecting tribute to the memory of the late Bishop of Calcutta. After enumerating the salient points of the Bishop's early life, which are familiar to our readers, Mr. Wylie, who knew him intimately, says,—

"As an expositor of Scripture, I never met his equal. In private life, I am sure that few men ever shone more. It was a great enjoyment to be with him alone, and to listen to the constant flow of wisdom in practical observations on things past and present, intermingled with racy and familar ancedotes of great men long departed, by which you seemed to be introduced into their very company and friendship. His active mind was continually gathering up fresh materials. He always had his Bible, his hymn-book, some classical author, some of the standard periodicals, some old standard writer, and at least one new publication at hand, for daily reading; and I do not think there was a man in all India of equal industry, even when he was within six weeks of his end, and was in his eightieth year. In his last hours, he spoke to Archdeacon Pratt in terms of the most affecting humility and self-condemnation; utterly renouncing every vain hope, and casting himself prostrate before the cross of Christ. The Archdeacon reminded him of the assurance, that 'the blood of Jesus Christ cleanseth from all sin;' but he instantly said, 'Ah! but my dear friend, we have talked of that before. You must take it with the context,—it is for those who are "walking in the light!" And justly did Mr. Pratt comfort him with the testimony, that *he* had so striven to walk. He died rather suddenly, unobserved, the next morning, without suffering. I did not see him till after some hours; but I am told that his appearance as he lay where he had 'fallen asleep,' on his couch, in his study, by the side of his old writing-table, with his desk, and watch, and Bible and books open as usual, just as if he had only then rested from his labours, was unspeakably affecting."

The testimony of Mr. Wylie loses none of its weight from the fact that the writer is a minister of the Free Church of Scotland. In drawing his observations to a close he adverts to the Bishop's "catholicity of spirit" as one of the leading points in his character. Mr. Wylie proceeds to dwell on the weighty question—Who is to succeed to the vacant see? "India," he says, "seems to need some one who can speak with authority on behalf of her claims for adequate Christian missions and decided Christian policy." He next adverts to the proposal to raise a fund in England for sending out 5,000,000 Bibles, which he deprecates: "We want *agents*, living missionaries, and we want to teach the people to read. Pray do not let the Christian people at home be led away from the duty of enlarging our missions by a plan which can only accumulate, on the shelves of the Bible Societies, thousands of volumes which they cannot circulate." The ultimate issue of the Indian outbreak will, he thinks, be a great good, but he adds,—'I think it very likely that there will be much intervening difficulty and distress. I anticipate a long and tedious campaign, and I know not the man who can predicate with any confidence what will be the current of events in the hot weather and rains of this year. The native mind is unmoored, and it will not soon be brought to its ancient anchorage."

Mr. Wylie next enters on some reflections of a general character, taking rather a desponding view of the present aspects of missionary labour in India. While there has been great success among the hill-men—the Coles and Karens—of the country at large, he does not think that anywhere in the history of the world has so much labour been expended, so much light diffused to so little apparant purpose. There is only one remedy—it is the Gospel of Christ alone that can regenerate India. He then gives some details showing the continued existence of Government complicity with the false religions of the land:—

"I have forwarded an additional statement, relative to a very wealthy Mohammedan endowment at Hooghley. It appears to be administered by the Government in all its departments, directly or indirectly, and it comprises the most magnificent Imambarra that has been built in recent times in Bengal. I visited it lately, and was grieved to think of such an institution, a kind of centre of Mohammedan influence, and a nursery of Mohammedan pride, being under the charge of a Christian Government. I hope that the will under which the trust is administered will be laid before Parliament. The founder was Hadji Mahomed Mohsin. I would mention another case, of a Hindoo endowment in the district of Jessore, which is administered by the Collector. The founder was a Hindoo devotee, who bequeathed his property to a disciple for the support of an idol. The disciple soon after died, and no heirs could be found. The trust then devolved (under the regulations of Government) on the Collector; and the late Mr. F. Morris, who held that office, first became aware of his duty, by being called on to sign a voucher or order for three rupees, for giving the idol a *swing*, on the occasion of the annual festival. I have not the name of that endowment, or its founder, but there will be no difficulty in getting the information. I am told that there are similar trusts at Gya. In Bombay and Madras they used to be very numerous."

The letter concludes by urging the necessity of remembering our individual responsibility in connexion with India, and of prayer that those sent out to places of authority may be "men fearing God and hating covetousness."

THE LATE GEN. SIR H. HAVELOCK, K. C. B.

(*From Evangelical Christendom.*)

POONA, Dec. 15, 1857.

MY DEAR SIR,—There is one item of Indian intelligence conveyed by this mail which will throw a mourning dress over many minds—the death at Lucknow, on the 25th November, of the brave old General Sir Henry Havelock, K. C. B. Thousands will mourn for the brave old warrior, struck down in his high career of glory, while every eye was admiringly upon him, and every lip was open in his praise. The name of the deliverer of Lucknow, the avenger of Cawnpore, is already a "household word" among his fellow-countrymen, and will be immortalised in the annals of his age.

But for the *Christian* the name of Havelock has other and yet more endearing associations; for we knew him to be a "good" and dauntless "soldier of Jesus Christ,"—one who was never "ashamed of the Gospel of Christ," or of his brethren.

It is not, however, merely as the Christian soldier that General Havelock deserves a special commendation in the pages of *Evangelical Christendom*. It may not be generally known, that he was a warm friend of the Evangelical Alliance. In 1849, being then Deputy-Adjutant-General of H. M.'s forces in Bombay, he took part in the formation of the Western India Organisation, and accepted the office of Vice-president.—His sentiments on this subject will be best understood by reading his words on that occasion (a copy of which I now enclose;) wherein the manly and straight-forward expression of attachment to his special denominational views is not less praiseworthy than his "feeling of his brotherhood with every Christian who held by the Head, and was serving the Redeemer in sincerity and truth."

Believe me, my dear Sir, sincerely yours,

G. L. FLENTON,
Chaplain of the E. I. Company, and
Secretary of the Western India
Branch of the Evangelical Alliance.

[The following is the Speech alluded to above.]

Lieut.-Colonel Havelock said, that when he rose to second the first resolution, it might probably excite some surprise that, where so many Ministers of the Gospel were present, one of his vocation should presume to take so leading a part in an influential religious movement. He was well aware that it was not from him, or from such as he was, that the members of this meeting would hear much that would enlighten them on the cause of their coming together. But there happened to be a reason, which might give a kind of propriety to his having on this occasion met the request of his friends, and consented to say a few words. The meeting had heard that the object to be attempted was the cordial union of men of all religious denominations in the cause of so much vital religion as is common to them all. Now, it happened that though he (the Lieut.-Colonel) had for about two yeats in this place, and in Bombay, been in the practice of communing, he was sure with much pleasure, he would humbly hope not without profit, with the Presbyterians of the Free Church of Scotland, he yet belonged to another section of Christians, the Baptists, or as they are sometimes called in scorn the Anabaptists. He had heard that there was one other stray Baptist at the station of Satara; he knew not whether there were any more in the whole Bombay Presidency, so he stood there as it were as the representative, a very poor one he would acknowledge, of a denomination. As such however, he gladly gave his suffrage in favour of the species of union which it was the aim of this evening to organise. He begged, nevertheless, that in making this declaration, or in alluding to the paucity of his sect in this part of India, he might not be misunderstood as being loosely connected with the principles of that denomination. On the contrary, he should die in the belief that Christ's Church on earth would never be established upon the basis on which it ought to stand, until the administration of the ordinance of baptism was reformed, until first principles were resorted to, and the admission of every member into a church should be on his own credible profession of effectual faith in the Redeemer, evinced in his life and conversation. But whilst he should part with his Baptist principles only with his life, he declared his willingness cordially to fraternise with every Christian, who held by the Head, and was serving the Redeemer in sincerity and truth. And here he would protest against its being alleged, as adversaries would insinuate, that where men of various denominations met as this evening in a feeling of brotherhood, they could only do this, paring down to the smallest portion the mass of their religion; on the contrary, he conceived that all brought with them their faith in all its strength and vitality. They left, indeed, he thought, at the door of the assembly the husks and shell of their creed, but brought into the midst of their brethren the precious kernel. They laid aside for a moment, at the threshold, the cannons, and articles, and formularies of their section of Christianity; but carried along with them up to the table, at which he was speaking, the very essence and quintessence of their religion.

And now he would, in conclusion, repeat to them a little story, which appeared to him to germanne to the cause of their meeting, that he would run the risk of many of them having heard it before. The late pious, eloquent, and intrepid, though somewhat eccentric, Rowland Hill, had perceived something of a bitter sectarian spirit springing up amongst his people; and to correct it, one day suddenly began as follows:—Last night, said he, I had, or thought I had, an interview with the angel Gabriel. "Well," said I to him, "who have you in heaven now, Gabriel—any of my people?" "No," replied he, "none of your people." "Indeed! then doubtless you have many pious Churchmen and some few chosen Romanists?"—"No, there are no Churchmen, and no Romanists." "Why, then surely you must have around the throne numerous Wesleyans, and Whitfieldites?" "No, there are no Wesleyans, and no Whitfieldites." "What none! Who then? Any Presbyterians, any Friends, any Baptists, any Independents?" "No" replied the angel, "we have none of all these;—in Heaven we have none but those who fear God and work righteousness!" Now this little fiction, said the speaker, which might seem to savour of profanity, but for the beautiful and valuable religious truth which the moral inculcates, I confess appears to me to contain within itself the whole pith and matter of the Evangelical Alliance.

SIR COLIN CAMPBELL AND THE DISASTER AT CAWNPORE.—Through a private but authentic source we learn that in military affairs in India there has lately been more difficulty and commotion than have yet transpired in this country. At the same time that Sir Colin Campbell has been more or less exculpating General Windham for the disaster at Cawnpore, he has been dealing rigourously with some of those holding subordinate but important commands under that officer. It is now said that the 88th and 82nd regiments (Queen's) behaved very ill on the occasion of the attack by the Gwalior contingent; took to flight almost without a shot; got into the town and cantonments, and set to plundering and drinking. Sir Colin Campbell is reported to have put the colonels of both under arrest; hence, we presume, the announcement in Friday's *Gazette* that Brevet-Colonel Robertson of the 82nd has "resigned." The artillery force is pronounced to have also behaved ill, or to have been ill-managed on the same occasion; and in consequence Sir Colin Campbell has summarily dismissed General Dupuis, who was at the head of that force, and three other artillery officers near him in local command. The terms in which Sir Colin Campbell is understood to have performed this painful duty are reported to have been unusually energetic—that the officers implicated did not know their business; that Woolwich practice would not do in India; and that, as he was responsible to the country, and not merely to the War Office at home, he took the liberty of recommending their return to England! A Company's officer has been appointed to succeed General Dupuis. These statements may have received some enlargement and adornment on their way from India; but that the main facts are as alleged our information leaves us no room to doubt. Sir Colin Campbell, we believe, has also expressed an opinion that but for the inefficiency of the artillery and the misconduct of the two regiments of infantry above named, General Windham would have succeeded in carrying out orders and holding his position.—*Scotsman.*

There are forty-two non-commissioned officers and privates in the British army on whom the Victoria Cross has been conferred. Each of the gallant possessors of the order receives £10 per annum.

(For the Protector.)

INDIA.

Oh, land of beauty! how unmeet these strains
To sing thy palmy groves, or golden plains;
Thy noble rivers, or thy mountains high,
Whose icy summits pierce the azure sky,
The gorgeous flowers that decorate the field,
And the rich products which thy harvests yield.—
No chilling frosts thy sunny regions know,
But luscious fruits and spices freely grow,
While fragrant odors fill the ambient air,
Where landscapes ever please, and all is fair,
Save, where the mosques and temples rise in view
And Moslems worship, or the dark Hindoo;
Or else, afar by Ganges' sacred stream,
The funeral fires around the Suttee gleam,
While gongs resound to drown the anguish'd cries
Of her who, true to caste, in torture dies.—
Oh tell me, why should each much favor'd land,
So richly dight by nature's lavish hand,
Fair India, Greece, Italia, or Peru,
Where all combines to fascinate the view,
Why should the tenants of these regions fair
So ill assort with all we hear of there?—
Here, shall the gloomy bigot hold his sway,
And curse his brother man from day to day.—
There, shall the brutal savage reign supreme,
Worship his idols amid rites obscene;
While mothers, deaf to nature's pleading cry,
Shall throw their infants in the stream to die.
Murder, and lust, and human sacrifice,
The works on which their gloomy faith relies.—
Alas! shall we, who from our earliest youth,
Have learn'd the lessons of eternal truth,
Who, whilst we live, and when we come to die,
Can on a Saviour's mercy safe rely;
Shall we, a base example dare to show
To those thus deeply sunk in vice or woe,
Excuses furnish to their untaught mind
For living on, to true religion blind?
Oh no! if we have learned to hope and pray,
Point we to them the right, the better way;
And by our works of faith, make plain the road
That leads the erring soul, thro' Christ, to God.—
More sad the deeds than fancy ever drew,
Were those enacted by the fierce Hindoo
When, influenc'd by rapine, lust, and rage,
Nought would his ardent thirst for blood assuage.
Fond parents view'd, aghast, the ruthless blow
That laid in death their much loved offspring low,
Tied to the stake, those wretched parents stood
With lopped off limbs amid the flaming wood;
And whilst the ribald shouts on high arise,
The martyr'd sufferers win their promised prize.
The sober matron, and the shrinking maid
Ravish'd, and wounded, look'd alone for aid
To Him, who viewed with pitying eye
The sterner depth of their great misery,
And, kindly to assuage their shame and grief,
Commissioned death to speed to their relief.
Say not, to truths historic records blind,
Such crimes are all to heathen lands confin'd—
Or, if prepared ingenuously to own
The like committed where a Saviour 's known,
Yet trace such stories of demoniac rage
To the dim precincts of some by-gone age,
And deem that these are too enlighten'd times
Again to sanction such barbaric crimes.
Know that the heart of man is still the same,
Foul, and corrupt, and glorying in its shame;—
A church infallible no change can know,
And Rome, once cruel, must continue so.—
A kindred spirit still, alas! survives
E'en where humaner laws would shield men's lives.
Scant is the measure of indulgence shown,
Where despots punish, and where priests disown;
Dungeons are filled with such as dare to read
God's sacred word, or doubt the Papal creed:
Loaded with fetters, and in filth they lie,
Resigned to live, yet more content to die.
What numbers, banish'd from their happy home,
Are fore'd in want and wretchedness to roam;
Nor, whilst the fires of persecution burn
Can they with safety to those homes return.
Oh, what a blighting curse those states endure
Who groan beneath a system so impure;
Idle, and ignorant, betray'd, enslaved,—
A downcast people, spiritless, deprav'd,
Their only joy, the pageants, fools prepare,
To stupify the mind, and banish care;
The page of truth to that unhappy race
Is clos'd, and lying legends take its place.—
No "upper room," or house for public prayer,
The outcast heretic may seek for there;
No teacher dare to educate the young,
Or preacher speak, with all-persuasive tongue.
And, when the weary span of life is o'er,
When man can harm his fellow man no more,
Burial's forbid,—save where the ebbing wave
May sound its dirges o'er the Christian's grave.
Thus Papal hate exceeds the hate of Jew,—
Which followed not the victim whom it slew:
E'en Pilate his permission freely gave
That Christ's remains should fill an honour'd grave.
But these remorseless wretches hunt their prey
When life has ceas'd, and spirit pass'd away;
As fell hyenas do some carcase tear,
And leave the scattered bones all bleach'd and bare.
Thus darkness fills the earth; and groans, and cries,
From "cruel habitations," hourly rise.
And who are they, who ruthlessly pursue
Thy timid flock, and fearlessly imbrue
Their hands in blood? They state themselves to be
Commissioned servants, sent, O Lord, by Thee!
That they alone are authoris'd to show
The way to life—a way they seldom go;
That they alone may purge the Church of sin,
Root out the tares, and bring the harvest in.
These are the agents, ready to betray
The pilgrim bands that tread the narrow way;
Put them to torture, or exert their skill
The soul to harass, e'er they deign to kill.—
Oh, grossest lie that ever mortal fram'd,
A lie of which e'en hell might feel asham'd,
That such ambassadors were sent of Thee,
The harbingers of love and peace to be!
Oh, Lamb of God, gentle and kind wert Thou
And such should be thy chosen servants now.
If all who love Thee here, are born of God,
Walk in the pathway Thou thyself hast trod,
Then all are brethren, their descent the same,
Christ is their life, and heaven their common aim;
And they who would this blood-bought flock pursue
Shall suffer, at God's hand, the vengeance due;
Stript of disguise, the traitors stand reveal'd
Relentless wolves, in fleecy garbs concealed.—
Oh, Satan, what a world-wide kingdom's thine,
Thou proud usurper of the claim divine.
How fierce thy hatred, how supreme thy power—
From Adam's fall, to this unhappy hour!
Yet short thy reign, nor distant far the day,
When all thy hate and power shall pass away—
Thy awful end, the prophecies foretell,
Doom'd to the lake of fire, with death and hell.
Then our long catalogue of ills shall cease
And mercy dawn upon a realm of peace—
The earth redeem'd,—all evil overthrown,
Christ in the Deity shall reign alone.

ARRIVAL OF THE LUCKNOW HEROINES AT CALCUTTA.

CALCUTTA, Jan. 9.—A *Gazette Extraordinary*, published on Wednesday last, informed the people of Calcutta of the arrangements which government had ordered for the reception of the illustrious heroines and their children, who, after undergoing unprecedented hardships during a seige of four months, have finally been relieved by Sir Colin Campbell, and sent down to Calcutta in the steamer Madras. On Friday, the 8th, at 5 p.m., two guns from the ramparts of Fort William announced that the Madras was passing Acheepore, and almost every body that had horse or carriage rode down to Prinsep's Ghat, where it was intimated the passengers would land. The Madras having, however, a heavy up-country boat in tow, made, notwithstanding the tide in her favour, but slow progress, and as it soon became evident that she could not come up ere the night set in, a telegraphic message was dispatched to the commander of the steamer to anchor below Garden-reach, and to come up next morning. At six o'clock on Saturday morning a crowd of people assembled at Prinsep's Ghat, but a dense fog delayed the arrival of the Madras, and it was not until a quarter to eight that she could be sighted. A royal salute of 21 guns from the ramparts of Fort William announced her arrival, and other salutes followed from the men of war in the river. All vessels in the river, with the exception of the American ships close to Prinsep's Ghat, were dressed out with all their flags and presented a very imposing sight. Along the steps from the Ghat down to the water's edge was formed a sort of gangway, guarded by policemen, and along the whole red carpeting was laid out, such as it is customary to use on state occasions. At last the Madras arrived off the Ghat, but owing to some cause or other considerable delay took place before the passengers could be landed; the public in the meantime looking on in stern silence, as if afraid lest even now some accident might happen to those whose escape from the hands of a barbarous and blood-thirsty enemy was decreed by a merciful Providence. The whole scene partook of a solemnity rarely witnessed, and the expression on the faces of the bystanders betokened universal sympathy for those they were about to welcome to the hospitable City of Palaces. Mr. Beadon, the secretary of the Home Department, on behalf of government; the Hon. Mr. Talbot, private secretary to the Governor-General on behalf of Lord Canning; and Dr. Leckie, as secretary to the Relief Committee, went down to the water's edge to receive the ladies. A sudden rush towards the river, a thronging towards the gangway, and a slight whisper of voices, indicated that the landing had begun. Cheers were given at first, but only slowly responded to, people evidently being too much occupied with their own reflections to think of cheering; but as the ladies and children proceeded up, people doffed their hats almost mechanically, silently looking on as the heroines passed up. At this moment another ship in the harbour fired a salute, but it did not sound joyfully; it appeared rather like minute guns in remembrance of those whose widows and orphans were now passing in solemn review before us.

The black dresses of most of the ladies told the tale of their bereavement, whilst the pallid faces, the downcast looks, and the slow walk, bore evidence of the great sufferings they must have undergone both in mind and body. And yet how thankful must we be that they have been spared other trials, in comparison to which death itself would be relief. As they passed a chaos of sad recollections forced itself upon our mind, and we asked,—where are those who, for the sake of saving English women and children from dishonour and death, have willingly sacrificed their own lives? Where is the illustrious Havelock? where the heroic Neill? where so many others that have stretched forth the arm for the rescue of helpless women and innocent children? Alas! they are no more; but their names will live for ever in the heart of every true Briton. And, though there is no monument to mark the place where they sleep the everlasting sleep, their blood has marked in indelible ink in the bosom of their surviving brethren the word "retribution." The solemn procession thus passed on, and was handed into carriages which conveyed them to their temporary home. Home, did we say? It sounds almost like mockery to call the solitary room of the widow and her orphan by that name. Though the Government *Gazette* intimated that the Governor-General's state carriages and barges would be in attendance, by some oversight none of them came up to the Ghat, and we confess that in our humble opinion the presence of Lord and Lady Canning on such an occasion would have been as desirable as gratifying to all.

A MONK IMPRISONED IN A CONVENT.

It is long since the public have heard anything of the monk Zezule, the unhappy prisoner of the convent of the Brothers of Mercy at Prague. Dr. Marriot, of Basle, publishes, in his *Wahrer Protestant*, four letters from this unfortunate man, addressed to Pastor Nowotny, of Petershain, in Prussia, himself formerly a priest, who escaped from Bohemia. In each of these letters the unfortunate Zezule, detained in the prison of the brothers of the convent, appeals to the pity and implores the assistance of Protestant Christendom. He describes his situation as being most miserable. His letters are dated the 15th March, the 8th April, the 16th May, and the 26th June, 1857. In communicating them to Dr. Marriot, Pastor Nowotny accompanies them with the following lines:—"May the repeated appeals of this poor man find at least a powerful echo in Evangelical Christendom! May this prisoner for Christ obtain release! It may appear incredible, yet it is nevertheless true, that this confessor of Jesus Christ has languished for twenty-four years in a most miserable prison, solely on account of his religious opinions. Two years ago, the Catholic hierarchy offered him his release, if he would retract his sentiments, which he refused to do. Two years since, the influential men of England and on the Continent entertained, for the moment, thoughts of making some application to the Emperor of Austria; but it seems evident that, just now, every attempt of this kind would be useless. In virtue of the provisions of the Concordat, the hierarchy might refuse *entree* of the convent-prison to the Emperor himself. We learn, from the letters of Zezule, that the Brothers of Mercy (what satire is there in the name?) when any one hears of him, flatly deny that he is in the convent!"

THE HERO OF MOOLTAN ON THE LATE SIR HENRY LAWRENCE.

The following extracts from a letter from Colonel Herbert Edwardes, at Peshawur, written on his bearing of the death of Sir Henry Lawrence, will be read with interest:—

"Since I last wrote the saddest of all news has reached us, and, I fear, will have found its way to England long before this letter. On the whole, I find no room for doubting that we have lost our dearest friend, and India her greatest public servant. What a blow it is! What wide-spread sorrow it will bring! It is like a good king dying. It is wonderful what a number of hearts loved him, at home and here, black as well as white; and you know what we of his old staff will feel about it. He was our master, friend, example, all in one—a father to us in the great earnest public life to which he led us forth. His removal from the Punjaub had not the smallest effect upon our relations with him. And this feeling extends to all the native class in the Punjaub. There is scarcely one who will not feel that he personally has lost a sure and certain friend, an Englishman of name and power, on whom he could always rely for a hearing, and a helping hand, if ever anything went wrong. I find my own Mooltan officers regard him as one who thoroughly appreciated their value, and to whom they could always look for justice. The look which the few I have here gave on hearing of his death was unmistakable. It was not my loss merely, but their own. And then, think of the charities he supported. Think of the knowledge he had of our army—his ability to share in the reconstruction of the army and the empire, when all this war is over. Think, in short, of the great military and civil wisdom lost to the Indian Government at such a crisis as this, as well as the worth lost in private life....... and it must be admitted that this war has, as yet, struck home to us no such blow as the death of Henry Lawrence. For *him*, dear fellow, we happily have no grief. Trials and mercies, storm and sun, had refined him for a better world, and poured that drop of the love of Christ into his heart which hallows the love of our neighbour. Surely, if ever there was a humble, trusting, loving Christian, it was Sir Henry, as I saw him, in April last, at Lucknow. There was a marked earnestness and spirituality in him, as if he felt the time to be short.... And then, as to his public career, what fitter to crown his unselfish life than to give his life to his country in the noble and successful defence of one of the first provinces of the empire."

A Paris letter in the *Courrier du Havre* states that several foreign police agents from Switzerland, Belgium, England and Piedmont are shortly to have a conference in Paris, to come to an understanding with the French police on a system of precaution and surveillance of a nature to counteract attempts on the part of the revolutionists.

The Protector & Christian Witness

WEDNESDAY, MARCH 24, 1858.

THINGS TO BE THOUGHT OF.

Amid the multiplicity of things which engage our attention, and are daily occurring to distract our thoughts, and to draw us away from the contemplation of what is profitable to our souls, there are some things which we think all our readers might with profit dwell upon, viz:

When we awake in the morning, after being refreshed by "Tired Nature's sweet restorer, balmy sleep," let us think: There is one, even Jesus, who is "the Resurrection and the Life," who can as easily raise our bodies at the last day from the "dust of death," as he now raises them from the rest of sleep, and who will, after we have done his will on earth, enable us to "behold his face in righteousness, be satisfied with his likeness," and evermore rejoice in his holy presence.

When we cleanse and clothe our bodies let us think: It was the *sin* of the first Adam which has caused us to cover our nakedness, and to hide our shame; and it is the *blood* of the second Adam, when applied by faith to our sin-polluted souls, that can cleanse them altogether, and the *robe* of his righteousness that can alone cover all our nakedness, and hide all our deformity, so that, washed with the one and clothed with the other, we may stand forth at the last, perfectly freed from the defects of a corrupted nature, "pure as he is pure, and holy as he is holy," and say

"Jesus thy blood and righteousness,
My beauty are my glorious dress."

When, in the retirement of our closets, we bend our knee in prayer to God, let us think: "our Father which is in Heaven" now beholdeth us; "he knoweth our downsitting and our uprising, he understandeth our thoughts afar off, he is acquainted with all our ways, and there is not a word in our tongues, but, lo, he knoweth it altogether." Let our prayer be to him as to the God of our being, who can do all things for us; who will withhold no good thing from us, if we walk uprightly; who will lead us in safety through dangerous places, make our hearts rejoice and be glad all our days, feed us with food convenient for us, and at the last, when life's journey shall be over, receive us unto himself, there to bask in the sunshine of his favor, and praise him without ceasing.

When we read a portion of the Divine Word, let us think: God who is our Father and our Friend is now speaking to us, and giving us lessons of instruction suited to every condition of life in which we can be placed. He calls on us to lay to heart those lessons, and to practice them, so that our profiting may appear unto all. He tells us not only to know but to do his will, that we might be useful in our day and generation, show forth his glory, and at the last be received by him with the welcome intelligence—"Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

When we join with the family in their accustomed sacrifice, let us think: This is the time to seek, by united prayer, for blessings from on high; to draw nigh unto a common Father, and to seek the intercession of a common Mediator. This is the time for every member of the household to come before the throne of the heavenly grace, and there seek the renewal of common favors and common blessings, so that the entire family might be unitedly thankful, and mutually desirous of living in peace and love, and of upholding each other's hand, in doing the will of their Heavenly Father, and living to the praise of their ever-blessed Redeemer and only Saviour.

When we sit down to partake of the bounties of Providence, and to be strengthened in our bodies for the labors of the day, let us think: "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God;" that a famine of the word is worse than a famine of bread; that spiritual food, which God, by Christ Jesus, has graciously and freely supplied his creatures with, is more to be longed for, and anxiously sought after, than all the food—necessary as it may be for the support of the body—which man, in the carnality of his nature, seeketh after.

When we go forth to our daily toil, and are occupied with our lawful pursuits, let us think: The *eye* of God follows us here, the *word* of God counsels us here, the *hand* of God protects us here. He who appoints us our lot, and fixes the bounds of our habitation, says to us in every situation in which we can be placed—"Son, go work to-day in my vineyard;" and again, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

(For the Protector.)

On Friday evening last the Temperance Hall was filled with a large and respectable audience, assembled to hear the Thirteenth Annual Report of the P. E. Island Association, in connection with the London Society for the promotion of Christianity among the Jews. As this Report will appear in our columns, we shall not dwell upon the many encouraging features it presents to every friend of Israel.

Moved by Lieut. Hancock, and seconded by Rev. David FitzGerald:

1. *Resolved*, That the Report now read be adopted, and printed for circulation.

Moved by Rev. Maurice Swabey, and seconded by Rev. W. Meek:

2. *Resolved*, That this meeting desires thankfully to acknowledge the goodness of God, both in blessing the labors and sustaining the resources of the Society; and urges upon the friends of Israel continued prayer for an increase of faith, hope and love in all who are engaged in this often most trying field of labor.

Moved by Rev. Thomas Duncan, and seconded by Rev. Ingham Sutcliffe:

3. *Resolved*, That this meeting gratefully acknowledges the continued assistance received from members of other branches of the Church of Christ in this Island—an evidence of their continued interest in God's ancient people, and confidence in the means used by this Society to lead them to Jesus the Messiah.

Allusion was appropriately made by one of the speakers to the loss sustained by the Committee since the last Annual Meeting, by the removal of Mr. John Bovyer from "the church on earth to that in heaven." An attached member of the Wesleyan body, his catholic spirit, which was such a prominent feature in his character, enabled him to appreciate and esteem whatsoever things were pure, whatsoever things were lovely or of good report, though carried on by those of another communion. For many years a diligent and humble student of the Word of God, his mind became impressed with the wonderful prominence given therein, to the past history, present condition and future glory of the Jewish race, and the inseparable connection of their restoration, with the salvation of the Gentiles, and the second advent of the Redeemer—views held by Grimshawe, Bickerstith, Marsh, Villiers, and numerous divines of the Church of England, eminent for their devoted piety, and zeal for Gentile as well as Jew. In our late brother, and the present Secretary, this Association has its rise, and to this source we trace the increased knowledge and interest manifested in this cause amongst us.

REPORT:

IN this Report of the parent Society's work during the past year, your Committee have endeavored to place before you some of those topics of absorbing interest connected with the progress of the Gospel amongst the Jews, which will accord with the tone of thankfulness, befitting this the year of the Society's Jubilee.

It is also necessary, on such an occasion, to review the steps by which this work, commenced in feebleness, has by the overruling providence of God, arrived at its present position of influential usefulness. From the beginning, its varied features of failure and success have brought no glory to man; whilst its many trials and difficulties have exposed the frailty, helplessness and uncertainty of all human instrumentality.—In the thorough conviction that the work of the Society, during the last half century, has been signally owned and directed of God, and that His blessing has resulted in the conversion of many of the outcast children of Israel, and in the preparation of the way of the Lord amongst His ancient people—every recurring year has deepened the impression of this Scripture truth upon the mind of all, that it is not "by might, nor by power, but by my Spirit, saith the Lord."

Doubtless every age since our Lord's advent has been enriched by trophies of Divine grace, gathered from amongst the *Jews*, as amongst the *Gentiles*; and also, whilst every man's sword and every man's hatred seemed turned upon the Jew, there were still some Christians, in every age, who had not so learned Christ, but in the Jew could see a brother beloved for their father's sake, and have therefore labored for their salvation. Nevertheless, the first direct effort for the conversion of the Jews was reserved to this Society, and to a comparatively recent period, the circumstances of which we must now briefly narrate.

A little more than 50 years ago, a converted Jew, named Dr. Frey, came to London from Germany, prepared to offer himself as a Missionary to the Heathen. His sympathies—already alive to the dark, hopeless situation of his own countrymen—induced him to devote himself to the work of preaching the Gospel to the Jews; in this he was assisted by some devoted men in London; and to carry out this object more completely, it was deemed necessary to organize a Society.

On the 15th February, 1809, the London Society for promoting Christianity amongst the Jews was constituted. It appears that, from the commencement, the Society met with much encouragement; and it is interesting to know that the father of our gracious Queen was its warm friend, and in 1813 laid the foundation-stone of the Jews' Chapel in Palestine Place.

The outlay for this building brought the Society into such difficulties, that if it had not been for the munificent gift of Lewis Way, of £10,000, in 1818, it could not have continued its work.

By slow degrees, the Society entered upon the Mission field, and Poland, Germany, Holland, Jerusalem, and other parts of the world, were visited, and agents appointed to preach to the scattered Jews, to distribute Tracts, to sell Bibles, and to establish Schools.

Year after year new missions were opened; and at this present time the Society has Agents in England, Holland, France, Germany, Prussia, Poland, the Danubian provinces, and in Turkey. It has lately occupied stations, and established missions in Algiers, Tunis, Cairo, Smyrna and Bagdad. The total number of paid Agents amounts to 104, and the income for the past year amounts to £32,000,—being the largest income yet placed at the disposal of the Committee, and still very far short of the amount required to carry out the objects of this Society.—This will be well understood when the fields of labor yet to be entered upon by this Society are properly surveyed, and the facts, collected from the journals of the missionaries, carefully weighed and digested.

In 1821, the Society entered upon a new era, in procuring the ordination of a Jewish convert, and his subsequent employment as a missionary by them. Their conduct at the time excited much obloquy; but acting, as they did, in accordance with the will of God, this appointment led to most useful results. In 1838, the consecration of a Jewish convert, Mr. Alexander, to the office of Bishop of Jerusalem, excited still more opposition.

In 1847, for the first time since the dispersion, an offering of a pure worship was effected on Mount Sion, in Jerusalem, by the erection of a Protestant Church and the commencement of Hebro-Protestant services therein: this was in itself a remarkable fulfilment of prophecy, and justly gave great encouragement to the friends of the Jews.

The Society now numbers amongst its patrons and supporters good men of all lands; and whilst its activity and vitality were never more distinguished than they are now, it can rejoice that its zeal has called into existence many other kindred societies, who are likewise devoting themselves to the task of enlightening the mind of the poor outcast Jew. Their organization as a Society has also been useful in awakening men's minds to the injustice done to the Jew, and to the necessity and duty of giving them the protection of the law, and their proper rights as men and freemen.

The Almighty has, in a remarkable manner, taken away much of the reproach that was for so long a period attached to the name and character of the Jew. This age has been often designated an age of wonders, in respect of arts and sciences; but it is justly so called with respect to the Jews, when we look at the wondrous change wrought in the public opinion; that now the highest position in the state is open to their ambition or their ability; in several countries, and in England especially, the reproach hanging over their venerable name has in a great measure passed away; so one of the largest constituencies in the empire has for several years elected a Jew as their representative to Parliament, while a Jew has been repeatedly appointed sheriff of Middlesex.

But it is not the political life that this Society has chiefly to do with, but with the spiritual; and although we cannot, as other Societies can (and for which the Lord be praised), point to hundreds of thousands converted to the Lord, the numbers scattered throughout the world amount probably in the aggregate to more than ten thousands.

There is, however, a peculiarity in the character of the converts made by the instrumentality of this Society, which deserves especial notice, in that the christianized Jew so often becomes the efficient and devoted missionary,—so that, of the Agents now employed by this Society, a large number—indeed, more than one half—are converted Jews.

In the records of the past year's operations, there are many novel and striking features, amongst which stands pre-eminent the journey of the missionary, Mr. Stern, to the Jews in Arabia Felix, and their kind and anxious reception of his teaching, and their eagerness to hear of the true Messiah. In a town called Saana, of 40,000 inhabitants, the Jews are said to number 20,000: they are living in great misery, and are treated most cruelly by the Mahometans. Not many days' journey from Saana, is the English possession Port Aden; and if conquest and acquisition of territory by our country could ever be defended, it would be in the view of relieving the miseries suffered by the poor and unprotected Jews in that land of lawlessness and robbery.

It has always been interesting to note the onward work of Mr. Pauli, at Amsterdam, himself a Jew. He has something of the fervor and zeal of his great namesake, and has been eminently successful in awakening the Jewish mind and allaying prejudice; and yet he reports only the baptism of seventy-one persons in 14 years, and the gathering together of a church not numbering more than 200 members.

The mission at Jerusalem has sustained a great loss by the removal of Mr. Nicholayson, by death, after 30 years of earnest labor. Mr. Crawford has been appointed to succeed him. The hospital still maintains its character, and notwithstanding the opposition of the Rabbies, the total number of patients during the past year amounted to nearly 10,000.

The difficulties in the way of a Jew desiring to confess Christianity are numerous, and meet us on every side. Loss of all things, is in almost every case the certain result; and the hearts of our laborers are continually heavy through the obstacles placed in their way. Again, our missionaries *might* multiply baptisms; but, being faithfully desirous of bringing the Jew to Christ, they are not satisfied to baptize until they have reason to believe there is repentance and faith in lively exercise.

A Jew remarked of our missionaries, that they have succeeded in making bad Jews, but not many good Christians. This is too often the case,—*infidelity following superstition;* but is the fault ours? Is it not rather the fault of the Talmudical teaching of their Rabbies,—a teaching which, laying claim to be the only truth, and to be the only proper expounder of God's will and word, has held the Jewish mind in a thraldom worse than that of Rome, and whose fetters once broken, leave the mind in a state of uncertainty and doubt as to all revealed truth, and a ready prey in its ignorance to any phase of infidelity.

In conclusion, let us take a retrospective view of the Society's labors. Many are indeed inclined to say, "What has been done towards the conversion of the Jewish nation?" The Society's income has gradually risen from about £2000 to nearly £33,000, and where are the commensurate fruits? I fear such enquirers have little idea of the difficulty of missionary work, whether among the Jews or Gentiles—whether at home or abroad. But let the answer be given—to the praise of God's goodness, which has put such honor on the Church of England,—More has been done in turning the Jewish mind from darkness to light during the last 49 years, than had been effected in the twelve preceding centuries.

Your committee speaks, of course, of real conversion to God; of a saving faith in the one, true Messiah, and not of *constrained* conversion, when the poor Jew was obliged to assume the garb of Christianity to preserve his life or his property.

This Society has held out no earthly inducements—has used neither bribery nor persecution, and yet it has had the satisfaction of introducing a goodly number into the Christian Church.

Since the Jewish Episcopal Chapel has been founded in London, nearly 800 individuals of that nation have been baptised. The Schools accommodate one hundred children, and they are not only always full, but at this time there are many children waiting for admission. And above all, that most useful institution called the "Operative Jewish Convert's Institution," has been the means of helping forward the anxious enquirer. Into this well organized Institution, hundreds of Jews, have been received, and of these, at least 200 have been baptised. The enquiring Israelite has here found the school of instruction combined with the school of industry. He is here taught some useful trade, whilst he is diligently instructed in the word of truth.

Your Committee cannot but look on this part of the Society's labors as one of the most important,—especially when to this is added, the selection of the most hopeful and devoted of the converts—trained in the Institution—for the great work of the missionary.

They are drafted to the College, to be prepared for Jewish missionaries, and in due time are sent forth to the most interesting field of Christian exertion. Your Committee cannot help thinking, that if this admirable plan was better supported by annual subscriptions, it would be instrumental in introducing a very large number of satisfactory converts into the bosom of the Church of Christ.

Your committee calls upon you to look again at the Society's labours in the East. There is seen a Christian Church, with its Bishop, its clergy, its schoolmasters, and its auxiliary institutions, such as the hospital, &c. established in the City of David.

Who that has contemplated Jerusalem, "trodden down of the Gentiles," with a phase of Christianity which has hitherto done great dishonor to its author, whilst it has stumbled the Jew and Mohammedan—but can rejoice that now at length the lovely scheme of gospel truth has been exhibited to the eastern world, without the appendages of idolatry and superstition, and yet united with true, primitive church order. Nor should we be impatient if the results have not been so rapid and momentous as we should wish. It is most interesting to know that thirteen missionary agents are now labouring in that once favoured city; and of this number nine are Jewish converts.

The effect on the Jewish mind may be gathered from the opposition which this effort has called forth. The Rabbies dread the spirit of enquiry that is now abroad in Jerusalem. The Christian Hospital is met by the establishment of a Jewish one; and the enquirers terrified by the anathema of the synagogue. But all in vain; we may expect God's gracious benediction on this testimony for His truth: we now see the first fruites gathered in; we are waiting for the full and plenteous harvest.

There is, however, one effect of missionary labor upon the Jewish mind to which your committee would briefly advert, because they do not think it has had sufficient prominence. Your committee mean that *preparation of mind* for the reception of the truth which the Gentiles may be the means of effecting, antecedent to the final conversion of Israel.

This Society has been pre-eminently owned of God in this work. Its missionaries have expounded the word of life to multitudes of the Jewish nation; its publications have been largely diffused, especially that remarkable one, called the "Old paths," than which none has more deeply affected the Jewish mind, since the art of printing was invented. The Old and New Testament, in their original languages, have been largely circulated; and hence it has come to pass, that the Jewish mind has been roused from its lethargic indifference, and a spirit of enquiry has been produced among that extraordinary people, which we may humbly trust will lead to godly repentance, and thence to their national restoration, when the more full and abundant out-pouring of the Spirit may be expected.

Christians! rise up to your high and holy work; let there be more earnest and believing prayer for the gift of the Holy Ghost, and the veil will assuredly be rent from the Jewish heart; let there be larger gifts thrown into God's treasury, so that self-denial being in full vigour, we may give the *largest* portion to the Lord's great work, and the smallest to our own comforts and tastes. Let us feel that we have only begun the delightful privilege of contributing to the cause of God and the good of souls. Our time is very short; the year of jubilee, the 50th year hath already arrived, and how little is done,—the day of labour is hastening to its close. Eternity and its solemnities are at the very door; "The Lord is at hand." Oh! then, *pray*, and *act*, and *give*, as if you were to meet *Him this night*, to stand before that tribunal, where we must all give an account of the talents committed to our trust.

The Prince Edward Island Association in connection with the London Jews' Society was established on the 3d April, 1846. Its contributions have been as follows.

1847	£52	12	2		1853	£64	4	10
1848	61	12	4		1854	65	12	9
1849	61	3	8		1855	55	6	1
1850	53	10	10		1856	53	12	0
1851	57	11	9		1857	46	18	0
1852	63	1	9					
						£629	6	2

(*Letter from Secretary of Parent Society.*)

London Society for promoting Christianity amongst the Jews.
SOCIETY'S HOUSE, 16 LINCOLN'S INN FIELDS.
August 14th, 1857.

My Dear Sir;

I write a line to thank you most cordially for your kind remittance of £30 sterling.

I am thankful to say our work is steadily progressing, and we have much reason to bless God for the success vouchsafed, and not least for the increase of the interest felt by you in this blessed work, of which your contribution is an evidence.

The God of Israel will I am sure own and bless your effort, which I cannot deem a small one.

My Co-secretary is just gone to Jerusalem for our Society, for a short time.

Believe me my dear sir,
Very truly yours,
To J. M. C. I. GOODHART.
Clerical Secretary.

CORRESPONDENCE.

TO THE EDITORS OF THE PROTECTOR.

GENTLEMEN;

A writer, by name "Lector," in the *Examiner*, is pleased to think that I have acted erroneously in including the Nestorians among the number of those who, in the early ages of the church, held the fundamental articles of belief, and to charge me with sympathizing with them in all their tenets, because I said that they maintained some of the leading truths of Christianity.

If the writer would open the 49th page of Dr. Edgar's valuable work—"The Variations of Popery"—he would find the following words:—

"The faithful existed, at the earliest period, as well as "the faith; and the people as well as the profession. The "churches, unconnected with the Romish, and rejecting "the most obnoxious abominations of Popery, or pro-"fessing, in all the grand leading truths, the principles "of Protestantism, were, from the primitive times, nu-"merous and flourishing. These were the Waldensians, "the Greeks, the Nestorians, the Monophysites, the "Armenians, and the Syrians."

In the 307th page of "Hayward's Book of Religions," he would discover that "the doctrines of the Nestorians "are, in general, the same with those of other Oriental "churches, and they receive and repeat, in their "public worship, the Nicene creed." He would moreover read these words: "The Nestorians, of all the "Christian churches of the East, have been the most "careful and successful in avoiding a multiplicity of su-"perstitious opinions and practices, which have infected "the Romish and many Eastern churches."

On looking into the 5th chapter of "Mosheim's Ecclesiastical History," which treats of divisions and heresies that troubled the church in the 5th century, "Lector" would discover that the founder of the Nestorian church, which overspread Asiatic Turkey, Arabia, Persia, Turkey, India and China, was regarded by his followers "as "a man of singular and eminent sanctity, and worthy to "be held in perpetual remembrance;" that "many, even "the greatest part of writers, both ancient and modern, "after a thorough examination of the matter in dispute "between Nestorius and his opponents, have positively "concluded that the opinions of Nestorius and of the "Council which condemned him, were the same in effect, "and that their difference was in words only." Dr. Edgar, in the 62d page of his work, says: "The Nesto-"rians were said to divide the person of the Son, and the "Jacobites to confound his natures. But this controver-"sy, as the ablest and most candid theologians and histo-"rians admit, was a dispute about words. This is the "opinion of the Protestant historians, Mosheim, Bayle, "Basnage, La Croze, Jalonsky, and Buchanan. Many "Romish as well as Reformed critics entertained the "same opinion. This was the judgment of Simon, Bruys, "Assimanni, Tournefort, Gelasius, Thomassin, and Go-"deau. Nestorianism, says Simon, is only a nominal "heresy, and the controversy originated in a mutual mis-"understanding. Bruys, Assimanni, Tournefort and Gela-"sius speak to the same purpose." The chief controversy between Roman Catholics and Nestorians is not, however, about the person or nature of Christ; it is whether the Virgin Mary should be called the *Mother of God* or the *Mother of Christ*.

These quotations and generally received opinions are, in part, my authority for including the Nestorians among other Christian churches who, in the early ages, held the leading truths of Christianity, or the principles of Protestantism.

I am, with much respect, yours,
D. FITZ GERALD.

TO THE EDITORS OF THE PROTECTOR.

Gentlemen;

A few evenings since, in the House of Assembly, when the Bible Petitions were under discussion, Hon. Mr. Coles was pleased to read something from the Journals, which he thought condemnatory of some persons who were on that occasion speaking in favor of allowing the Bible to be read in the Normal School, &c. I really did not think the hon. member was so shallow as to allude to this, so much more condemnatory of his own actions than of any other member of the present House of Assembly. If you will turn to the Journals of the House of Assembly for 1845, page 40, you will find Mr. Coles moving *to strike out* a long preamble preceding a Resolution, which would be too lengthy for you to copy, but part of which runs thus—"Whereas this Committee deprecates any plan of Education which does not recognize free liberty of conscience." Perhaps the Resolution as it stood without the preamble was strong enough; but the object of Mr. Coles in moving to strike out the words above quoted, was as much as to say that he did not altogether go with the tenor of the preamble. Again, we find Mr. Coles voted *in favor* of the following Resolution, proposed by Mr. Palmer:

Resolved, That it is the opinion of this Committee, that it is expedient to repeal so much of the Act of the 10th Geo. IV, cap. 9, as prohibits the use of the Holy Scriptures, without note or comment, as a class book in the Central Academy, by children whose parents or guardians shall not object to the same.

Now we find Mr. Coles, in the year 1855, still an advocate for using the Bible in the Schools, as will appear by his entering into arrangements with Mr. Stark for carrying out Mr. Stowe's Bible-training System; and his unqualified approval of Mr. Stark's lecture at the Mechanics' Institute,—which clearly shows what the moral training system is: "daily oral Bible lessons, in which the truths of Scripture are pictured out." Mr. Stark's lecture was extensively circulated, and no doubt fell into the hands of Roman Catholics. They at once saw the damage their system would sustain if that plan were carried out; but they were in hopes that a Normal teacher would not be engaged, as a lecture by one of their profession testifies. About the time, however, of the inauguration of the Normal School, we hear of Mr. Coles being in communication with the Roman Catholic Bishop at Rustico; and from that time his coolness for the Bible commences, until we have the Bishop's letter, which states "that the system should be *godless*, and that the Catholics would be satisfied with nothing else."

Now if Mr. Coles had a spark of independence in him, he would have told the Bishop "that the religion of Roman Catholic children should not be interfered with, but it was his duty to see that the youth throughout the Island were morally trained; else the school system which he had been the means of carrying out, might prove as much a curse as a blessing, and that he could never consent that the schools should be godless." Had Mr Coles done this, he would have sustained his character for independence, and his consistency in support of the Bible, but the part he has acted, has shown that he is willing to become a tool in the hands of a body whose aim is despotism, wherever they are found throughout the world.

Yours, &c., ALPHA.

WHILE we willingly give insertion to the following letter, we must take exception to one passage, which says: It is difficult to divine the purpose for which Messrs. Lochhead and Murray have spoken against the Academy, "unless it be to deprive the Catholics of this Colony of their civil and religious rights, as recently shadowed forth in the *Protector*." Now we do not believe that the speakers in question had any such desire, and we would distinctly deny that the *Protector* has in any wise "shadowed forth" any desire to deprive the Roman Catholics, in this or in any other Colony, of their "civil and religious rights." The *Protector* is the advocate of freedom of conscience, and the opponent of either civil or ecclesiastical tyranny. It asks for all, whether Protestants or Roman Catholics, the *right* of worshipping God according to the dictates of their conscience,—the *right* of instructing their children according to the most approved principles,—the *right* of expressing their sentiments freely and openly, and of filling every office in the state, the duties of which they are competent to discharge; and this is very far from denying to others the exercise of their civil and religious rights.—[ED. PROTECTOR.

TO THE EDITORS OF THE PROTECTOR.

GENTLEMEN,—My attention has been called by a gentleman (a Protestant), who resides many miles from Town, to the speeches of the Reverends Messrs. Lochhead and Murray, as published in your issue of the 3rd inst. These strictures, it is said, will pass for what they are worth in Charlottetown; but if allowed to go forth to the country unchallenged, many will think they must, in some respects at least, be well founded.

Whenever the public manifests dissatisfaction with the working of an educational establishment, the usual course is to appoint a commission to enquire into the matter, and report. Such was the case a few years since in regard to King's College, Fredericton, and later still, at Maynooth. How different the course pursued in our case. If any doubts existed about the efficency of the Academy, it was unknown to us: not so much as a complaint against the details of its management has reached us for the last twelve months. This is a free country. The press enjoys unlimited freedom, as nearly every public institution, and public man, too, in the Colony, can attest. Yet, except a few inuendoes in the *Protector*, the comments in the newspapers were always favorable—even laudatory. This assurance of their labours being appreciated only stimulated the teachers to redoubled exertion. The heavy demands on our small revenue might prevent their remuneration from being made equal to that received for like services in the neighboring Colonies, but then the inadequacy of their salaries was admitted on all hands. In the midst of this fancied security, and with an explosion as unexpected and deafening as that of Orsini's grenades, our tranquility has been disturbed. We have been arraigned, tried, and convicted. We were not so much as allowed a hearing. From this decision we appeal on the following grounds:—

1st. We demur to the jurisdiction of the tribunal by which we have been tried. And

2nd. That our judges, even admitting their competency, have not been at any pains to ascertain the facts of the case.

In organizing the Academy, the Legislature placed it under the surveillance of certain governors and trustees. Besides members of the Legislature, the present Board of Trustees includes the Honorables the Justices of the Supreme Court, the Judge of Probate, the Attorney General, and several other of our leading public men. Now, we humbly submit that this is the proper tribunal. And, further, that in point of scholarship, official standing, and knowledge of all the facts, it is more competent than that by which the matter has been tried. No tribunal, doubtless, having to decide on difficult questions, should be above calling in professional aid; and there can be little doubt that in any future perplexity the governors and trustees of the Academy will turn with anxious and confiding hope either to Georgetown or Cavendish.

Taking exception to the jurisdiction of a tribunal does not necessarily debar us from the privilege of reviewing the grounds on which it based its decision. To this, then, let us now turn our attention. Passing over for the present the question, as to whose duty it should be to impart religious instruction to the young, as well as the proper place for giving this instruction, we come to the following passage in Mr. Lockhead's speech:—

"The Academy does not profess to teach those branches that "are necessary for a professional position in society; on this "account those who wish their children trained for that purpose "have to send them, at great expense, and very great inconven-"ience, to other parts."

Now, so far is this from being true, that it is the very thing we *do* profess, the very object for which the Academy has been established and is maintained. That it fulfils this end has been abundantly proved in my letters to Mr. Mooney and Mr. Macaulay of Georgetown. We can point to all the professions for illustrations of this. We go further, and maintain that those whose means permitted them to remain long enough have received a sufficient education, and will compare favourably with any who have come here from other places. None, therefore, have been obliged to send their children elsewhere. Some have been sent from this Island to different seminaries in the neighbouring Provinces, but this is easily accounted for. Both Nova Scotia and New Brunswick are studded with *denominational* colleges. In the latter Province, a large proportion of the entire grant in aid of education is absorbed in this way. To induce the Legislature to continue these appropriations, the brilliant prospect is held out of attracting students from the neighbouring Provinces. Accordingly, every summer the country is overrun with gentlemen in broad brims and white chokers beating up for recruits. They find two powerful auxiliaries, of which they are not slow to to avail themselves—sectarian predilections and maternal vanity. Placing a favourite son at college, where is there a mother whose heart does not exult at the bare idea? Most of those *collegians* would for years to come be better employed at the nearest district school, taught by a second class teacher. If, in addition to all this, we consider that Mr. Lockhead may not be the only clergyman who preaches to the people that not to do so is "*mean*," the wonder becomes that so few are sent; and this, forsooth, is a proof of inefficiency in the Academy.

The rev. gentleman himself seems to have had some misgivings as to the validity of these objections, and seeks to entrench himself behind others. "But, sir," he continues, "it is necessary that a college should be established for *other reasons*, and *one* of those is—to meet the gigantic schemes which Popery has proposed for the overthrow of Protestantism, and the establishment of its unhallowed principles in this Island!" These *gigantic* schemes are like other *giants*, purely imaginary. They have been called into existence to serve a purpose. That purpose it is difficult to divine, unless it be to deprive the Catholics of this Colony of their civil and religious rights, as recently shadowed forth in the *Protector*. The editor of the *Islander* questions whether any legislature could be got in this Island to perpetrate such injustice and impolicy. The steady and able advocate of civil and religious equality himself, it is very natural that he should think so or hope so. I have long entertained like opinions myself, and have been often at great pains to reassure my co-religionists on this point. The result of Friday's debate in the House of Assembly has somewhat shaken this confidence. Some petitions had been before the House for the introduction of the Bible into the Academy, *and the appointment of masters competent and willing to give instruction in it*. The adoption of this, as every one knows, would either force me to resign, or the Trustees to dismiss me; and such would be the reward of 13 years' faithful public service. Such the inducement to talent to enter this long-despised and ill-paid profession—such the recompense of that impartiality which never knew sect or party; but so it is. A resolution founded on the prayer or command of the petition was lost by the Speaker's casting vote alone. The consideration of Mr. Murray's speech, and some remarks on education in general, must be deferred until next week.

Yours, &c.,
March 20. JOHN KENNY.

In town.—The celebrated Pain Killer has just arrived in sufficient quantities to put to flight the whole Pain family. Buy it; try it. Sure death to all pain is the Pain Killer.
Sold by WILLIAM R. WATSON.

PROCEEDINGS OF THE HOUSE OF ASSEMBLY.

Wednesday, March 17, 1858.

Hon. Col. Secretary presented a Message from the Lieut. Governor, transmitting, for the information of the House of Assembly copy of a despatch from the Secretary of State for the Colonies, and its enclosure from the Secretary of State for War, having reference to a transfer of the Barracks, in Charlottetown, to the Local Government, as well as to the arms supplied for a Volunteer Militia Force, and to the present condition and prospect of the future efficiency of such a force for the defence of the Colony; and stating, that a definite expression of the views of the Legislature, regarding the Barracks has become indispensable, if they are to be required for the use of the Colony; and as the retention of the small supply of arms now in the possession of the Local Government, depends upon the establishment of an efficient Volunteer Force, which the Lieutenant Governor is led to believe cannot be effected without some allowance for clothing, he recommends an appropriation for that object to the favorable consideration of the House of Assembly.

Hon. Col. Secretary said: I will move to-morrow that His Excellency's Message be referred to a Committee of the whole House, with the view to proposing therein, the appropriation of a small sum to put the Barracks into repair, and towards the clothing of Volunteer Militia Companies

THE BIBLE IN THE NORMAL SCHOOL AND CENTRAL ACADEMY.

The debate on the Petitions for the introduction of the Bible into the Normal School and Central Academy was not gone into until Friday last, the 19th inst. As our readers will expect us to give them a more lengthy notice of the proceedings of the evening, than we usually devote to parliamentary matters, we will endeavor to give the views put forward by the various speakers, and that as truthfully as if polished by the authorized reporter;—if we err, it will be unintentionally, and we shall be glad to make correction when required. It is a pity that the services of a phonographic reporter cannot be obtained; for even during debate—as it was the other evening—members are misunderstood, and their exact words cannot be recalled.

Mr. McGill took the chair of the Committee.

The Hon. T. H. Haviland, in rising to offer the first Resolution, said:—Under circumstances very similar to those which are now about to engage the attention of the Committee, I had occasion during the last session to submit a resolution to this House of a somewhat like character to that which I now hold in my hand; and although I then failed to carry with me the views of a majority of the House, its object was partially attained, as I understand that the Holy Scriptures are now permitted to be read in the Common Schools throughout the Colony. In compliance with the wishes expressed in the numerously signed Petitions now before the Committee, I am desirous that the same privilege should be extended to the Normal School and the Academy. I hold in due estimation the religious scruples of my fellow subjects the Roman Catholics of this Island, and I should be sorry to press a measure upon the consideration of the Committee which would seriously interfere with those scruples; still I deem it of the deepest interest, both to the spiritual and temporal welfare of the Protestant portion of the population, that the Bible, so dear to the hearts of that denomination of Christians, should not be excluded from any of those public institutions in which their children claim to be educated. With these brief observations, I move the following resolution, to meet the views of the petitioners:

Whereas it is inexpedient that any Law or rule should exist by which the use of the Holy Scriptures should be excluded from the Central Academy and Normal School of this Island, in any case where the parents or guardians of any scholars placed in those Institutions may require such Holy Scriptures to be used or read therein by such scholars—

Resolved, Therefore, that it is necessary to provide by law that the Holy Scriptures may be read and used by any scholar or scholars attending either the Central Academy or Normal School, in all cases where the parents or guardians of such scholars may require the same to be so used by them while attending such Institutions respectively.

Hon. Col. Treasurer moved in amendment the following resolution, of which its lengthy preamble will best give the views of the mover:

Whereas the Legislature of this Colony has hitherto acted on the principle so generally adopted in every free and enlightened country, of keeping its educational establishments free from religious tests, believing that these tests tend rather to retard than advance the cause of Education, while they never fail to promote acrimony and ill feeling in a community composed of different denominations of Christians, and are consequently as injurious to the spread of true morality and religion as they are to education.

And whereas the Law entitled "An Act for the establishment of an Academy in Charlottetown," passed more than thirty years ago, provides that no religious test whatever shall be used in the said Academy; and during this long period only one attempt has been made, and that by a small section of the general public, to enforce by Act of Parliament the reading of one version of the Holy Scriptures in the said Central Academy.

And whereas by an arrangement between the Board of Education and the Masters of the Normal School, certain hours have been set apart for the reading of the Bible in that institution by those children whose parents may desire the same; and as there is no obstacle to the adoption of the same practice in all the common Schools of the Colony, this House is of opinion that legislation upon the subject is quite unnecessary, and if resorted to, would be subversive of the rights of conscience.

And whereas certain Petitions now before this House, purporting to emanate from *the* Protestants of Prince Edward Island, wherein the Petitioners claim a right to have their children instructed in the Protestant Bible, which *they* believe to be "the fundamental Law Book and the recognized standard of true morality," concludes by praying that this House shall "adopt such means as shall redress their grievances, and grant them the enjoyment of their rights," by enforcing the reading of the Holy Scriptures in the Normal School and Central Academy, thereby inferentially leading to the conclusion that the use of the Scriptures is not prohibited in the common Schools.

And whereas it has been shown in these premises that there is nothing to prevent the voluntary use of the Bible in the Normal School, while its introduction as a class book into the Central Academy, which would constitute a religious test, is expressly forbidden by a law which has remained on the Statute Book for thirty years, and that successive Houses of Assembly since, never regarded this law as an infringement of the rights of any portion of the inhabitants of the Colony; nor has any complaint been made of the enactment in question by any considerable number of the Protestant parents of children who are sent to the academy for instruction, and who might be reasonably supposed to be the most deeply interested in the matter. The House therefore deems that as there has been no infringement of a right, no substantial grievance can be said to exist.

Resolved, therefore, that it is inexpedient to comply with the prayers of the several petitions now before the House, asking for an Act of the Legislature to compel the use of the Protestant Bible as a class book in mixed schools like the Central Academy and Normal School, which were established for, and are supported by, Protestants and Catholics alike, this House feels assured that so unwise and so unnecessary a measure is not desired by a majority of the inhabitants of the Colony, nor essential to the encouragement of Education and religion.

Hon. E. Palmer supported the first resolution. He said the tenor of it could not be misunderstood, as it was unmistakeable that the resolution was not to force the Bible on any who did not desire it, but to allow its daily use to such as were of opinion that a good sound education could not be obtained without the morals of the children being founded directly upon its precepts. Of those for whom the Education Act was intended to be of the most benefit—the great body of the people—the laboring and middle classes of the Island—how very few had the time, during the six days of the week, to devote to the special instruction of their children in the Bible; and how very many there were in this Island who, even if they had the time, were unable—from their own education being neglected—to impart the desired information. The Normal School was founded to properly prepare teachers for the Island generally, and the instruction given to them was that they might impart it to the children wherever their services might be required.

Hon. Col. Secretary rose to speak to the question a great number of times, and he labored to make it appear that the petitioners wanted to make the Bible a religious test in the Academy. He read a resolution from the Journals of a previous year, to show that the parties voting in favor of the first resolution now, opposed the reading of the Bible. [as a class book]. In substance, he stated that the Bible might be used in the Normal School now, by the children whose parents desired it, after the School was dismissed. It would be difficult, he thought, to manage it otherwise; for although there were two rooms in the building, it would be wrong for the master to leave some of the children while he attended to others. The people most interested had not petitioned. The bulk of the signatures were from the country; and he did not see that the people in the country were immediately interested.

Mr. H. Haviland said that much that he intended to say had been already put forward by the hon. member for Charlottetown (Mr. Palmer). It was quite evident that the first resolution would not make it compulsory for any one to read the Bible; and while many of the first men and educationists of the day held that it was useless to instruct children without giving them sound moral views, they would only be doing their duty in responding to the numerously signed petitions which had come before them,—one of these, which he had taken up by accident, contained over 1300 signatures.

Hon. Mr. Mooney thought that it ill became the petitioners and other agitators to cause so much disturbance about the Bible—and setting one man against the other throughout the country. He spoke of a little girl who knew the Bible as well as any of them,—could repeat it from Genesis to Revelation. He wound up by telling an anecdote about two men who were reading the Bible, the purport of which was, that in the hands of Protestants it was like a fiddle,—they might play any tune they pleased from it.

The Hon. Mr. Montgomery supported the resolution of his colleague, because he thought it was depriving no one of their rights, and would give petitioners that privilege for their own children which they sought.

Mr. Laird perfectly agreed with the resolution, which he thought carried out the views of petitioners, nothing more nor less; and the amendment went to introduce new matter, that the petitioners had no desire to contend for. With respect to the objection of the Col. Secretary, that most of the petitions had come from the country, he considered that, as the Normal School was for the education of the Teachers, they had the best right to see that that institution was carried on under sound principles; and it ill became the Colonial Secretary to bring it forward as an argument that they should not on that account make any legislative enactment with respect to that institution.

Mr. Clark said he belonged to a body who totally dissented from the state having anything to do with religion or the religious education of the people. He would oppose legislative enactment on the subject.

Mr. Pope spoke in favor of the first resolution, and reprobated any ill-feeling got up on account of the Petitions; the parties were only asking a right for themselves, and did not wish to trespass upon others.

Mr. Douse said he had presented one of the largest petitions on the subject, and he felt bound to carry out the views of so large a portion of his constituents.

Mr. Yeo thought every man had a right to read or to be taught from the Bible, so long as he did not trespass on others. The resolution wanted nothing more, and he would go for it.

Hon. Mr. Wightman believed that, on such an important subject, they were bound to give most serious attention. It would not be right to say that any particular version should be read in the institutions referred to. He would leave it to the parents of the children themselves, to say whether they should read the Bible or not; but as a large body of people had come forward to ask for the privilege of using it in the Central Academy and Normal School, he thought the House should do all in its power to grant it. He had prepared a resolution, but, according to the rules of the House, he could not propose it until the Committee had reported.

The Chairman having put the question on the amendment, the numbers stood 11 to 11; having given his casting vote in favor of it, on the Committee rising, it was reported to the House as the resolution agreed to.

When the Speaker took the chair, Mr. Palmer moved the resolution offered in Committee by Hon. Mr. Haviland in amendment; and Hon. Mr. Wightman moved the following resolution in further amendment:

Whereas while this House repudiates the principle of encroachment upon the religious opinions of any denomination, it considers that the most effectual evidence of the true spirit of Christian liberality will be afforded by allowing to each class of Christians the use of the copy of the Holy Scriptures in which it believes.

And whereas the parties attending, for instruction, at the Central Academy and Normal School, belong to the Protestant and Catholic communions, and it is not inexpedient that the copies of the Holy Scriptures to which they respectively adhere, should be read without note or comment to the parties belonging to each denomination respectively.

Be it therefore resolved, as the opinion of this Committee, that the Board of Education should authorize the reading in the above institutions, of the Holy Scriptures, without note or comment, during school hours, in such versions and by such of the pupils and students whose parents or guardians may desire it.

On the names being called over, there appeared—

For the amendment:	*Against it:*
Wightman,	Coles,
Palmer,	McGill,
T. H. Haviland,	Clark,
Montgomery,	Muirhead,
Longworth,	Warburton,
Heath Haviland,	Cooper,
Douse,	Dingwell,
Yeo,	McDonald,
Pope,	Perry,
Laird,	Mooney,
Munro.	McIntosh.

And it was lost by the Speaker giving his casting vote against it.

The same division took place on the other amendment, and the Resolution was carried accordingly.

Monday, March 22.

Hon. Mr. Mooney, who was in custody of the Sergeant-at-arms, for Breach of Privileges, since Saturday last, made the apology dictated by the House, and was discharged.

Hon. Mr. Wightman, as chairman of the Committee on the opening of new lines of road, presented the draft of an Address to the Lieut. Governor, which was received, and the same Committee were ordered to wait on his Excellency with the same.

The Act relating to the Central Academy was read a third time, and passed. It is merely a continuation of the old Act.

The petition of Angus McDonald, Rector of St. Dunstan's College, and the petition of divers inhabitants of Lot 67, praying the House to disallow the prayer of the aforesaid petition, being taken up, the House resolved itself into a Committee, and Mr. Clark reported the following resolution, agreed to in Committee:

Resolved, That it is inexpedient to grant the prayer of that part of the Petition of the Rector of St. Dunstan's College asking for an annaul sum or endowment for the support of that institution; but that it be recommended to the House, when in Supply, to vote a sum for the purpose of obtaining Instruments, Maps and Apparatus for the Institution.

Mr. Laird moved in amendment, that all be left out after the word institution. [This, as it will be seen, would prevent it going to supply.]

For the amendment—Messrs. Laird, Pope, Dingwell, Douse, Muirhead, Montgomery.

Against it—Messrs. Cooper, Perry, Clark, Munro, Macdonald, McGill, Warburton, Coles, Palmer, Wightman, Whelan.

CHARLOTTETOWN MECHANICS' INSTITUTE.

On Tuesday evening last, Mr. Duncan A. W. Kennedy delivered a most interesting and able lecture on "Life, and its developments," which was highly complimented by the Vice President. The lecturer commenced by considering vegetable, material and animal life, which he did in a most eloquent and satisfactory manner. The progress of the world was most beautifully treated on by him, and the lecturer concluded by denouncing the man who, instead of improving his mental faculties, which every man can do, never mind what his position is, would rather live out a miserable, moping existence, neither to the good of himself or to those around him.

On Tuesday evening next, the 30th instant, the Rev. George Sutherland will lecture on "Navigation."

YOUNG MENS' CHRISTIAN ASSOCIATION.

To-morrow evening, Thursday, 23d inst., (D.V.) Rev. George Sutherland will deliver a lecture on "Mohammedanism, its Rise and Progress." The public are respectfully requested to attend. The chair will be taken at 8 o'clock precisely.

On Tuesday, the 9th of March, the Annual Meeting of the Bible and Missionary Society of the Presbyterian congregation of Princetown was held in the church, after an excellent and suitable discourse by Mr. John Mackinnon, preacher of the Gospel, from Isaiah xlv, 22-25. The President, having opened the meeting with prayer, made some statements respecting the operations of the British and Foreign Bible Society, and the Mission of the Presbyterian Church of Nova Scotia to the South Seas, and read extracts from Bible and Missionary Reports. The Secretary then stated the amount of the funds which had been collected for the present year, which were then appropriated as follows:—

To the Foreign Mission,	£27	12	5
To the British and Foreign Bible Society,	10	0	0
To the Domestic Mission,	5	0	0
To the Jewish Society,	5	0	0
To the Seminary of the Presbyterian Church of Nova Scotia, with whatever amounts still to be collected,	1	0	0
	£48	12	5

The meeting was then addressed by all the Ministers of the Presbytery, which was immediately thereafter constituted by the Moderator, and heard a Homily from Donald Gordon, student.

☞ Captain Orlebar, Treasurer for the Micmac Mission, acknowledges the sum of 6s., from Miss Keir, of Malpeque, for Rev. Mr. Rand. Capt. O. will be thankful to receive any subscriptions for the same object, so that he may remit the same in April next.

At a meeting of the parishioners of St. Paul's Church, held yesterday, at the Infant School, it was

Resolved, That application be made for the appointment of Rev. W. Meek as Assistant Minister; also, that a Committee be appointed to report on the building of a Parsonage, or the purchasing any house suitable for the same, and to prepare estimates, &c., to be laid before the parishioners at a future meeting.

Several donations were added to the building fund, and great unanimity of opinion prevailed.

Birth,

At Charlottetown, on Monday morning, 8th inst., Mrs. G. P. Tanton, of a daughter.

Married,

On the 16th instant, at the residence of the bride's father, Grand River, Lot 55, by the Rev. A. M. DesBrisay, Mr. James Enman, to Miss Sarah Macdonald, youngest daughter of Mr. Hugh Macdonald.

On the 16th instant, by the Rev. Donald Macneill, Mr. Malcolm Beaton, of Flat River, to Miss Mary McLeod, of Woodville.

Died,

At Charlottetown, on Friday evening, 19th instant, after an illness of six days, of measles and inflammation on the chest, Jane, second daughter of Mr. John Hobbs, Cabinet-maker, aged 13 years.

At Cheltenham, on the 13th ult., in the 73d year of his age, Colonel J. Crawford Young, of Fairlieburne, Ayrshire, Scotland, late of Her Majesty's 79th Highlanders.

At Egmont Bay, on Saturday the 13th inst., after a protracted but severe illness, in the 24th year of his age, Mr. Andrew Arsneaux, Teacher, leaving a wife and child.

Very suddenly, at Port Hill, on Monday morning, 14th, William McGreggor, second son of David Ramsay, Esq., aged 20 years.

At Lot 13, on Tuesday last, Patrick Murray, Labourer, aged about 35 years. It is said the unfortunate deceased came to his death by a blow received three or four days previous, when scuffling with another man.

Holloway's Pills.—When the complexion assumes a sallow appearance, and the whites of the eyes are tinged with yellow, there is mischief at work in the liver. A dose or two of the Pills will then arrest the progress of the disease, and save much pain and trouble; but should the malady have reached a more dangerous stage, and take the shape of bilious fever or jaundice, and the functions of the stomach have become disordered, a course of the remedy may be necessary. The cure is merely a question of time, for however violent the symptoms may be, however long the patient may have suffered, this potent remedy will inevitably produce the desired effect if administered in accordance with the directions.

NOTHING ELSE DOES ME ANY GOOD.

Lancaster C. H., May 1856.

Dr. C. M. Jackson, Philadelphia. Dear Sir:—I have been afflicted with Dyspepsia for a number of years, and until three years since I could find nothing which would afford me relief. Fortunately for me, I heard of "Dr. Hoofland's German Bitters," and thought I would try them, not however, with much faith that I should be benifitted by their use.

To my surprise I found that on taking a few doses I was relieved of the pain in my chest, my appetite became good, I gained strength, and in fact felt stronger and in better health than I had for a long time. I do not allow myself to be out of the Bitters if I can obtain them, for *nothing else does me any good.* I am willing at all times and ready to state my case to any one who may wish to know the full particulars, and shall with pleasure recommend them to all who may be afflicted with Dyspepsia or Liver Complaint, for I believe if any thing will give them relief they will be relieved by Hoofland's German Bitters. Many persons in this district have used the Bitters with beneficial results, and I have no doubt you could get a number of certificates were you to ask them, for to my certain knowledge quite a number have been very much benefitted by the use of your medicine.

I almost forgot to mention that my daughter, about six years of age, was cured of *Jaundice* by Hoofland's German Bitters. I think best to mention this, as I have never known them used in any other case of the kind.

Respectfully yours,
A. HALES,
Silversmith.

Witness, J. D. Glen.

These Bitters are prepared by Dr. C. M. Jackson, 418 Arch Street, Philadelphia, Pa. and are sold at 75 cents per bottle, by druggist and storekeepers in every town and village in the United States, Canadas and South America.

Cured by the Oxygenated Bitters.

From Gen. A. C. Dodge, Delegate in Congress from Iowa, now Minister to Spain.

Washington, D. C., May 18, 1850.

Dr. Geo. B. Green.—*Dear Sir*: The *Oxygenated Bitters* with which you were so kind as to furnish me, have had a most salutary effect in my case. I was troubled with Dyspepsia for four years, during which time I tried many remedies, but never met with any so good as your Bitter. I am now in the enjoyment of good health, and I hope, and believe that all who use the *Oxygenated Bitters*, will find them as serviceable as I have found them.

With high respect your Obedient Serv't,
A. C. DODGE.

We commend the above Certificate to all those who suffer from Dyspepsia, in any of its forms. Try the *Oxygenated Bitters*, before you say there is no cure for this disease.

Seth W. Fowle & Co., 138 Washington Street, Boston, Proprietors. Sold by their agents everywhere.

NEWS BY TELEGRAPH.

EXCHANGE ROOMS,

Charlottetown, March 20, 2½ p. m.

The steamer *Arabia* arrived at New York this forenoon.

Very little political news. The members of Earl Derby's Cabinet would be returned to Parliament without opposition.

The Italian constitutional party was holding a conference in London to agitate the formation of a national confederation in Italy.

A proposition is being canvassed to hold a great exhibition in London in 1861.

The condemned French conspirators not yet executed; numerous arrests continue to be made. French Bourse depressed.

An earthquake has laid Corinth in ruins; 30 lives lost.

A fire at Constantinople has consumed 300 houses.

Flour dull; nominal. Wheat firmer. Corn advanced 6d.

Little or no change in provisions. Coffee 1s. higher.

Sugar firm. Consols 96⅝.

Robert Hyndman & Co.

APPOINTMENTS.

His Excellency the Lieut. Governor in Council has been pleased to make the following appointments, viz:—

William Craswell, Esq., to be Chairman of the Board of Health for Rustico, in the place of William Hodges, Esq., deceased.

The Hon. George Bagnall and David Mutch, Esq., to be Members of said Board.

Vere Beck, Esq., to be a Member of the Board of Health for Murray Harbour,—in terms of the Act of 14th Victoria, cap. 5.

☞ The Rev. John Mackinnon will preach in the Temperance Hall, next Sabbath, the 28th instant, at 3 and 6½ p m.

Charlottetown Markets, March 20, 1858.

Beef, (small) lb.	3½d a 5½d	Fowls,	10d a 1s 6d
Do. by quarter,	3½d a 5½d	Partridges each,	8d a 1s
Pork,	3d a 4½d	Turkeys each,	3s 6d a 6s
Do. (small),	5d a 6d	Eggs dozen	9d a 1s
Ham,	6d a 7d	Oats, bush.	1s 9d 2s
Mutton,	3½d a 6d	Barley,	3s 6d a 4s 6d
Lamb,		Potatoes, bus.	1s 6d a 1s 9d
Butter (fresh),	1s 1d a 1s 4d	Turnips,	1s a 15d
Do. by Tub,	11d a 13d	Homespun yd.,	3s 6d a 5s
Tallow,	10d a 1s	Hay, ton,	80s a 95s
Lard,	10d a 12d	Straw, Cwt.,	1s 4d a 2s
Flour,	2½d a 2¾d	Hides per lb.	3½d a 4d
Pearl Barley,	2d	Calf Skins,	6d a 9d
Oatmeal,	1½d a 1¾d	Geese	2s a 3s

WINDING UP.

THE SUBSCRIBER INTENDING to close his present business, requests an immediate settlement of all Accounts due him. Those remaining unpaid by 1st May, will be placed in the hands of an Attorney for collection. He will continue to dispose of his Winter's Supply at reduced prices. ROBERT A. STRONG.

N. B.—To Let, the Premises occupied by the above, possession given 1st May.

Dawson's Building, Charlottetown, March 23, 1856. 1E1m

NOTICE.

WHEREAS JAMES COLES, junr., of Charlottetown, by a Deed of Assignment, dated the 25th February last past, Assigned, and made over to the undersigned, all Sum and Sums of money, debts and demands due and owing to him, whether by Book Account, Notes of Hands, or otherwise. Now this is to request, all persons who are in any way indebted to the said James Coles, junr., to come forward and make immediate payment to the undersigned, who alone are qualified to give legal discharges.

JAMES J. BEVAN,
WM. T. PAW,
PHILIP McLAREN.

☞ All Accounts not settled before the 1st May next, will be sued for without fail.

March 24. 5i

LOST,

ON ONE OF THE STREETS OF this City, on Monday last, a small volume, entitled the "Southern Cross and Southern Crown." Whoever will leave it at Mr. Geo. T. Haszard's Bookstore, will be rewarded for their trouble. mar17

Reward of Ten Shillings!

LOST—A NEWFOUNDLAND DOG, on the 6th of March; colour black, average size, answers to the name of "Reefer." Whoever brings the same to the undersigned, will receive the above Reward.

E. A. CAREY, R.N.

Charlottetown, March 17, 1858.

EASTER SHOW OF FAT STOCK!

THE FOLLOWING PRIZES will be awarded for Fat Cattle, Sheep and Pigs, to be exhibited on the Market Square, Charlottetown, on Wednesday, the 7th April:

For the best fat Ox,	£3	0	0
Second-best do.,	2	0	0
Best Fat Cow or Heifer,	3	0	0
Second do.,	2	0	0
Best pen of 3 fat Wethers,	1	10	0
Second do. do.	1	0	0
Best pen of 3 fat Ewes,	1	10	0
Second do. do.	1	0	0
Best Fat Pig,	1	10	0
Second do.	1	0	0

None but subscribers to the amount of Ten Shillings will be allowed to compete for the prizes awarded for live Stock

The Judges to be chosen by the subscribers, on the morning of the Exhibition.

Subscriptions received by W. W. IRVING, Sec'y A. R. Society.

March 17, 1858.

AUCTIONS.

Horses, Cows, Sheep, Turnips, Straw, and Farming Implements.

TO BE SOLD BY AUCTION on Thursday, the 1st day of April next, at 12 o'clock, at the Farm of William Swabey, Esqr., Upton, North River, about four miles from the city—

1 very good HORSE, 5 years old,
7 superior COWS,
20 SHEEP, pure Leicester,
1 yearling COLT, by Eclipse,
1 thorough-bred Durham BULL,
A quantity of TURNIPS and STRAW,
1 splendid Double-seated WAGON, with patent axles,
1 dark brown MARE, 8 years old, in foal by "Eclipse,"
1 BOX SLEIGH,
1 set WAGON HARNESS, 1 set CART Do.
Lot of FARMING IMPLEMENTS, &c. &c.

Terms—£5, 3 months; £10 and upwards, 6 months; upon approved notes of hand.

J. & T. MORRIS, Auctioneers.

Charlottetown, March 22, 1858.

To be Sold at Auction,

ON TUESDAY, 6TH APRIL NEXT, at 11 o'clock, at Mr. James Houston's, Rustico, the leasehold interest of Mr. Emanuel Jewell, in 54 acres of Land, 30 of which are cleared and in a good state of cultivation, 10 can be cleared at a little expense, and the remainder is covered with good hardwood. The property is situated on the Cavendish road, near Mr. Horace Ling's, Blacksmith, and persons wishing to purchase can see the Farm previous to the day of sale.

ALSO, WILL BE SOLD AT THE SAME TIME,

1500 feet of SCANTLING,
1 Excellent stud HORSE, 4 years old—"Young King of the Valley"

1 Box SLEIGH, (new),	Lot of Cart Harness,
1 Wood Sleigh,	7 new PLOUGHS, mounted,
1 Strap BELLS,	4 pairs Cart Wheels,
12 new PLOUGHS,	1 SADDLE,
2 sets HARROWS,	3 BRIDLES,
2 Horse RUGS,	1 SURCINGLE,
2 pairs Chain Traces,	2 Halters and Chains,

Curry Combs and Brushes, with many other articles.

Terms liberal, and made known at day of sale.

R. C. WOOLNER, Auctioneer.

March 3, 1858.—x

BAZAAR.

IN CONNECTION WITH THE Free Church Bazaar, already announced to the public, as intended to be held next Spring, the following ladies were appointed a Committee to procure and receive contributions. In the City:

Mrs. Sutherland, Mrs. G. Douglas,
Mrs. Henderson, Mrs. J. Scott,
Miss Hutchinson. Miss Paul.

IN THE COUNTRY:

Mrs. Rattray, Brackley Pt. Rd. Mrs. McMillan, } W. River.
Mrs. Robertson, St. Peter's Rd. Miss McLeod, }

Jan. 13, 1858. JOHN SCOTT, Secretary.

Equitable Fire Insurance Company of London

Incorporated by Act of Parliament.

BOARD OF DIRECTORS FOR P. E. Island.—*Hon. T. H. Haviland, Hon. Charles Hensley, Francis Longworth, Esq., Robert Hutchinson, Esq., Thomas Dawson, Esq.*

Detached Risks taken at low Premiums. No charge for Policies. Forms of Application, and any other information may be obtained from the Subscriber, at the Office of G. W. Deblois Esq. Charlottetown. H. J. CUNDALL,

April 7th, 1854. Agent for P. E. I

SHINGLES.

300,000 CEDAR SHINGLES for sale—good article.

March 17, 1858. 3i M JAMES N. HARRIS.

MOLASSES AND HAMS.

6 PUNS. STOUT MOLASSES, 150 HAMS, sugar-cured, go article—for sale.

March 17, 1858. 3i I JAMES N. HARRIS.

JAMES MACLEOD, TAILOR and HABIT MAKER, begs leave most respectfully to intimate to his Friends and the public in general, that he has REMOVED his Tailoring Establishment to the House lately occupied by Mr. James Pollard, Water Street, nearly opposite to the premises of the Hon. W. W. Lord & Co.

J. McLeod takes this opportunity to return thanks for the liberal support which he has hitherto received in his trade; hoping that, by dispatch in the execution of orders, superior workmanship, and moderate charges, he shall secure a continuance of the kind patronage which he has hitherto received.

N. B. Wanted, two or three good Journeymen.

Water-street March 17, 1858. 4i

NOTICE.

THE SUBSCRIBER, IN RETURNING thanks to his friends and the public for their patronage, both in his business as house joiner and builder, and also in that of his Lumber Yard, would respectfully intimate that he has been appointed Surveyor of Lumber for the County, and hopes, by strict attention to the same, to merit and receive a share of public support.

N. B.—Has for sale LUMBER, *of all descriptions*, including Scantling, sawn and hewn; a quantity of very superior Sill Pieces, from 20 to 40 feet; Shingles and Roughboards; ½-inch, 1-inch, 1¼-inch, 2-inch and 3-inch Pine; Juniper Posts, Fence Rails, Longers and Pickets. Also, a quantity of FIREWOOD. Which may be had on application at the Lumber Yard, East end of the Wesleyan Chapel.

Charlottetown, March, 1858. BERTRAM MOORE.

TO LET,

Ringwood and Warren Farm.

THE SUBSCRIBER IS PREPARED to treat with persons desirous of leasing for a term of years either or both the above valuable properties. The present tenant, John Lyall, Esquire, will surrender the possession on 1st May, 1858. For plans and particulars apply to

Charlottetown, March 10, 1858. tf W. H. POPE.

London House—Established 1820.

NEW GOODS—Fall 1857.

THE SUBSCRIBERS HAVE RECEIVED ex Ships "Isabel" and "Aurora" from Liverpool,

580 Packages British and Foreign

MERCHANDIZE,

10 Tons BAR IRON, carefully selected by one of the Firm at some of the first Houses in Great Britain, which, with Stock on hand, can be confidently recommended to their customers and the public as GOODS of the best description, at very low prices, for prompt payment. Wholesale Customers supplied as usual. Present importation consists of

60 chests prime Congou TEA,	1 case Muslin
7 trunks Boots and Shoes	3 bales Cotton Warp
7 cases Ready-made Clothing	4 do Grey & white Calicoes
3 do Townend's Hats and Caps	2 do striped Shirtings
	5 do Cloths
1 do Gloves, 'Dent's'	1 do Wadding
12 bales Paper Hangings	10 do Carpets and Woolens
2 cases Fur Caps	2 do Printed Calicoes
10 do Ladies Robe Dresses and Dress Materials	40 bags Cut Nails
	12 sets Wilkie's plough Mounting
5 do Silks, Ribbons, and Silk Dresses	8 packages Ironmongery
	10 tons Bar Iron
1 do Dress Trimmings	85 kegs White Lead
1 do Ladies' Mantles	2 hhds. Paint Oil
1 do Shawls	3 bbls. Crushed Sugar
2 do Millinery	30 boxes Soap
1 do Hosiery	1 case Matches
5 do Small Wares	23 bundles Spring Steel
1 do FURS	4 bags Rice, &c. &c.

D., G. &S. DAVIES.

Charlottetown, October 28, 1857.

FOR SALE

THAT BEAUTIFUL FARM, situated on York River, called Woodley, consisting of 9 Pasture Lots, being 108 acres of Land, all enclosed under fence, and nearly all cleared, and under cultivation.

It is distant from the City, about 4 miles, and adjoins upon the property of the late Hon. Captain Rice. It commands a view of Poplar Island Bridge and the River, on which it fronts 18 chains. There is a Mussel bed, within a few chains of the spot, and also an excellent Stone Quarry, on the west end of it. Quantities of Sea Weed can also be collected on the Shore. It affords great facilities for shipping produce, being within half a mile of Poplar Island Bridge; and, from its being so near to the Town, advantage may always be taken of the Market.

There is a handsome Cottage on the Farm, nearly finished, 35 feet x 36 feet: comprising a Drawing Room, 16x19; Dining Room, 14x18; and Kitchen, 14x16, besides a Breakfast Room, a Pantry, 5 Bed Rooms, and 4 Rooms in the Attic. There are also, on the premises, a well built Barn, 40x30, and a Farmer's Cottage, 18x25.

Great care has been taken in reserving ornamental Groves upon the Farm, in one of which, the House stands, secured from the North and the West winds.

Three more Pasture Lots, 36 acres, contiguous, containing Fire wood and longers, may be had, if desired.

For further particulars, apply to the owner, on the premises.

ROBERT HASZARD.

Woodley, 10th March, 1858.

ALL PERSONS HAVING ANY legal demands against the Estate of William White, senior, of York Point, deceased, are requested to furnish the same, duly attested, to the subscriber; and all persons indebted to the said Estate are required to make immediate payment to

MARY EMILY SUSANNAH WHITE, Executrix.

Charlottetown, March 8, 1858.

Administration Notice.

ALL PERSONS INDEBTED TO the Estate of the late Mr. Benjamin Chappell, of Charlottetown, deceased, are requested to make immediate payment to Mr. James Hodgson, who is duly authorized to receive the same; and all persons having claims against said Estate will please present their accounts, duly attested, within six months from this date.

GEORGE BEER, } Executors.
SILAS BARNARD, }

Charlottetown, March 8, 1858. all pap. 1m

ALL PERSONS HAVING ANY legal demands against the Subscriber, are hereby notified to present the same for payment. And all persons indebted to the subscriber are hereby required to make immediate payment to me. JOHN LINKLETTER, Miller.

St. Eleanor's, Lot 17, Dec. 9.

LENNIE'S GRAMMAR JUST RECEIVED and for sale wholesale and retail.

Oct. 21, 1857. GEO. T. HASZARD.

For Sale or to be Let,

THAT PLEASANTLY SITUATED COTTAGE and Premises in Upper Queen Street, lately occupied by the Rev. D. FitzGerald. For terms and particulars apply to HENRY HASZARD.

Great George Street, Jan. 6, 1858.

MISCELLANEOUS.

The Belfast Riot Commission.—The *Times*, in giving what professed to be a *resume* of the Report of this Commission, engrafted throughout a gratuitous statement imputing blame to the Protestant open-air preachers in that town, viz., that the character of the preaching had "become controversial and aggressive, and the people took offence and resisted it." The Rev. W. M'Ilwaine, of St. George's, Belfast, himself one of the preachers, has written to that Journal, pointing out the gross fallacy of this assertion, which is by no means borne out by Report. The character of the preaching had not been changed from what it formerly was; no provocation was given to Romanists. The Romanists of Belfast are only as one to three or four of the Protestants. The services, arranged by the "Parochial Mission," were designed chiefly for the destitute and careless Protestants, and the locality selected was one which avoided even the appearance of offence. When the magistrates, fearing violence on the part of the Romanist mob, interfered, he (Mr. M'Ilwaine) desisted from preaching till all reasonable apprehension of riot had ceased. Both before and after this period several Romanists were present at the services, but no interruption occurred. The non-controversial character of the sermons is shown by the pre-arranged subjects:—1. "The Sinner's Friend." 2. "The Sinner's Hope." 3. "Christ Receiving Sinners." 4. "Conversion." 5. "The Lost Sheep." 6. "Salvation."

Dr. Livingstone in Brighton.—On Monday morning the Rev. Robert Moffat (son of the celebrated missionary of that name) was married to Miss Emily Unwin, daughter of Mr. J. S. Unwin, at the Rev. J. N. Goulty's Chapel. Dr. Livingstone, brother-in-law of the bridegroom, entered the chapel with the wedding party. Dr. Livingstone at the close of the ceremony, stepped forward and addressed the newly-married pair. He said he congratulated the bride and bridegroom on their union, and added that they had the prospect of going forth to a heathen land as messengers of mercy (than which man had no nobler work on earth), and to proclaim liberty to the captive. It was the desire of his heart that the natives should be treated kindly, and it was his prayer that those poor heathen might some day become partakers of that only treasure which was valuable in this life—the unspeakable riches of Christ. Might grace attend the young missionary and his wife, and might they live long enough to see the blessed results of their exertions! The bride and bridegroom leave England shortly for the Matabele country.—*Brighton Gazette.*

A Spirited Public Meeting has been held in Augusta, Me., for the purpose of initiating measures that shall result in building a railroad to Aroostook immediately.

Few people, says a writer in the *Boston Journal*, are aware of the vast mineral and geological wealth of Maine.

There is, in all human probability, more iron in this State than there is in the whole of England; and Piscataquis county is one of the richest sections. It is so far inland, and so far removed from sea ports and railroads, that it is almost unknown, but it is capable of being, and is destined to become a populous and wealthy territory. In the very centre of Maine is a splendid slate formation, extending east, west and north — how many miles is unknown. Only fourteen miles from this centre are the famous Kathardin Iron Works, the ore of which is of a very superior character. In the immediate vicinity is any quantity of marble and excellent free stone. These articles exist in immense quantities, and can be very easily worked.

The following extract admits of an application to New Brunswick: —

We have cut an aggregate of £50,000,000 during the last thirty years, in lumber, and have grown poorer in the operation. No people can get rich by lumbering. Aroostook county has a rich soil, but other parts of Maine are poor in that respect, compared with some other States.

Malta Protestant College.—A Persian youth, named M erza Ady Akber, a good Oriental scholar and of much promise, has just been admitted as a free pupil into the Malta Protestant College. He came from Teheran, strongly recommended by our Envoy at the court of Persia, the Hon. G. Murray, in the hope of his returning well qualified to impart to his countrymen the benefits of the education he will have received at Malta. An eminent manufacturer and merchant of Manchester has engaged to subscribe 40*l*. a year for his maintenance and instruction. This is the second Persian student received into the Institution. It is difficult to conceive any more effectual and legitimate way in which British Christians can communicate to the people of those regions the inestimable blessings of their religion, language and civilization, while extending also the commercial and political influence of their own country.

Another Popish Jubilee.—Cardinal Wiseman, in a pastoral letter, announces the appointment of a jubilee by the Pope, one of the conditions of which is a visit to three churches, or three visits to one, to pray for certain things. The Cardinal refers to the tragical events which have taken place in India—especially to the massacre of Romish Priests. He denounces the attempts to promote Protestant missions in India by educational grants excluding Romanists. In allusion to the recent attack on the emperor, he strongly reprobates what he designates "the murderous attempts and reckless conspiracies of the foes to all social order and religious principles."

A writer in the New York *Post* says "he has heard much about the value of newspapers as a substitute for blankets; and has considered the statements to be apocryphal. But last evening I was induced to make the experiment. I took four full sized newspapers, and pasted them together at the edges, making one large sheet of the size of a blanket. I then removed three blankets from my bed and placed the newspaper sheet between the one remaining blanket and the counterpane. The result was a comfortable night without cold. I pledge my word to you gentlemen, that this is literally true: and my object in making this communication is, that through the medium of your paper, the fact may be generally circulated,—that for an outlay of a few pennies the poor can supply themselves with comfortable bed covering during the approachig winter."

KEEP YOUR MOUTH SHUT.

Never allow the action of respiration to be carried on through the mouth. The nasal passages are clearly the medium through which respiration was, by our Creator, designed to be carried on. "God breathed into man's nostrils the breath of life," previous to his becoming a living creature. The difference in the exhaustion of strength by a long walk with the mouth firmly closed, and respiration carried on through the nostrils instead of through the mouth, is inconceivable to those who have ever tried the experiment. It is said that the habit of carrying on the work of inspiration and expiration through the mouth is the origin of almost all the diseases of the throat and lungs.

Wistar's Wild Cherry Balsam, a scientific combination of the active principle in the Wild Cherry Bark and Tar, is doing wonders in the way of alleviating all lung diseases. It seems cure to those obstinate cases that nothing else will reach.

(For the Protector.)

LINES

On the death of the late Donald Livingston, a native of P. E. Island, who for the last ten years was located in Charlotte County N. B. and only returned to his native Isle a few months before his death, Dec. 4th, 1857.

And must I touch the lyre again,
As it has been my lot before,
To sing in a pathetic strain
On deep ton'd chords for those no more.

Last evening's mail a letter brought,
Penn'd by a hand to me unknown,
T'was with the painful tidings fraught
That Livingston my friend was gone!

That friend with whom I oftimes roam'd
And passed whole hours upon the strand,
Where the blue ocean's waters foam'd
Writing fond names upon the sand;

And view'd the billows onward ride,
Wash them till they were seen on more;
So hath Death's ever swelling tide
Remov'd my friend from off the shore!

Though time's mild friendly powers assuage
The grief with which each fond heart bleeds,
These will be found on memory's page,—
His worthy name—his noble deeds.

Generous in heart, in friendship true—
God's word being his unerring guide;
Through life's rough path his faults were few
And these "e'en leaned to virtue's side."

What wonder then that bitter tears,
Gushed from a parent sister's eye
When told, though absent many years,
"I have returned, alas! to die,"

To lay my bones beneath the sod
Of this dear Isle that gave me birth,
That when my spirit soars to God
My flesh will mingle with its earth.

May God watch o'er the gentle one
Whom t'would have been his every care,—
Had not his sands at noonday run,—
To guide and each affection share.

But ah! consumption's awful power
Unheeded moved with rapid stride,
While thought in distant clouds to bow'r
Death laid its victim by her side!

Tell me ye sage philosophers,
Physician great or learned Divine,
Why is it that earth's brightest stars
Too oft the soonest cease to shine?

Is it some passion of the soul
That keeps the vitals in a flame,—
That deepest science can't control—
Nought here below hath power to tame!

Or is it that too pure for earth,
They seek a more congenial sphere;
In lands of nobler spirit birth
And cannot longer linger here?

Then let us strive with all the powers
Of mind and soul that God hath given,
Through life's few short remaining hours
To gain a resting-place in Heaven.

Jas. J. Jenks.

Fort Lawrence, N. S. Jan., 1858.

TRAVELLING ON THE PLAINS.

A recent traveller across the Plains, says one of the most curious objects that attract attention is the bleached buffalo skulls, whitening the wayside. Many are the names and bulletins pencilled on them; and by continually reading, one begins to learn the biography of those in front, and feel an interest and a companionship in their progress. Perhaps we catch up to another train, we all chat together, names drop out. "O," one answers, "I know your name, I read it on a buffalo head three weeks ago; you're from———, are you not?" Sometimes one reads short camp anecdotes or accidents, such as "Woman shot to-day by her husband taking his gun loaded into the waggon—not expected to recover;" then, "Women shot on Thursday doing well."

GOOD SOCIETY.

It should be the aim of every young man to go nto good society. We do not mean the rich, the proud and fashionable, but the society of the wise, the intelligent, and the good. Where you find men that know more than you do, and from whose conversation one can gain information, it is always safe to be found. It has broken down many a man by associating with the low and vulgar, where the ribald song was inculcated, and the indecent story, to excite laughter, and influence the bad passions. Lord Clarendon has attributed success and happiness in life to associating with persons more virtuous than himself. If you wish to be wise and respected—if you desire happiness and not misery, we advise you to associate with the intelligent and the good. Strive for mental excellence and strict integrity, and you will never be found in the sinks of pollution, and on the benches of retailers of scandal and gamblers. Once habituate yourself to a virtuous course—once secure a love of good society, and no punishment would be greater than by accident to be obliged for half a day to associate with the low and vulgar.

TRUE HOSPITALITY.

Many a wife might read the following paragraph from Emerson, and be wiser and happier therefor: "O, excellent wife! encumber not yourself and me to get a curiously rich dinner for this man or woman who has alighted at our gate, nor a bed-chamber made at too great a cost. These things, if they are curious in them, they can get for a few shillings in any village; but rather let the stranger see, if he will in your looks, accent, and behaviour, your heart and earnestness, your thought and will, that which he may well travel twenty miles, and dine sparingly and sleep little to behold. Let not the emphasis of hospitality lie in bed and board; but let truth and love, and honor and courtesy flow in all thy deeds."

His Dictionary.—The apt reply of a distinguished American scholar to a benefactor of learning, with whom he was connected, when an increase of the library was a subject of discussion, deserves perpetual rememberance:

'We want more books,' said the professor.

'More books!' said the merchant; 'why have you read through all you have already?'

'No I never expect to read them all.'

'Why, then, do you want more?'

'Pray, sir, did you ever read your dictionary through?'

'Ceriainly not.'

'Well, a library is my dictionary.'

GREAT P. E. I. REMEDIES!

WM. R. WATSON

WOULD DIRECT PUBLIC attention to the annexed original Preparations, which he guarantees to be all that he claims for them, viz. *the best Medicines of the kind ever offered to the public.* Innumerable certificates, of the highest authority, might readily be adduced as to the efficacy of each, but the universal celebrity they have attained throughout this Island, where they are manufactured, and consequently best known, renders it unnecessary.

Balsamic Syrup.

An Invaluable Remedy for Coughs, Colds, Hoarseness, Asthma, Chronic Coughs, Influenza, Difficulty of Breathing, and all Diseases of the Lungs, and Pulmonary Complaints.

This Medicine has the extraordinary property of *immediately* relieving Coughs, Colds, Hoarseness in the Throat, &c. It operates by dissolving the congealed phlegm, thereby causing a free expectoration.

Those who are troubled with that unpleasant tickling in the throat, which deprives them of rest night after night, by the incessant cough which it provokes, will, by taking one dose, find immediate relief; and one bottle will, in most cases, affect a cure.

Where a gentle aperient is required, take an occasional dose or two of "Watson's Dyspepsia Bitters." They operate without producing these unpleasant and often distressing effects which frequently continue for a day or two after taking powerful medicine.

Dyspepsia Bitters.

An Invaluable Remedy for Dyspepsia, or Indigestion, Jaundice, Billious Complaints, Bad Breath, Sick Headache, Heartburn, Acid Stomach and Diarrhœa, and all Diseases having their origin in Costiveness or Bad Digestion.

These Bitters will be found beneficial in the first stages of Diarrhœa or Dysentery, by taking half a teaspoonful at bed-time, but when it fails, "Watson's Diarrhœa Mixture" will be found a perfect remedy.

Dysentery & Diarrhœa Mixture.

Is a Safe, Speedy and Effectual Remedy for Diarrhœa, Dysentery, Cholic, and Disorders of the Bowels generally, in adults and children; and if promptly applied in cases of Cholera would be productive of the happiest results, as it quickly relieves Acute Pain, dispels Flatulence, subdues Purging, and comforts and invigorates the whole system.

*** The public will please observe, there is a Seal —"Watson, Druggist, P. E. Island,"—upon the Cork of each Bottle, and that on the back (in panel) of each Bottle there are these words, "W. R. Watson, Charlottetown, P. E. Island," without which none are genuine.

Charlottetown, Jan. 20, 1858. 1y

DOCTOR HOOFLAND'S

CELEBRATED

GERMAN BITTERS

PREPARED BY

Dr. C. M. JACKSON, Phil., Pa.,

WILL EFFECTUALLY CURE

Liver Complaint, Dyspepsia,

Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach,

Such as Constipation, Inward Piles, Fulness, or Blood to the Head, acidity on the Stomach Nausea, heartburn, disgust for food, Fullness or weight in the stomach, sour Eructations, sinking or flattering at the pit of the stomach, swimming of the head, hurried and difficult Breathing, fluttering at the heart, choking or suffocating sensation when in a lying posture, dimness of Vision, Dots of Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration Yellowness of the Skin, and Eyes, Pain in the Side, Back. Chest, Limbs, &c., Sudden Flushes of Heat, Burnings in the Flesh, Continual Imaginings of Evil, and Constant Depression of Spirits.

The proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.

It is no new and untried article, but one that has stood the test of a ten years' trial before the American people, and its reputation and sale is unrivalled by any similar preparations extant. The testimony in its favor, given by the most prominent and well-known physicians and individuals in all parts of the country is immense; and a careful perusal of the Almanack, published annually by the proprietor, and to be had gratis of any of his Agents, cannot but satisfy the most sceptical that this remedy is really deserving the great celebrity it has obtained.

Principal Office, and Manufactory, No. 96, Arch Street, Philadelphia, Pa.

Do you want something to strengthen you?
Do you want a good appetite?
Do you want to build up your constitution?
Do you want to feel well?
Do you want to get rid of Nervousness?
Do you want energy?
Do you want to sleep well?
Do you want a brisk and vigorous feeling?

If you do, use *Hoofland's German Bitters*, prepared by Dr. C. M. Jackson, 418 Arch Street, Philadelphia, Pa., and sold by druggists and store-keepers throughout the United States, Canadas, West Indias and South America, at 75 cents per bottle.

T. DESBRISAY & CO., Agents,
No. 5, 1857. Charlottetown, P. E. I.

FOR THE SURE DESTRUCTION of Rats, Mice, Cockroaches, Ants, &c. This preparation differs also, in its effects, from all others, as they do not die in their holes, but instantly leave the premises in the quiet possession of the occupants; and is in every instance warranted. All vermin and insects eat this preparation with avidity, and it can be used with safety under all circumstances.—Price 25 cents per box.

*** The above preparation is manufactured at the Chemical Laboratory, and under the immediate supervision of the Proprietor; and the public are hereby assured that no pains or expense are spared in making this article what the Proprietor fully and conscientiously claims for it, viz: the BEST IN THE WORLD. It is the result of time and money—the former of which has been met with patience and perseverance, and the latter with an unsparing hand; and it is with the utmost confidence that it is now offered to the public, as fully equal to all he claims for it! Doubt not, but try it! It costs but little!—And you will never repent the money thus invested. It is warranted in every instance!

M. A. MOORE, Chemist, Propr'tor, Waltham, Mass.

ALSO, PROPRIETOR OF

PROF. MOHR'S GERMAN FLY PAPER, for the sure and certain destruction of Flies, Roaches, Mosquitoes, &c. One million sheets sold, in New England alone, last year.

Charlottetown, P. E. I. For sale by all the Druggists.

Camel Hair Bolting Cloth.

KEPT ALWAYS ON HAND from No. 1 to No. 6, by
G. T. HASZARD, Queen Square.

ABOVE WE PRESENT you with a likeness of Dr. Morse, the inventor of Morse's Indian Root Pills. This philanthropist has spent the greater part of his life in travelling, having visited Europe, Asia, and Africa, as well as North America—has spent three years among the Indians of our Western country; it was in this way that the Indian Root Pills were first discovered. Dr. Morse was the first man to establish the fact that all diseases arise from IMPURITY OF THE BLOOD—that our strength, health and life depended on this vital fluid.

When the various passages become clogged, and do not act in perfect harmony with the different functions of the body, the blood loses its action, becomes thick, corrupt and diseased; thus causing all pains, sickness and distress of every name; our strength is exhausted, our health we are deprived of, and if nature is not assisted in throwing off the stagnant humors, the blood will become choked and cease to act, and thus our light of life will be forever blown out. How important then that we should keep the various passages of the body free and open.—And how pleasant to us that we have it in our power to put a medicine in your reach, namely, Morse's Indian Root Pills, manufactured from plants and roots which grow around the mountainous cliffs in Nature's garden, for the health and recovery of diseased men. One of the roots from which these Pills are made is a Sudorific, which opens the pores of the skin, and assists nature in throwing out the finer parts of the corruption within. The second is a plant which is an Expectorant, that opens and unclogs the passage to the lungs, and thus, in a soothing manner, performs its duty by throwing off phlegm and other humors from the lungs by copious spitting. The third is a Diuretic, which gives ease and double strength to the kidneys; thus encouraged, they draw large amounts of impurity from the blood, which is then thrown out bountifully by the urinary or water passage, and which could not have been discharged in any other way. The fourth is a Cathartic, and accompanies the other properties of the Pills while engaged in purifying the blood; the coarser particles of impurity which cannot pass by the other outlets, are thus taken up and conveyed off in great quantities by the bowels.

From the above it is shown that Dr. Morse's Indian Root Pills not only enter the stomach, but become united with the blood, for they find way to every part, and completely rout out and cleanse the system from all impurity, and the life of the body, which is the blood, becomes perfectly healthy; consequently all sickness and pain is driven from the system, for they cannot remain when the body becomes so pure and clear.

The reason why people are so distressed when sick, and why so many die, is because they do not get a medicine which will pass to the afflicted part, and which will open the natural passages for the disease to be cast out; hence, a large quantity of food and other matter is lodged, and stomach and intestines are literally overflowing with the corrupted mass: thus undergoing disagreeable fermentation, constantly mixing with the blood, which throws the corrupted matter through every vein and artery, until life is taken from the body by disease. Dr. Morse's Pills have added to themselves victory upon victory, by restoring millions of the sick to blooming health and happiness. Yes, thousands who have been racked or tormented with sickness, pain and anguish, and whose feeble frames have been scorched by the burning elements of raging fever, and who have been brought, as it were, within a step of the silent grave, now stand ready to testify that they would have been numbered with the dead, had it not been for this great and wonderful medicine, Morse's Indian Root Pills. After one or two doses had been taken, they were astonished, and absolutely surprised, in witnessing their charming effects. Not only do they give immediate ease and strength, and take away all sickness, pain and anguish, but they at once go to work at the foundation of the disease, which is the blood. Therefore it will be shown, especially by those who use these Pills, that they will so cleanse and purify, that disease—that deadly enemy—will take its flight, and the flush of youth and beauty will again return, and the prospect of a long and happy life will cherish and brighten your days.

For sale at the Apothecaries' Hall, and at the Drug Stores of W. R. Watson and M. W. Skinner, and sold at all the Stores throughout the Island. Persons wishing supplies of the above Medicines, can be furnished at Proprietor's prices at the Drug Store of

W. R. WATSON,
October 6, 1857. General Agent.

PERRY DAVIS' VEGETABLE PAIN KILLER,

STILL TRIUMPHANT!!

AND AFTER A THOROUGH trial by innumerable living witnesses has proved itself to be *THE MEDICINE OF THE AGE.* Although there have been many medicinal preparations brought before the public since the first introduction of Perry Davis' Vegetable Pain Killer, and large amounts expended in their introduction, the Pain Killer has continued steadily to advance in the estimation of the world as the best family medicine ever introduced. As an internal and external remedy it is truly a source of *JOY TO THE WORLD.*

One positive proof of its efficacy is, that the sales have constantly increased, and upon its own merits, as the proprietors have not resorted to advertising to gain for it the rank it now holds among the great number of preparations of the present time. The effect of the Pain Killer upon the patient, when taken internally in cases of Colds, Coughs, Bowel Complaints, Cholera, Dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medicinal preparations that can never be forgotten. Its success in removing pains, as an external remedy, in cases of Burns, Bruises, Sores, Sprains, Cuts, Stings of insects, and other causes of suffering, has secured for it such a host of testimony, as an almost infallible remedy, that it will be handed down to posterity as one of the greatest medical discoveries of the nineteenth century. The magical effects of the Pain Killer when taken or used according to directions are certain. You have only to be sure that you buy the genuine article and adhere to the directions in its use, and you will admit its wonderful medicinal properties.

The genuine Perry Davis' Pain Killer is now put up in panel bottles, with the words Davis' Vegetable Pain Killer blown in the glass; and with two steel engraved labels on each bottle—one an excellent likeness of Perry Davis, the original inventor of the medicine, the other a steel engraved note of hand—none others can be relied upon as genuine. Prices of bottles 12 1-2cents, 25 cents, 50 cents, and $1 respectively.

Valuable Medicine.—We presume no medical preparation ever offered to the public has been more thoroughly tested than PERRY DAVIS' PAIN KILLER. Thousands of persons, were they called upon to do so, would cheerfully testify that they have used it for various ills, with the most satisfactory success. It is within our own knowledge, that an immense amount of suffering has been relieved by it. Its proprietors, Messrs. Perry Davis & Son, save no pains or expense in order to satisfy the public. Being strictly honorable men, they observe the utmost uniformity in the manufacture of their celebrated Pain Killer. The materials of which it is composed are carefully selected—none but the best quality being used. By these means the high reputation which the Pain Killer has long since acquired, is at all times triumphantly sustained. In view of these facts, we are by no means surprised to learn that Messrs. Davis & Son's sales are constantly and rapidly increasing. While we congratulate our friends generally that so valuable a preparation as the Pain Killer is placed within their reach, we must be permitted to rejoice at the well merited success of its liberal and enterprising proprietor.—*Providence General Advertiser.*

Sold by WILLIAM R. WATSON, and dealers generally.

BOOKS TO READ.

THE SUBSCRIBER KEEPS a CIRCULATING LIBRARY, where all the Popular BOOKS of the day can be had at 2d per volume, and upwards. G. T. HASZARD.

ALLIANCE
Life & Fire Insurance Company,

LONDON.

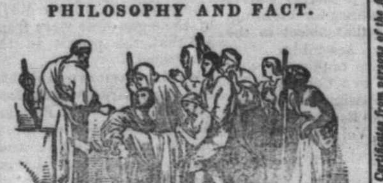
ESTABLISHED BY ACT OF PARLIAMENT.

Capital £5,000,000 Sterling.

CHARLES YOUNG, Agent for P. E. Island.

The Medicine of the Million!

PHILOSOPHY AND FACT.



HOLLOWAY'S PILLS.

THE EXCITING CAUSE OF SICKNESS.

THE BLOOD IS THE LIFE-sustaining agent. It furnishes the components of flesh, bone, muscle, nerve and integument. The stomach is its manufactory, the veins its distributors, and the intestines the channels through which the waste matter rejected in its production is expelled. Upon the stomach, the circulation and the bowels, these Pills act simultaneously, relieving indigestion, purifying the fluids, and regulating the excretions.

THE NATIONAL COMPLAINT.

Dyspepsia is the most common disease among all classes in this country. It assumes a thousand shapes, and is the primary source of innumerable dangerous maladies; but whatever its type or symptoms, however obstinate its resistance to ordinary prescriptions, it yields readily and rapidly to this searching and unerring remedy.

BILIOUS AFFECTIONS.

The quantity and quality of the bile are of vital importance to health. Upon the liver, the gland which secrets this fluid, the Pills operate specifically, infallibly restifying its irregularities, and effectually curing Jaundice, Bilious Remittants, and all the varieties of disease generated by an unnatural condition of the organ.

A WORD TO FEMALES.

The local debility and irregularities which are the especial annoyance of the weaker sex, and which, when neglected, always shortens life, are relieved for the time being and prevented for the time to come, by a course of this mild thorough alterative.

USED THROUGHOUT THE WORLD.

HOLLOWAY'S PILLS are equally efficacious in complaints common to the whole human race, and in disorders peculiar to certain climates and localities.

ALARMING DISORDERS.

Dyspepsia and derangement of the liver, the source of infirmity, suffering, and the cause of innumerable deaths, yield to these curatives, in all cases however aggravated, acting as a mild purgative, alterative and tonic: they relieve the bowels, purify the fluids, and invigorate the system and the constitution, at the same time.

GENERAL WEAKNESS.—NERVOUS COMPLAINTS.

When all stimulants fail, the renovating and bracing properties of these Pills give firmness to the shaking nerves and enfeebled muscles of the victim of general debility.

Holloway's Pills are the best remedy known in the world for the following Diseases:—

Ague, Asthma	Lumbago, Piles
Bilious Complaints	Retention of Urine
Blotches on the skin	Rheumatism
Bowel Complaints	Secondary Symptoms
Constipation of the Bowels	Scrofula, or King's Evil
Cholics, Consumption	Sore Throats
Debility, Dropsy	Stone and Gravel
Dysentery, Erysipelas	Tic Doloureux
Female Irregularities	Tumours, Ulcers
Fevers of all kinds	Venereal Affections
Fits, Gout	Weakness, from whatever cause, &c.
Head-ache, Indigestion	
Inflammation, Jaundice	Worms of all kinds
Liver Complaints	

Sold at the Establishment of Professor Holloway, 244, Strand, (near Temple Bar,) London, and 80, Maiden Lane, New York; also by all respectable Druggists and dealers in Medicines through out the Civilized World, at the following prices: 3s., 5s. and 8s. each Box.

☞ There is a considerable saving by taking the larger size.

N. B.—Directions for the guidance of patients in every disorder affixed to each Box.

GEORGE T. HASZARD,
Agent for P. E. Island.

CRAMP AND PAIN KILLER.

THE WORLD IS ASTONishd at the wonderful cures performed by the CRAMP AND PAIN KILLER prepared by Curtis & Perkins. Its equal has never been known for removing pain in all cases: for the cure of spinal complaints, cramp in the limbs and stomach, rheumatism in all its forms, billious cholic, chills and fever, burns, sore throats and gravel, it is decidedly the best remedy in the world. Evidence of the most wonderful cures ever performed by any medicine are on circular in the hands of Agents. You may be positively sure of relief if you use it. Millions of Bottles of this medicine have been sold in New England the past six or eight years—

OLD RHEUMATIC AFFECTIONS

CAN BE CURED BY THE

CRAMP AND PAIN KILLER.

Dr. Henry Hunt was cured of Neuralgia or Sciatica Rheumatism, after having been under the care of a physician six months, the Cramp and Pain Killer was the first thing that afforded him any permanent relief.

David Barker was cured of a Rheumatic Pain in the knee, after three or four days and nights intense suffering, by one bottle of the Cramp and Pain Killer.

T. H. Carman, suffering from Cramp in the Limbs, the cords of his legs knotted up in large bunches, was cured by Cramp and Pain Killer. At another time a few applications entirely cured him of an exceeding bad Rheumatic affection in the back.

A young lady 15 years of age, daughter of John W. Sherwood, was long afflicted with

SPINAL COMPLAINT,

after being reduced to the very verge of the grave, was cured by the Cramp and Pain Killer.

John Buckman, after having suffered everything but death from Rheumatism, which seemed to pervade almost every part of the body, was cured by the Cramp and Pain Killer.

Mrs. Davies was cured by it of Bilious Cholic.

A man in Portland was also cured by it of Bilious Cholic, when his life was well nigh despaired of.

Hundreds have been relieved by it of tooth ache, ague in the face, &c. &c.

Mothers! Mothers!! Mothers!!!

AN OLD NURSE FOR Children.—Don't fail to procure Mrs. Winslow's Soothing Syrup for Children Teething. It has no equal on earth. No mother who has ever tried Mrs. Winslow's Soothing Syrup for children ever consents to let her child pass through the distressing and critical period of teething without the aid of this invaluable preparation. If life and health can be estimated by dollars and cents, it is worth its weight in gold.

Millions of Bottles are sold every year in the U. States. It is an old and well-tried remedy.

PRICE ONLY 25 CENTS A BOTTLE.

☞ None genuine unless the fac-simile of *Curtis and Perkins*, New York, is on the outside wrapper. Sold by Druggists throughout the world.

W. R. WATSON,
October 21, '57. Agent for P. E. Island.

From a Justice of the Peace.

Certificates from persons of the first respectability in New Brunswick, concerning Fellows' Worm Lozenges.

Elgin, A. C., 12th May, 1856.

Messrs. Fellows & Co., No. 8 Germain St.

Gents.: I accidentally sent the other day to a store for some Vermifuge, and the man not having much on hand sent me some of your Worm Lozenges. My children showed symptoms of worms at the time. I gave them according to directions, and in 24 hours from the time they commenced taking the Lozenges, one (a boy about 5 years old) had passed 25 large worms; the other (a girl 3 years old) had passed 12; and I deem it but just to say that from this slight acquaintance with your remedy, I feel satisfied that your Lozenges are cheap, convenient, safe, and more effectual than the ordinary remedies, and as such I cheerfully recommend to all heads of families.

Yours, with respect,
JOHN S. COLPITTS, J. P.

FELLOWS' WORM LOZENGES ARE SOLD BY ALL APOTHECARIES.

Sold, wholesale and retail, by W. R WATSON, Druggist and Apothecary, and Agent for Perry's Celebrated Hungarian Balm, for the Hair. Sept. 23, 1857.

Will your Pills cure my headache? | Yes; and they have cured thousands.

HEADACHE.

HUTCHINS' HEADACHE PILLS,
For
BILIOUS, NERVOUS, AND SICK HEADACHE AND NEURALGIA.

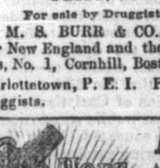
The only reliable and positive cure.

PRICE, 25 CENTS.

For sale by Druggists generally.

M. S. BURR & CO., General Agents for New England and the British Provinces, No. 1, Cornhill, Boston.

Charlottetown, P. E. I. For sale by all the Druggists.



Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of *bilious complaints* than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia — Indigestion.

From Dr. Henry J. Knox, of St. Louis.

"The Pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of *dyspepsia* and *indigestion* with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery — Diarrhœa — Relax.

From Dr. J. G. Green, of Chicago.

"Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for *bilious dysentery and diarrhœa*. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation — Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your Pills for the cure of *costiveness*. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe *costiveness* to originate in the liver, but your Pills affect that organ and cure the disease."

Impurities of the Blood — Scrofula — Erysipelas — Salt Rheum — Tetter — Tumors — Rheumatism — Gout — Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your Pills *purify the blood*. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system.

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits—&c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer: I cannot answer you *what complaints* I have *cured* with your Pills better than to say *all that we ever treat with a purgative medicine*. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly."

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon any thing, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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