

# The Protector

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## REFORM IN BRITAIN.

Mr. Bright personally has no objection to Universal Suffrage, nor have we, provided it was carried out fairly. In a country where the relations of all to the governing power were the same, Universal Suffrage would necessarily be the first axiom of political representation. In a free country like ours, where in the eye of the law all are equal, we should say, as to municipal and civic rights, all should be equal too, and that, consequently, every man, individually, as a man, directed to the accidents of property, education, and position, should have equal privileges as a voter for a Member of Parliament; but in doing this, it would be altogether indefensible and absurd to stop there, and not go on to give each the influence to which his accidents entitle him. No man is humanity merely, and abstractly. Man is humanity, plus X Y and Z, and to give the one item representation in our national economy without giving the others the X Y and Z representation too, would in fact be to provide a Parliamentary representation of a nude humanity which has no existence. If all men are, as men, entitled to equal laws and equal privileges, to have the suffrage, as they ought, their accidents, their other parts, on which the welfare of the nation not less depends, must of course have their representation, too. In the island of Norm, where there are a thousand men, each having a wife and three children, living by feeding the same number of sheep, and otherwise in every particular each man as his neighbour, there is and can be no reasonable ground for giving the one a greater say in the government of the island than the other, and Universal Suffrage would necessarily be the just, and only just law. But here, where the people do not all stand in the same relation to the governing power, where we have beggars and millionaires, and citizens of unassailable honesty—peasants, and payers of poor's rates—the ignorant and the informed—the unlettered and the learned—the man who pays £1000 a year for the support of the State, and the man who does not pay a penny—it would be sheer absurdity to say all should have the same say in the government of the nation.

It is absurd to say that the thriffling spendthrift or the poor penniless drunkard should have the same influence in the Government of the State as the industrious worker, and the comfortable, well-to-do, and much-respected tradesman. Take Glasgow; its thieves, its idle vagabonds, and other disreputable characters in the lower districts of the city, by far outnumber the respectable population, and Universal Suffrage would consequently give to the blackguarding representative of the district. Birds of a feather flock together, and in any system of election the pariah of the city would vote to a man against the respectable citizen, and outvote him. Take Edinburgh; its half-life, half-staring population outnumber its decent ascendants in any contest in which the two would be engaged. Universal Suffrage would give the former a power and influence far greater than the latter, which no one can defend as either politic or just. If, then, Universal Suffrage is to be the law—and we do not say it should not—it is manifest it must be under arrangements and restrictions to prevent it depriving those who have the greatest stake in good government of all influence in the election of Parliamentary representatives, and transferring it to those who have the least to prevent the industry of the country being stamped by its profligacy.—*Fifehire News.*

**BURNS' FESTIVAL.**  
Great preparations are making throughout the country to celebrate with becoming grandeur the centenary of the immortal Burns, Scotia's darling poet, and we quite approve of the movement. His country is much indebted to him. An enthusiastic love of independence was a predominant feature in the character of Burns. In the words of one who was well able to form an estimate of him—"This was the air he breathed—the principle of his existence—the idol of his soul. Though poor, he dared to battle for the nobility of his nature; though a ploughboy, he spoke and wrote, and acted with the consciousness of being a man; and although he was alternately patronised and neglected by the mighty and the learned, he felt himself to be in many respects their equal, if not their superior, and he bore himself in the presence of the worldly great with a dignity of deportment that astonished as well as pleased." But though he had no sympathies for the lordly despot, the crouching sycophant, and the unprincipled worshipper of mammon, he had a heart overflowing with pity for the children of affliction and poverty; he had tenderness for the lonely mouse, the innocent lamb, and the helpless bird; and had a tear even for the mountain daisy, which his own creative energy had endowed with animation and feeling. Who would not do honour to the name of him who penned that beautiful and touching poem, "The Cotter's Saturday Night"? If there be any such we heartily pity them. There will doubtless be various opinions as to the proper way in which to honour the name of Burns. This point we will not decide. A concert consisting only of songs written by Burns, or a series where speeches touching his character and times might be delivered, would both commend themselves to many. At any rate we would like something done to show our respect and appreciation of Burns. We understand that the subject has been already mooted in certain quarters.—*Fifehire News.*

**SHALL WE TEACH OUR CHILDREN TO REPEAT PRAYERS.**  
I have heard mothers express doubts with regard to the propriety of teaching their young children to repeat a form of prayer. Some have said they should not be taught to pray until they can understand and use their own language; that the duty of prayer should be inculcated, and they left to do it voluntarily and in their own words. But I have thought and practised otherwise. I have taught my children to say, "Now I lay me down, &c.," as soon as they could

say it, and the Lord's Prayer as soon as they could speak intelligibly; and as soon as they are old enough, I encourage them to add a prayer in their own language.

To me this habit of prayer seems invaluable. True, they may not always understand or think what they are repeating; yet I am inclined to the idea that they think of it often, thus we imagine. Often when I have thought that my children were praying their prayers carelessly, they have surprised me, by asking the meaning of some petition.

A circumstance recently occurred in my family, which has led me to think more than usual on this subject. My little boy, who is in his fifth year, was dangerously ill. Though affectionate in his disposition, he is naturally impetuous and had caused me considerable anxiety in his training. His disease produced slight congestion of the brain, which caused him to lie in a torpor, as if asleep, a large part of the time. He had been consecrated to God, and instructed in the nature of his duties to God and his fellow-creatures. His understanding being good, I felt that his accountability as a moral being might have already commenced. I knew not how to part with my dear child, without something upon which to rest my faith that God had accepted my consecration, and taken him to himself. I prayed earnestly, not for his life, no—I could not offer one petition for this, for I had given up the temporal interests and lives of my children unreservedly into his hands, and I could not say, "I will be done"—but I prayed earnestly that he would give me something on which I might rest my hope of his being redeemed by the blood of Christ.

One Sabbath afternoon I left him, as I thought, to take tea in an adjoining room. Hearing him speak, I immediately went to attend him. He lay with his eyes closed, repeating the Lord's Prayer, after which he said, "Now I lay me down to sleep, &c.," as he usually does when he goes to sleep for the night. I thought he might be asleep, and said to him, "Henry, are you saying your prayers?" He said, "Yes, mother." "I asked him again, "Did you think it was night?" He said, "Yes; and now I will go to sleep; God will keep me, won't he, mother?" I told him, "Yes, if you commit yourself to his care." Then he turned his head over a little, and seemed to sink into a quiet and peaceful sleep, while I sat down by his side, and wept tears of joy, although I then thought that perhaps God was intending to remove my dear child, and in answer to my prayer, had given me this token. And had he that night slept the sleep of death, I should think that his last prayer—

"If I should die before I wake,  
I pray the Lord my soul to take,  
And this I ask for Jesus' sake."

had been heard and answered. It seemed to me an infinite reward for all my labours to teach my child to pray. God taught me also, during the sickness of my dear boy, that religious instruction is not forgotten that night, when we thought him asleep, he would break out and speak of things that had been taught in his Sabbath-school lessons. But God dealt very, very kindly with me. He gave me this encouragement to persevere in training my children for him, and having taught me this lesson, he gave me the life of my child. The Lord grant that his life may have been spared to love and serve him on earth, and that he may be a co-worker with his Father in the Kingdom of the world. Christian parents, who can tell the influence this habit of prayer may have upon your child, when he shall have gone from under your immediate supervision and instruction?

Perhaps in the turmoil and bustle of life's day he may have forgotten his God, and sought only the honour, fame, and riches of this world; but when that curtain closes around him, and he seeks his rest to rest his weary body and spirit, this early habit will throw its influence around him. He hears, as it were, his mother's subdued voice, as she taught him to say, "Our Father which art in heaven, hallowed be thy name." Perhaps he may have sunk still lower, and have been tempted to partake in scenes of wickedness and crime; but when away from these scenes he will retire, and remember that his mother taught him to pray, "Lead us not into temptation, but deliver us from evil," and who can say even in this dark hour, if these influences may not be his salvation?

Perhaps your child, after he may have become a disciple, will be tempted to wander into by and forbidden paths; yet, as often as night returns, he cannot break away from this early habit. And who can tell if God will not use the influence of this habit to secure him from being drawn away by the world, and to preserve him in a constant "walk with God."

An instance of the value of this habit occurs to me. A man was converted when between forty and fifty years of age. In relating his religious experience he says: "I had a pious mother. When I was a child she taught me always to say the Lord's Prayer at night, and such was the power of this habit, that I do not think I have ever retired at night without repeating it to this time. It was the influence of this habit that led me to feel the necessity of prayer, and, under the influences of the Holy Spirit, resulted in my conversion, and brought me to pray in sincerity, that the God of my mother, who had long before entered her rest, would save me from my sin. I trust he has heard my prayer; and I feel that I shall bless him throughout eternity that he gave me a mother who taught me to pray."—*British Mother's Journal.*

**I MUST AFFORD IT.**  
A humble cottager had several beehives. They were very profitable, and she made nearly half a sovereign a year out of each of them. A book fell into her hands which told her about the heathen. It said Christ died for them—actually died for them—and now his reward is to have them converted and loving him? but how shall they hear of him without preachers, and how can preachers be sent unless people will help to support them? Everybody must do something.

Jesus did his part he did not grudge them his life-blood; and shall we grudge them our gold?  
"No," she replied (as if the book had talked to her). "I won't, for one." That very day she set apart two of her hives, the honey of which was to be sold for the missionary cause. When she took the twenty shillings to the minister, he said, "Surely

you cannot afford to much as this." She looked hard at him, and said, "Sir, I must afford it, the Lord has need of it!"—*Jac. Ma. Her.*

## PROFESSING CHRIST.

Some say they do not like professions. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved." Is not the public profession of Christ required, when it is thus made a condition of salvation?

"Whosoever will deny me before men, him will I deny before my Father which is in heaven." Is not that duty, against the omission of which there is such a threatening?

"Whosoever shall confess me before men, him will I confess before my Father which is in heaven. Does not Divine authority demand it, when to the doing of it is made one of the most precious promises in the whole Bible? It is very plain that God requires professions; though some men do not like them."—*American Messenger.*

## JESUIT DOINGS IN IRELAND.

The King's County (Ireland) Chronicle says—"A few mornings ago a man named Kennahan, residing in the vicinity of Tullamore, came into the dispensary of that town while Dr. Ridley, the medical officer, happened at the time to be there engaged in his duties. Kennahan, who appeared to be in an extremely excited state of mind, in a hurried and vehement manner addressed the doctor, and entreated him to advise him, as he was a lost man, without a chance of salvation, that the moment he might die he was doomed to be sent to hell. Dr. Ridley asked him how he came by those absurd notions, to which he replied, that he had been in the Roman Catholic chapel during the recent services of the Jesuit missionaries, who had solemnly assured him that there was no salvation for him, because that he was a Protestant, had married a woman of the Protestant faith, that they could do nothing towards procuring for him forgiveness for his heinous sin, and that there was no salvation for him unless he could procure the Pope's personal absolution; and the startled man added that, from want of money, he was unable to go to Rome to seek the Pope's forgiveness. Such an impression did this sinful and unfeeling communication make upon the unfortunate man that he could not be dissuaded of its truth, and he still continues in a condition of mind bordering on insanity, and he still perseveres in repeating that eternal perdition is his inevitable doom. It is lamentable to have to state that for three weeks past crowds of people from Tullamore, and a wide circle of the surrounding districts, have been attracted day after day from their occupations, pursuits, and families, to hear doctrines inspired by the bigotry and hatred which excited these cruel and wicked assertions which were made to Kennahan. It was a rare misdeed in the men who professed the points of fixing the sins of murderers, robbers, and adulterers, and yet to assure their poor dupes that his being the husband of a virtuous Protestant wife was a sin beyond expectation of remission."

## THE CONFESSIONAL.

A public meeting was held on Tuesday, at Southampton, to consider the resolutions protesting against the practice of auricular confession, and solemnly absolution in the Church of England. Lord H. Cholmondeley was in the chair. Letters were read from the Earl of Shaftesbury, the Hon. Ralph Dutton, M.P., and Mr. Willcox, M.P., condemning the practice against which the meeting was directed. The Chairman in a lengthy speech, said—"I do call upon you all to protest against these practices in our church, for I do believe if these practices were abolished, the Church of England is a more cheerful and happy one of the brightest lights of Protestantism. It will become a byword and a reproach in the eyes of all Protestants on the face of the globe." The resolutions submitted for approval were all carried, and a memorial to her Majesty, repudiating the practices of auricular confession and priestly absolution, earnestly beseeching her Majesty as head of the church and Defender of the Faith, to direct the Church of England to discontinue a view to the doing away the scandal and offence caused to many of her Majesty's faithful subjects by the practices complained of. The memorial was unanimously adopted.

## SURREPTITIOUS BAPTISM.

A correspondent of the *Beacon and Christian Times* writes from Paris—"As to the surreptitious baptizing of children, I have not the least doubt that it is a practice which has been carried out by a Nun of St. Vincent de Paul, now a Missionary at Ningpo, an agent of the Holy Childhood Association. The sisters themselves are surrounded by sick Chinese, to whom they distribute remedies; but, above all, they busy themselves with poor infants threatened with approaching death. Brought in the arms of their parents or friends, they receive on their foreheads the regenerating water, without a single person in the crowd being aware of it! This baptismal water, whose secret virtue they are ignorant of, is in their eyes an infallible remedy for children. So so do! So so do! Rub, rub the child's forehead! they all cry, when our business is done. Then we bestow the sweet names of Mary, Joseph, Vincent, in the world the names of all the members of the admirable Association which watches every day so many souls from the devil, and peoples heaven with newly elect. Without stirring from the spot, it sometimes happens that we confer the grace of baptism upon ten or twelve Chinese infants at once." Go returning to the town," continues the letter, "we enrol our little Christians, with their age, their newly-received names, the nature of their disease, the name of the village, in order that we may ascertain how many have obtained the immortal crown." The letter concludes by assuring the members of the Association, that in these poor babes they have "numerous little godchildren, the greater part of whom go rapidly to heaven to pray for those who, by their pious labors, contribute so powerfully to open the way for them."

## DINING WITH A BISHOP.

One of our leading prelates not long ago invited to his hospitable mansion in London, a country rector, an old friend, from one of the remote parishes. The simple-minded goodman came about five o'clock, having a notion that he should arrive about the dinner-hour. Soon after he had taken his seat, tea was brought round. "Well," thought the rector, "this is bare living at any rate; if I had known I would have had a beefsteak at a chop-house before I came; but I hardly expected that a bishop would dine at one o'clock. As it is a fast-day, I wonder!" He drank his tea, however, and said nothing. About half-past seven o'clock, his bed-chamber was placed in his hand, and he was conducted to his sleeping room. "Call you this London?" he soliloquised; "why I should have feared far better at Silchester; I should have

had my comfortable nutmeg chop and my glass of beer at nine o'clock, and I should have been in bed at ten, well fed and contented. But here I am, half-starved in the middle of the night—so hungry as a hunter—endeavouring to devour my blanket, like a bear constrained to do so, and where everything looks so grand. Well, the furniture won't make a man fat: give me substantial victuals, and you may take the gilding." Soliloquising in this fashion he undressed himself, pulled over his ears his cotton night-cap, "with a nasal on the top," as the song says, and crept into bed, calling himself up comfortably; and being of a forgiving temper he soon forgot his troubles, and sank into his first sleep as peacefully as a Christian child; when lo! after a while, bells began to ring, and a smart knock at his door roused him through his room, and a voice is heard saying, "Dinner is on the table, sir!" The old gentleman awoke to considerable confusion, not knowing whether it was to-day or to-morrow; and according to the most authentic account he appeared shortly after at the dinner table, though in a somewhat ruffled condition as related by his valet, and possibly in a state of uncertainty as to the day of the week and the meal he was eating.—*Fraser's Magazine.*

## ROMAN RELICS.

A singular example of Papal relic-making occurred lately in Austria. The Princess Margaret was noted as devoted to the Church; she recently died, and her corpse was cut up and distributed as relics. The New York Evening Post (always good authority on foreign matters) gives the following account of the shocking deed: "The chopping-up process took place in the presence of the dead woman's husband. Extended upon a red-block lay the naked white corpse, surrounded by priests chanting in Latin, youths swinging censers, and a number of men with choppers, saws, and other instruments. First the heart was cut-out of the body; enclosed in a golden case, and placed in an urn. It was then sent to Rome, to be consecrated by the pope, after which it was sent to the Loretto chapel, and thence returned to Vienna. The intestines were taken out, placed in copper, silver and golden capsules, and sent with an autograph letter to the cathedral of St. Stephen, where the said intestines were first exhibited upon the altar, and then buried beneath the altar. Hereupon the two middle fingers were severed from the body, and sent with another autograph letter to Dresden. All that remained of the archduchess was then wrapped in red velvet, and laid in state on a catafalque; and ultimately the mutilated corpse was placed in a coffin and deposited in the imperial tomb."—*Chris. Advocate & Journal.*

(From the Provincial Wesleyan.)

## THE NEW TESTAMENT.

SAWYER'S TRANSLATION.

This edition of the New Testament, translated from the original Greek, with chronological arrangements of the sacred books, and improved divisions of chapters and verses, has very lately issued from the press of Messrs Jewett & Co., of Boston, and is the work of Mr. Leicester Ambrose Sawyer. The author in his preface says, "Several new translations have been made since King James's time, but none of them have as yet been received with any considerable favor; and we must frankly express our opinion that this translation by Mr. Sawyer does not deserve to be an exception to the general rule. We do not doubt the author's scholarship; and it would be strange if after twenty years' labor he had not the case adopted a reading which might be accepted by the learned as an improvement upon the common version. We are disposed to believe that Biblical scholars will find the volume a useful one; but with the generality of those who may read it, its chief value, we think, will be to confirm their attachment to the unequalled translation with which they are familiar. The chief accomplishment of Mr. Sawyer appears to the superficial reader to be a reduction of the sacred narrative from the sublime simplicity and grammatical accuracy of language in which it is clothed in King James's translation to the current phraseology of common life; and to deprive it of all arbitrary marks of distinction. He discards the division into verses, and has adopted that of numbered paragraphs. Let us take, without the trouble of selection, but just at random as we glance through the volume, a few passages by way of example of improvements upon the accepted version.—"And in those days came John the Baptist, preaching in the wilderness of Judaea saying, Change your minds for the Kingdom of Heaven's sake at hand." "And he said to them, Does a light-cloth to be put under a modius [1,916 gallons measure,] or under a bed?" "And he said, So is the Kingdom of God as a man casts the seeds into the earth, and sleeps and wakes, night and day, and the seed germinates, and grows he knows not how. The earth produces spontaneously, first the stalk, then the head, then the full wheat in the head. And when the wheat delivers itself, he immediately sends forth the sickle because the harvest is come." "And they brought him to Golgotha, which is interpreted, A place of a cranium, and gave him wine mingled with myrrh to drink; but he did not take it." "Suggesting these things to the brothers, you will be a good minister of Christ Jesus, nourished with the words of faith and the good instruction which you have followed." "God, who at many times and in many ways spoken anciently to the fathers by the prophets, in these last days spoke to us by his Son, whom he appointed heir of all things, through whom also he made the worlds, who being the brightness of his glory and the express image of his substance, and sustaining all things by the word of his power, having made a purification of sins, sat down on the right hand of the Majesty on high, being made so much greater than the angels as he has inherited a more excellent name than they. For of which of the angels said he, at any time, You are my son, to-day have I begotten you? And again, I will be to him a Father, and he shall be to me a Son. And again, when he brings the first-born into the world he says, And let all the angels of God worship him. And of the angels he says, Who make his angels winds, and his ministers a flame of fire; but of the Son, Thy throne, God, is forever and ever; the sceptre of thy kingdom is a sceptre of rectitude." These passages will serve to show our readers pretty fairly the degrees of coincidence and of difference between Mr. Sawyer's translation and the one in common use. The edition we understand is being with a rapid sale.

INTERESTING FROM BRITISH COLUMBIA.

The subjoined Letter, dated Victoria, Vancouver's Herald, Oct. 28, 1858, appeared in the New York Herald of 30th ult. The writer says—

"We are in a high state of excitement at this place, both in consequence of shipping continued discovery of rich gold placers in our vicinity on Fraser river, and the arrival here in our waters of an English fleet with two hundred Royal Engineers, under Capt. Parsons, who are preparing for a survey of a line through British Columbia for a railroad from Fraser river to Halifax. This party is to co-operate across the Rocky Mountains with a party that started from Montreal last spring, and who will winter this year on the South fork of the Saskatchewan. The country is represented as eminently practicable, and the idea of extreme cold and deep snows is laughed at by the Hudson Bay Company, and others who know the character of the country, and who say that they are aware that this frozen idea has already frightened Brother Jonathan off a northern track.

"The British ship Ganges, carrying 74 guns, the Satellite, carrying 40, and the Plumper, carrying 50 guns, are now in the harbor, sent out to protect English interests and English laws during the gold excitement on Fraser river. The news from the mines is now encouraging, and four thousand miners have gone to work to build their houses and their homes, and commence preparing for the winter at Fort Hope, Yale and Langley, and there is every prospect of these mines yielding richly during the winter season. Our interests here and the richness of the mines have been greatly underrated by persons whose interest and prejudice it was to do so; but we have evidence enough before us to convince all that gold to a great extent exists throughout the whole region. The only thing we now need is a large body of overland emigrants, and soon we will build up in the North-west a second California.

"Victoria now contains some seven thousand people, and the large amount of shipping that comes to the busy marts of trade, the growing of streets and the bustle of business, all bespeak a large and growing city. The British ship Ganges brought out 200 troops, under Colonel Hawkins, who are now engaged in building barracks at this place. The Royal Engineers, under Capt. Parsons, who have just arrived, when having completed their outfit and their preparations, they will start on their overland trip for a survey of a rail road to Halifax. This rail road scheme has been put on foot by a company of British capitalists, who, in view of the opening of the ports of China to the free trade of the world, have determined to build up a second Liverpool at Victoria, on Vancouver's Island, and direct, if possible, the trade of the East across British territory by a line of railway which will connect with the Great Trunk Railroad through the Canada. Victoria has a fine harbor, well sheltered, and a more beautiful or healthy site for a city could not be selected. The land on the island is of extreme fertility, and the beautiful fir and pine forests, interspersed with oak and large beds of coal here found, will soon cause it to spring up an insurmountable trade from this quarter. The harbor of Esquimaux—only two miles distant—is, however, even better than Victoria. Its water is deeper and equally well sheltered, with broad, bold shores, and affords a fine site for a large city.

"The Pacific Mail Company have purchased here several acres of ground, and are now engaged in building a principal landing, the harbor, the houses, &c. The British fleet are at anchor in this harbor. We have had recently several arrivals here from Shanghai, Canton and the Sandwich Islands, and we look forward to a daily increasing trade with China, Japan, Russia, and the Islands of the Pacific. A trade from here to the mouth of the Amoor river is now exciting a degree of attention.

"Mr. Karachinski, a Russian, and who was a member of the Russian commission forming the treaty of amity and boundary between China and Russia, and who is a bearer of despatches from Russia, to Washington, has arrived here on his way to New York, and where he will contract for three steamers to run on the Amoor river; and he gives the most gratifying evidences of the liberal spirit pervading Russia at the present time, and the marked anxiety to open up a trade in the North Pacific between Russia and the United States. This once started, we may at any moment expect to see at this point a great commercial mart and depot of trade; and we can but regret that while the British government is exerting every nerve and leaving no stone unturned to build up a Liverpool on the Pacific, that we are dormant and dead to our own interests in this quarter. With the beautiful bay of Puget Sound, with fine deep water and safe harbors, shipbuilding material that is finding its way to every foreign market in the world, with agricultural lands in abundance, and rich gold fields tributary thereto, it, what may we not be able to do if our government would only direct its attention to this region so much neglected? We feel in this region, in every comparison to the British government, that our interests and our rights are not observed or respected, and while each Englishman has the guardian care of his government to foster his interests, we are neglected, and our interests uncared for.

"Let our government turn its attention to this neglected bay of Puget Sound; let it hold out the most sufficient inducements and protection to its citizens; let it invite an overland emigration in a liberal spirit, and ere many years shall have passed away we shall have the trade of the Pacific coast. But British interests are now in the ascendancy, and when the assembly of steamers now preparing for the route from Liverpool to Victoria via Panama shall be put in no less an impetus to the trade of the Pacific that is to revolutionize the commercial world.

"A new government regime has been inaugurated for this country. The whole of the region here known as the British Possessions has at last been received at the hands of Parliament as a colonial government, and is now known as British Columbia. Governor Douglas, of the Hudson's Bay Company, has been appointed Governor for the new colony, an appointment which meets with general satisfaction, and the Judges for the Courts of Admiralty and criminal jurisdiction, marshals and other officials who have been appointed by the crown, are daily expected by every steamer from England.

"Roads are being opened, buildings, public and private, are being erected, and the general plan of a

strong British dependency is being carried out on the northwest coast of our country.

"What the great political and commercial issues of this state of things are to be, the future alone can develop; but we can only express satisfaction that, as we were not fortunate enough in our negotiations with Great Britain to secure these valuable possessions, we now, at least, maintain and use the great key to the trade of the North-west and the East, and our possession and position of Puget Sound afford us

PROTESTANT ENGLAND AND CATHOLIC ROME.

A CONTRAST.

A case has recently occurred in British India somewhat similar in its details (the sequel alone excepted) to that of the Jewish boy, Moraria, kidnapped by the Romish Inquisition, and which has caused as deep a sensation throughout the civilized world. A Hindoo boy, named Narraimswamy, of respectable parents, of the Chetty caste, was sent by his father to be educated at a native school of repute; and it appears that while there he was attracted to a Scotch missionary establishment which was situated close to his academy. He was constant in his visits to the Mission for a long time, and finally requested the Missionary to instruct him in the doctrines of Christianity. His request was complied with, and for three months he was a diligent and earnest pupil of the mission teachers, and apparently deeply anxious to become a Christian. He knew the difficulties and penalties he would have to incur if he carried out his design; and yet heedless of the consequences, during a temporary absence of his father from home, he quitted the parental roof, went to the Mission house, and claimed shelter and support. Both were extended to him.

It does not appear that the Missionaries induced him by the use of any undue means, to embrace Christianity; that they encouraged his visits to their houses and attendance on their teachings, knowing that they were unknown to, and would certainly be disapproved by his father; or that they advised the boy to rebel against his father's authority by abandoning his home and taking refuge with them.

When the father returned and found that his child had gone to the Mission house, he proceeded thither and demanded his restoration; asserting his authority as a superior kind was employed to frighten or persuade him to return with his father, but he steadily refused, and distinctly expressed his desire to remain where he was. It may be nearly the first time that a Hindoo has ever voluntarily exposed himself by his loss of caste (having eaten and drunk and lived with Perishinges, not to speak of the greatest crime of all, profaning of Christianity), made him more obstinate than he otherwise might have been; but the knowledge that the boy would be subject to the tortures which heathen fanaticism would inflict upon him.

Finding that persuasion was unsuccessful, Narraimswamy's father applied for a writ of habeas corpus, and the Missionaries "shouting cease!" why Narraimswamy junior should not be delivered up to the tender mercies of Hindoo fanatics. The case was argued at great length before the Supreme Court at Madras, and the decision was given that on which the Judge's decision turned, was whether the boy was 16 or 15 years of age. Were he the former age, according to Hindoo law he would be entitled to act for himself; but as he was only 15 years of age, he was to be under the control of his father. The evidence on this point was contradictory, but as several members of the boy's family swore that he was only 15, and consequently the Court decided in favor of the father, and he should be restored to his father, by force if necessary. It may be matter for deep regret that a boy of unusual intelligence, who was evidently convinced of the truth of the Christian religion, should be thrust back by the hands of Christians into the abyss from which he had saved himself. But apart from sympathy for the boy, the high-spirited gentleman appearing in support of the propriety of the decision of the Court, and drawing a striking contrast between the measures to which the Judge of "heretical England" and the Holy Office distinguish between the moral and justice, as evidenced by the case of the Jewish child Moraria, torn from his father and withheld from him, because a faithless servant girl said that she had seen the child in the street, and the child's baptism, and thus gave him "indolible" Christian baptism, and that of the Hindoo youth, Narraimswamy, who, though old enough to have an opinion of his own, and impressed with sincere religious convictions, was restored to his father, because justice, morality, and natural affection, demanded the restoration, regardless of religious expediency.

If the Missionaries desecrated this precedent, what do those men deserve who stole the Hebrew infant from his parents; who refuse to restore him, under a false pretext, and who, in the name of religion and Christianity, outrage every religious and Christian principle? The British press warmly approves the action of Chief Justice Rawlinson and his associates, in restoring young Narraimswamy to his parents, and the official press of Rome lauds the Pope for sustaining the action of the kidnappers of the child Moraria.—N. Y. Amer. Comm.

THE IRISH LAD AND THE PRIEST.

The following anecdote was related by William Digby Seymour, Esq., a young Irish barrister, at an Anniversary of the "Irish Society of London."

The boy was taking a walk, when a father-confessor of an adjoining parish met him; and when he had spoken a while with him he said, "You're a smart lad! you young heretic! Do you know, I'd eat meat nine Fridays running to coax you in Maynooth?" "Would you?" replied the youngster; "I'd do more; I'd fast every Friday of my life to coax Maynooth into the Shannon."

The priest was surprised at this reply. He spoke with the lad some minutes longer, and, when going off, he presented him with half-a-crown, saying, he gave it because the other was "the very picture of his poor, dear, departed grandmother!" The boy took the half-crown, and said he would put into his papa's collection-box for the Irish Society.

The priest, the priest. The face of the holy father, proceeded Mr. Seymour, blazed, an assemblage of proud

vengeance burst from his lips—"My curse—the Virgin's curse—the curse of Peter and Paul—the curse of the church and martyrs be upon that Society!" he shouted; may a blight and a blast be upon it! It took from me the best Catholic in my parish to be a Scripture-reader last week, and he'll stand them all from me before this time twelve months. So, you prophate, you're going to abuse my kindness this way! You'll not take your life and your half-crown together from this till you swear on this blessed cross (taking one from his breast) that you will not going by Boney to such an infernal purpose.

So saying, and with a furious impression, he sprang off the saddle. It was truly a wild and painful scene! There stood the weeping boy and the man! the boy so suddenly as to forget the priest's name, and the priest so frantically with religious ardor as to forget he was before a child.

There they stood, for a moment only. The savage man's face and the child's face fell upon that breast and melted in to softness. The priest remounted his horse and rode the last adieu for ever.

The priest's curse fell where it was uttered. The sorrow touched not the Society for the breach of God's Society's behalf, and to urge them to continue in the noble work of giving Irishmen the Bible—of giving children their Father's will in a copy they can understand—of giving the bondsmen of Rome the Magna Charta of Freedom, therefore consider me no longer a husband in the right, but what of the boy? He lives, my friends; he lives to muse full oft on that eventful scene. He lives to pray for the Society he much loved, then, and loves much now. He lives to thank England's people for their zeal in that Society's behalf, and to urge them to continue in the noble work of giving Irishmen the Bible—of giving children their Father's will in a copy they can understand—of giving the bondsmen of Rome the Magna Charta of Freedom, therefore consider me no longer a husband in the right, but what of the boy? He lives, my friends; he lives to muse full oft on that eventful scene. 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**INTERESTING ITEMS.**  
**NEWSPAPER AND NOVEL READING.**  
Lord John Russell, in his address at the Manchester Athenaeum, says: "It has been my fortune to be in the country houses of persons who have magnificent libraries, but when I found a party assembled in those houses, of some twenty or twenty-five persons, I have always observed that the first object of attraction was the newspaper, and that the next subject of attraction was the novel. And of twenty-five persons, if there were five who looked at other works, who studied history or attended to works of science, it was as much as you could expect. Well, one class, I believe, is very much like another in this respect, and in examining the returns of Lord John Russell, such as there are in this town, I find the result of the cursory inspection which I have made is, that in this institution, (the Athenaeum) for example, there are, I think, 25,000 books taken out to read, and of these there were about 17,000 or nearly 18,000 which consisted of novels, while the remainder, or about 10,000, were works of history and of all other descriptions."

**COST OF LIVING IN INDIA.**  
The correspondent of the London Times, in India, says: "I was anxious to know what were the expenses of a Mohammedan yeoman. He says he ate three-quarters of a seer of rice a day, which he valued at half an anna, or three cents; half a chittack of oil, one and a half pice, or one cent; one chittack of milk, four pice, or three cents. Fish, vegetables, and spices, three pice, or rather more than two cents. In all, one anna. But the Munde, or head man, is sometimes luxurious, and indulges in a fowl, and this costs him eight pice, or six cents. He says that all his household live precisely as he does. It had been ungenerally urged against the Hindoo ladies that they eat more than the men, and Modeem Munde makes the same complaint against the hours of the 16th. He explains it by saying they eat 1/2 or 3/4 of a seer of rice a day. Moreover, he says they are full of sugar candy, and this is an article that must be procured from Calcutta."

**THE ATLANTIC CABLE.**  
Professor Silliman, in his lecture at the Cooper Institute, New York, last week, expressed his belief that the difficulty experienced in working the cable was owing to some defects, caused by its exposure to the great heat of the sun while it lay coiled last year in the factory at Greenwhich, England. Twenty miles of this wire were found, on examination, to be so faulty that they had to be rejected, and as other defects had since been found by Mr. Tiffany, in cutting up that portion of the cable which he purchased, he had no doubt that the difficulty was attributable to the cause he had named. He was, therefore, of opinion that the present cable would never be worked; but the enterprise could not therefore justly be regarded as a failure, for its practicability has been fully established. The cable had been laid, the mechanical difficulties in the way of the undertaking overcome, and the line itself had been successfully worked through. When all this was accomplished, no one could doubt that the work would be again undertaken, and persevered in until a complete and final success was achieved. After all, Professor Silliman probably is as much in the dark about the difficulty with the cable as the rest of us.

**PASADUING TO THE ARMY.**—Yesterday, the Sabbath, was a blessed day here. The English troops (2700 men) now stationed in Bareilly, are all Scotch regiments. The chaplain was sick, and immediately on our arrival the brigadier commanding (our good friend Colonel Troup) sent to request that we would undertake the chaplain's duties for the Sabbath. Of course we did so. Mr. Pierce preached for the 93rd and 42d regiments, and I for the 78th. My own opportunity was one I shall never forget. I arrived in the parade ground and found the regiment drawn up. I took my stand; the men were formed into "hollow squares"; the drum of the regiment was placed before me, and a Bible lay upon it. The colonel and his officers stood before me, and the band behind. I gave out the one hundredth psalm, and the music and voices rose upon the evening air, and stood up to preach "the glorious liberty of the sons of God."

**My emotions almost overwhelmed me when I looked at my audience; for who were the men that stood around me? These were Sir Henry Havlock's heroes! These were the illustrious warriors who first relieved the garrison of Lucknow! Yes, these brave men before me had performed one of the greatest military feats known to history, and did it, too, notwithstanding they lost nearly one-half of their number in its execution. When I looked at their sun-browned faces, and thought of the many tears they shed when covered with blood and smoke, they rushed through the last street, and into the "Residency," among the men and women they suffered so much to rescue, and, snatching up the children in their arms, they thanked God "that they were in time to save them!"**

**Noble men!** Their fame belongs to our nation as well as to their own. And I shall ever esteem it one of the highest privileges of my life that I was permitted to preach to the men that Sir Henry Havlock led to the relief of Lucknow!

**A Dangerous Question.**—A simple oster being one day at confusion with his priest, was asked by the father if he had never grieved the teeth of the guests' horses to prevent them from eating their allowance of oats and hay. "Never," replied the oster. In a subsequent confession, the oster acknowledged the frequent commission of that fraud. "No," said the priest, "I remember at your last confession you said you had never done so." "No," answered the oster, "I never knew that grazing a horse's teeth would prevent his eating; but since you first put it in my mind, I have ever been tempted to practice the trick."

**A Novel Mode of Tract Distribution.**—Pinning tracts on trees is a mode of distribution which has been successfully practiced in Ireland, where the most serious obstacles to personally tendering them often exist. They are taken down by passers-by, and eagerly read.

**DEATH OF THE REV. JOHN BROWN.**  
Another Master in Israel has gone to his reward, Dr. John Brown, of Edinburgh, who has for many years, as a preacher, writer, and professor, occupied the highest place in the United Presbyterian Church. What Dr. Chalmers was to the Free Church—what Dr. Wardlaw was amongst Congregationalists—what Robert Hall was amongst Baptists—what Dr. Hunting was amongst Methodists—that was Dr. Brown amongst United Presbyterians.

Dr. Brown was in the 76th year of his age, and the 56th of his ministry; but had only within the last four months of his life been incapacitated from public labor. He was one of Scotland's greatest divines, and thousands in Great Britain and in other lands, will mourn his death. To Dr. Brown the Christian world is much indebted for the able and elaborate expositions of various books of Scripture which he has left behind him. His volumes on the Discourses and Sayings of Christ, on Peter's Epistles, on Galatians, &c., are among the choicest expositions of the Bible in the English language. He has also left behind him a mass of M. S., which we hope will speedily be given to the world, especially his discourses on Scripture History, and his expository lectures on Romans and Hebrews.—*Chr. Cha. Ob.*

**ANOTHER MONTANA CASE.**—There were a few Jews implicated in the murder of a jeweller at Caen, named Pescara, and the criminals were tried and convicted at the Calvados assizes. Gushenbin, who is doomed to convict labour, and his wife, have thus lost the rights of citizenship, and can claim no civil or family authority whatever; his children had been taken to the workhouse, and the nuns in charge of them began by baptism forthwith. The great Rabbi of Paris, Indore, was directed by the Consistory to claim these infants, being next in loco parentis. The Prefect of Calvados wrote up for instructions to the Home Department and Minister of Public Worship. Instantly a positive command was sent down to deliver the children up to the Rabbi for education in a Jewish orphan asylum. Thus, with one hearty kick, the whole scaffolding of rotten canons and Ultramontane figments was sent to Erebus.

**THE REVIVAL MOVEMENT IN SCOTLAND.**—For a few months past a preparatory meeting, principally composed of the ministers and office-bearers of the different churches, has been held in the vestry of the United Presbyterian Church, Cupar, Fife, to ask for the outpouring of God's Spirit, and the revival of his cause amongst us, at an early hour on the Monday morning. On Tuesday evening the first of a new series of united prayer-meetings was held in the Mission Lodge, which was crowded on the occasion, and the services, which were purely devotional, were presided over by George Hogarth, Esq., banker, and conducted by Messrs. Greig, Geddes, and the Rev. John Laird. These meetings are to be continued weekly. We are glad to learn that meetings of the same character are being held in various parts of the country.—*Edinburg. Witness.*

**GIANTIC HARVEST HOME.**—The Irish papers contain an account of the gigantic harvest home on the estate of Mr. Pollock in the county of Galway. About 1400 persons (only one-half of his servants) were liberally entertained in the Home Farm standing at Lisamy. The roof covers nearly two acres of land, and the building was lighted with gas. The extent of this gentleman's operations may be judged by the fact that he has 1800 acres in green crops, and 4000 in grain, with about 4000 head of cattle.

**DEATH OF MRS. HOPE SCOTT OF ABBOTSFORD.**—Mrs. Hope Scott of Abbotsford, the granddaughter of Sir Walter Scott, and daughter of John Gibson Lockhart, died on a recent Tuesday, at a comparatively early age. She has left two children, and an infant of some five weeks old, motherless. A fatality seems to attend the house of the Scottish Shakespeare. All the members of the family of that distinguished man have, hitherto, died young.

**ENIGMA IN A NUNNERY.**—The Genoa correspondent of the London Record states that the nunnery of Sassari (Sardinia) was lately shaken by an internal convulsion. A rebellion broke out amongst the nuns. Many said they were "free born," and would be liberated from their prison. But the Bishop turned a deaf ear to their petitions, degrading their example would be initiated. Two, however, escaped, and are enjoying the society of their relatives.

**THE ENGLISH LANGUAGE.**—The difficulty of applying rules to the pronunciation of our language may be illustrated in two lines, where the combination of the letters *ugh* is pronounced in no fewer than seven different ways, viz:—

Though the tough cough and hiccough plough me through,  
O'er life's dark slough my course I still pursue.

**HOW TO PROMOTE SABBATH OBSERVANCE.**—Many years ago there lived in one of the central counties of New Jersey, a poor mechanic, eminent for his pious zeal and consistency; he was very much tried by the conduct of an ungodly neighbour, who was in the habit of cutting his wood for the week on the Lord's day, and the sound of whose axe continually disturbed the old Christian's meditations. Father H—, as he was called, often remonstrated earnestly and kindly with his neighbour, but without any effect.

At length he adopted a different course. One Saturday afternoon, his neighbour found the old man very busy at his wood pile, and inquired in astonishment what he was doing. "Why," replied Father H—, "you will persist in cutting your wood on God's holy day, and it grieves me so much that I mean to do it for you this afternoon, so that you will have no temptation to do it tomorrow."

The man was at once overcome, and exclaimed, "No, you shall not; I will do it myself. Nor will you ever have reason to complain of me for chopping wood on the Lord's day." And he was as good as his word.

The old man has long since gone to his reward, but this incident lives after him to enforce the divine direction, "Be not overcome of evil, but overcome evil with good."

It is said that the opera singer Piccolomini, now performing in New York, receives a salary of \$4,000 per month. An exchange noticing the fact, says: "Not a few of the persons who assist largely in making up Piccolomini's monstrous income, would revolt at a dollar to the schoolmaster's or minister's salary, or the labourer's bill."

**FANNING MACHINES.**  
**SUPERIOR FANNING MACHINES FOR SALE.**  
G. H. LOCKERBY,  
Upper Queen St., Charlottetown, Oct. 13, 1858.

**NOTICE.**  
**THE SUBSCRIBER IS 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 or Leveller 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 Sawn-wood, sawn and hewn; a quantity of very superior Bill Pieces, from 30 to 40 feet; Shingles and Roundboards; 4-inch, 1-inch, 1 1/2-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.

**NOTICE.**  
**I HAVE THIS DAY APPOINTED MR WILLIAM DOON,** my Agent and Attorney. All persons having payments to make to me, are hereby requested to pay the same to Mr. WILLIAM DOON, who is duly empowered to give receipt in my name.  
J. T. THOMAS, 627.  
Ch. Town, Oct. 18, 1858.

**NOTICE.**  
**WHEREAS, BY DEED OF ASSIGNMENT,** bearing date the 17th day of February, 1857, all Books, Debts, Notes and other Securities of the late firm of THOMAS McNUTT & Son, of Prince Town, Prince Edward Island, were duly transferred to me—Notice is hereby given, that all persons who may be indebted to the said firm, are requested to make payments of their respective amounts to the subscriber, in Charlottetown, or to HENRY S. McNUTT, Prince Town, on or before the 20th day of October next. All sums unpaid, which date will be immediately handed over for collection, without distinction of persons.  
CHARLOTTETOWN, Sept. 15, 1858.  
HENRY S. McNUTT.

**FOR SALE OR TO LET.**  
**A COMFORTABLE HOUSE,** on the A. Brighton Road, near the river, within 10 minutes walk of Town, commanding a fine view of the Harbour, &c. The grounds, with the garden in front, about half an acre, are planted with thriving fruit, and other trees. There is a field of one acre in grass at the back. The out-buildings consist of Wood house, Stable, Coal House, Pump, &c.  
The House contains 10 Rooms, besides a Store-room, and large inner Porch with metal sink. Cellar Frost-proof. Hall the purchase may remain or interest. For further particulars apply to  
Oct. 27, 1857. JOHN BALL.

**Grist Mill and Farm for sale.**  
**RARE OPPORTUNITY IS NOW** offered, of purchasing one of the best Mill stands in the Island, together with a Farm of 87 acres, the greater part of which is cleared and in good order. Also, a Dwelling House 1/2 acre in front, with a well; Outbuildings, &c. Only a small part of the purchase money will be required down; a long term of years will be given for the remainder. Apply to the subscriber.  
Canaan Hill, Covehead Road, April 21, 1858.  
W. W. HALE.

**FOR SALE.**  
**THE SUBSCRIBER OFFERS FOR** sale 80 acres of land on the Cross roads, Cassempce, to Kildara Bridge. There are ten acres cleared, and about 40 more with very little trouble could be rendered fit for cultivation—it also contains a valuable brood of Cattle, &c. For further particulars apply to Cassempce Village, Aug. 10th, 1858. ROBERT GORDON.

**HOUSE TO LET.**  
**TO LET, AND POSSESSION GIVEN** on the 1st of November next, the HOUSE and PREMISES in Power Street now occupied by THOMAS MARR, Tailor. For further particulars, apply to  
October 1, 1858. G. W. DEBLOIS.

**SOAP AND CANDLE FACTORY.**  
**THE SUBSCRIBER HAVING ENGAGED** a competent workman in the above business, will be prepared to make a valuable brood of as follows:—Lard, in quality and price, as they can be imported.  
TALLOW, SOAP, GREASE and CASH taken in payment for all orders.  
THOS. B. TREMAYNE,  
Sept. 25, 1858.

**LANE & OLAYTER'S ARCANUM.**  
**The Greatest Pain Killer of the Age!**  
**A VALUABLE REMEDY**  
For the cure of Ague in the Face, Bruise, Chills, Headache, Cholera, Cold Feet, Colic, Cramps, Spasmodic Affections, Cuts, Hip Complaints, Internal Pains, Numbness, Rheumatism, Pain in the Side, Back, Limbs, Stomach and Bowels, Scalds and Burns, Shaking of the Limbs, Spinal Affections, Sprains, Toothache, Wounds, Heartburn, &c., &c., &c.  
This Remedy has been before the public for several years, and the Practitioner is yet to learn that it is ever, in the most instantaneous and certain manner, the best and most reliable. Directions for Use.—Dose.—For an adult, thirty drops, in a wine glassful of hot water, sweetened. Apply at the same time externally.  
Prepared and sold, Wholesale and Retail, by the Proprietor, BENJAMIN LANE, Vinal Haven, Maine, U. S. and sold by T. B. HARRIS & Co. Charlottetown, and by the subscriber, at New London, Nov. 1st 1858.

**CHARTS.**  
**ADMIRAL BAYFIELD'S CHARTS OF** the Gulf and Rivers of St. Lawrence  
CHARTS—Straits of Belle Isle to Boston, U. S.  
CHARTS—Gulf of Canada to Philadelphia  
CHARTS—Western Ocean  
CHARTS—English Channel  
CHARTS—St. George's Channel, Irish Sea, &c.  
CHARTS—South Coast of Ireland  
For Sale at GEO. T. HAZARD'S Bookstore.

**THE PROTESTANT DISCUSSION HELD AT HAMMERSMITH,** between REV. DR. CUMMING and DAN. FRENCH, Esq., on the Differences between Protestantism and Popery. For sale at the published price—5s. sterling.  
Dec. 9, 1857. GEORGE T. HAZARD.

**ALMAN BISTEONE.**  
Bell-Hanger, Locksmith, and General Blacksmith.  
(LATE FROM SCOTLAND.)  
**BEGS LEAVE TO INFORM THE** inhabitants of Charlottetown and Island generally that he has commenced business in Ferry, lately occupied by Mr. Thomas Robinson, in Kent Street, opposite the residence of H. Palmer, Esq.; and hopes, by strict attention, good workmanship and rapidity, to merit a share of public patronage.  
Buses required at the shortest notice.  
January 13, 1858.

**JUST PUBLISHED.**  
**RULES FOR HOLY LIVING;** with Questions for Self-Examination.  
A Companion for the Pocket Testament or Prayer Book. A new edition, sold by G. T. Hazard, Queen Square; price 2s. July 21, 1858.

**Valuable Property for Sale on Lot 34.**  
**FOR SALE BY PRIVATE CONTRACT** "SUNSET MILLS," and Farm, situate on Winter River, Lot 34, about eight miles from Charlottetown, and four miles from Appleton Wharf, where vessels of any tonnage may load. The Great Mill, working three pairs of stones, is in excellent order, having recently undergone a thorough repair. The Carding Mill, on the opposite side of the stream, rolls out first-rate work. The Farm Dam is entirely new, having been rebuilt last year, on an improved principle. There is a good Dwelling House attached to the Mills, with Barns and Stables suitable to the Farm, which consists of 61 acres, on a 999 years' lease, at 1s. per acre—1/5th cy. The Farm is in good condition, though capable of considerable improvement. The owner of the above property also offers for sale the Leasehold interest of the celebrated Clover-growing Farm, lately occupied by Mr. John Godfrey, sen., consisting of 75 acres, all under cultivation, excepting 12 acres of Sirewood. The Dwelling House and Out-buildings are in a good state of repair. Also, the Leasehold interest of 15 acres of arable Land, adjoining the Mills, lately occupied by Mr. Macdonald.

As there is always an surplus of water at the Mills, any enterprising party might attach machinery for Dressing Cloth at the Carding Mill, without much outlay of capital.  
For further particulars, apply (if by letter, post paid) to the owner, on the premises.  
ISAAC THOMPSON,  
Sidney Mills, Winter River, Lot 34, Sept. 15, 1858.

**THOMAS & MAGGOWAN,**  
**IMPORTERS AND MANUFACTURERS OF**  
**AMERICAN AND ITALIAN MARBLE,**  
Respectfully inform the public that they are prepared to furnish at shortest notice,  
Grave Stones, Monuments, Tomb Tables, Chimney Pieces, Counter Tops, Toilet Tables, &c.  
At prices less than heretofore offered on the Island. Persons wishing any of the above mentioned work to well by calling on our agents, PETER MACGOWAN & Co. Town; GEORGE LOWRIE, Prince of Wales; or JOHN GARDNER, Summerside; who will receive orders which shall be promptly attended to.  
Dorchester, May 20, 1858. 6m x

**The Attention of Teachers and Friends of Education.**  
IS RESPECTFULLY SOLICITED TO THE FOLLOWING  
**NEW SCHOOL TEXT BOOKS,**  
NOW IN USE IN THE BEST SCHOOLS in the United States, and in many of the best Schools in New Brunswick and Nova Scotia—  
Worcester's Academic and Synonymous Dictionary  
" Comprehensive  
" Primary, or Common School  
Carter's Physical Geography  
" Atlas  
Hillard's Series of Readers—a new and beautiful series, the Primary Books fully illustrated  
Outline of English History  
Dickens' Child's History of England  
Arnold's New French Reader—a new plan.  
Samples of the above, together with many other new School Text Books, can be seen at the Bookstore of  
GEO. T. HAZARD,  
Descriptive Catalogues of the Books can be obtained from an application as above.  
HICKLING, SWAN & BREWER, Publishers, 131 Washington-st., Boston.  
Oct. 6, 1858. 6m

**NO SUCH WORD AS FAIL!**  
**A RESISTLESS REMEDY.**  
**HOLLOWAY'S OINTMENT.**  
**CIRCULAR TO THE SICK.**  
**THE FIRST HOSPITAL SUR-**geon and medical publicist of Europe, amid the unparallelled anti-inflammatory and healing properties of this Ointment; governments sanction its use in their naval and military services; and the masses in this country and throughout the world repose the utmost confidence in its curative properties. It penetrates the sources of inflammation and corruption which underlie the external evidences of disease, and neutralizes the fiery elements which feed and exasperate the malady.

**RHEUMATISM, SCROFULA, ERYSIPELAS.**  
These are among the most terrible and agonizing diseases, yet in their worst forms, and when seemingly incurable, they invariably disappear under a persevering application of this soothing, healing, antiseptic and pain-inflammation.

**KING'S EVIL, FEVER SORES, STIFF JOINTS.**  
In cases of King's Evil where medicinal water, lotions, and every recipe of the pharmacopoeia have proved useless, the Ointment will accomplish a thorough cure. Fever sores heal quickly under its influence, and its relaxing effect upon contracted sinews is truly wonderful.

**DISCHARGING ULCERS.**  
A most remarkable and happy change is produced in the appearance of malignant ulcers, after a few applications of the Ointment. The surrounding redness vanishes, and gradually healthy flesh begins to take the place of the discharged matter. This process goes on more or less rapidly, until the ulcer is filled up with sound material and the ulcer radically cured.

**A WORD TO MOTHERS.**  
The young are the most frequent sufferers from external eruptions, and therefore every mother should have this healing preparation constantly at hand. It is an absolute specific for scrofula, and quickly removes the encrusted sores which sometimes disfigure the heads and faces of children.

**SIGNIFICANT FACTS.**  
This Ointment is universally used on board the Atlantic and Pacific whaling fleets as a cure for scrofulic affections and as the best possible remedy for wounds and bruises. Large supplies of it have recently been ordered by the Sultan of Turkey for his naval purposes.

**ULCERS, SORES AND TUMORS.**  
The effect of this univalued remedy upon Scrofula, and other violent ulcers and sores, is almost miraculous. It first discharges the poison which produces suppuration and proud flesh, and then the sores which its healing properties afterwards complete are safe as well as permanent.

**WOUNDS, BRUISES, BURNS AND SCALDS.**  
In cases of the fractures of the bone, injuries caused by steam explosions, Bruise, Scalds, Rheumatism, stiffness of the Joints, and contraction of the sinews, it is employed and warmly recommended by the faculty. This marvellous remedy has been introduced by its inventor into all the leading Hospitals of Europe, and no private household should be without it.



