THE PROTECTOR

AND CHRISTIAN WITNESS.

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

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LIFE A NIGHT.

The mellow lights that flushed the sky
At sunset are withdrawn,
This night will many a sleepless eye
Keep weary watch till dawn.

What though ten thousand worlds may there
In radiant circles run,
Night's brightest star may not compare
With Day's departed sun.

And time is but a night, soon gone,
A vigil kept by faith;
Our life a tent we pitch till dawn,
Within the shade of death.

Earth darkens heaven to earthly eyes;
Its glories seem so far,
That Faith must wait till morning rise,
To see them as they are.

Our way with mystery is beset,
And God so dark appears,
That oft we struggle in a net
Of unbelieving fears.

Yet, Lord, we see Thee in the cloud
Whose folds we lift in vain,
And Thou wilt yet remove the shroud,
And make thy dealings plain.

With trustful hearts we may look up,
And, through the hours of night,
Cast forth the anchor of our hope,
And wish for morning light.

TALK OF THE ROAD.

THE SERMON.

"Well, Pat, what were you doing since I saw you?" said Jem, when they met next.

"Well, then, I was hearing a sermon in Kilcommon," said Pat

"And was it Father John that was in it?" said Jem.

"No, then," said Pat, "it was Doctor Martin, from England, that was a Protestant clergyman, and that turned; and I saw it up in letters as big as my hand, so I thought I'd go and see if he came up to Father John."

"Well, and how did he do it?" said Jem.

"Well, he's a great preacher entirely," said Pat, "and no mistake, for you would hear him a mile off. But for what he said, it beat all that ever I heard from ourselves itself. Why, sure he spoke it out plain that the Blessed Virgin was the wife of the Holy Ghost!* Now, is that in the Bible, I want to know?"

"Why, Pat," said Jem, "sure that beats ourselves all out; sure that's worse nor ever we were. Doesn't the Blessed Virgin call herself the handmaid of the Lord? And to go to make a woman the wife of God! sure that beats all. And didn't God say that man and wife are one flesh? and how can she be one flesh with Him? Sure it's too bad entirely."

"And how comes it at all," said Pat, "that the great English clergy, that has learning and knowledge, should be turning to worse than the likes of us can stand?"

"Well, I heard Mr. Owens preach a sermon on that," said Jem, "and he made it plain enough, for he said our hearts was all turned away from the truth by nature, and that the wise and learned was as bad this way as the poorest creatures; and he showed that it wasn't the wise and learned that was mostly called, † but that the Gospel was preached to the poor, ‡ and that God had chosen the foolish to confound the wise; § and if that was the way in St. Paul's own time, why wouldn't it be that way now? And he said, foreby, that the most learned of those clergy that turned in England didn't give any learned reason for it at all; but just no better nor ourselves would give, when the priest told us that his way was right; ‖ and sure that's the poor proof, when it isn't in the Bible. And isn't it enough to make out Mr. Owens right, when Dr. Martin says the like of that? But what more did he say?"

"Well, of all that ever you heard he said of the Protestant clergy. He said he knew them well, for he was one himself; and that they didn't believe in God, or in Jesus Christ, or in the Holy Ghost itself; but that they was all infidels and heathens."

"Well, it'll go hard with me before I take his word that Mr. Owens does not believe in God or in Jesus Christ," said Jem; "but what more, Pat?"

"Well, he said that they didn't care about the souls of the people at all, and that, with all the talk they made, they didn't want the people to turn Protestants at all, but only to pretend to do it; and that they gave the people five pounds a piece only just to pretend it; and him getting five pounds for preaching that same sermon, as I heard tell."

"Well, stop there a bit, Pat," said Jem; "if the priest thought that the five pounds a piece was really going, would he give it out in the chapel that way? Doesn't he know there would be plenty to look for it, if it was to be got? And, if it was true, wouldn't he be more likely to tell the people they wouldn't get the money at all, and they needn't go to look for it??"

"Well, signs by," said Pat, "I was up with Mr. Owens next day, and who should I see at the door but Molly Brady; and Mr. Owens comes out and asks her what she wants: 'Your reverence,' says she, 'I'm a girl that wants to turn;' and so Mr. Owens began to talk to her about the reasons for turning; and Molly kept looking at him mighty hard; and at last says she, 'But what are yees goin' to give me?' says she. 'So,' says Mr. Owens, we're going to give you the Word of God,' says he, 'that's able to save your soul.' 'And won't ye give me the five pounds?' says she. So when he told her that was all a lie, she went off in a huff; so I overtook her going back, 'and who told you that, Molly?' says I. 'Father John did,' says she. 'And will you believe Father John again?' says I. 'Why would I,' says she, 'when he made that fool of me? and wasn't I the fool to believe him at all?' says she; 'sure I might have knowd,' says she, 'that he never told one word of truth in his life, barrin' he mistook it for a lie,' says she."

"Ay," said Jem, "and didn't I hear of ould Judy Callaghan, a while back, when Father John gave it out in the chapel that Mr. Owens would give a leg of mutton and a blanket to every woman in the parish that would turn. And up goes Judy to Mr. Owens next day; and, 'Your reverence,' says she, 'I'm come to give myself up to you, for the leg of mutton and the blanket.' 'And, my poor woman,' says he, 'is it possible you would sell your soul and your religion for a leg of mutton?' 'Oh, no, your reverence,' says she, 'oh, no, dear, not without the blanket.'"

"Well, Jem," said Pat, "I'm of your notion, that if the priests believed it themselves they'd deny it in the chapel, in place of giving it out; but where's the use of talking? don't we know it's not true at all; and don't we know that what Mr. Owens wants is to get us to read the Bible, and to live by it?"

"Well, we know that, any way," said Jem; "but if it's all true what the Bible says of tellin' lies, what wil be done with all the lies that's told in the chapel?"

"Well, it's hard to expect truth from them that tells lies," said Pat; "and I mind I read a speech in the newspapers, a while back, that said, the worst thing at all in the Irish was, that they mostly tell lies entirely, and wont tell a word of truth, if they can help it; and sure that's not far off the real thing."

"Ay," said Jem, "I thought that the other day, when I was at the fair of Ballybrack; and there was young Mr. Williams selling a horse, and he had old Peter M'Kenna with him, that sells for all the gentlemen; and there comes up a man and asks about the horse; and Mr. Williams just answers him fairly; and if you had seen how old Peter scoulded him afterwards. 'What made you go tell him the truth at all?' says he. 'Why, sure what I said did the horse no harm,' says Mr. Williams. 'And what do I care for harm or no harm?' says Peter; 'while you're a living man,' says he, 'never go for to tell one word of truth upon a street.' And, thinks I to myself, it's the rule of the street, sure enough, and it's liars we are entirely."

"And what else would we be," said Pat, "when we know nothing at all of what God says of the judgment on liars; and when we see the priest tell lies himself at the altar of Gad? Sure, is there a man in the chapel that knows what God says, that all liars shall have their part in the lake that burns with fire and brimstone? And is not that enough to show that the people ought to have the Bible, to know what God says, and what God will do?"

Who knows but that Pat and Jem, and many a poor man like them, may help to bring the Irish people to a knowledge of these things?

From the Church Missionary Intelligencer.

THE SEPOY CONVERT AND THE AUTHORITIES.

The great Sepoy Rebellion has come upon us like an earthquake. For such an event the nation in general was wholly unprepared, and the atrocities which have marked its course have filled the mind with horror and amazement. Men read of the indignities and sufferings to which the Europeans, their wives and children, have been doomed; and when, with the horrible details, the remembrance interminglies that the perpetrators have been our own native soldiers, whom we have trained, and disciplined, and armed, indignation at their treachery becomes intense. Each newspaper has its list of deaths—men in the prime of life, or young cadets who had just joined their regiments, cut down in an instant by the merciless cruelty of their own men. The nation is at this moment suffering intensely under this heavy visitation. It is not merely the mourning which has place in the numerous families throughout the land, whose sons or near relatives have perished in the outbreak, but the whole country is oppressed by a sense of grief and strong indignation, which certainly, in our previous history, has never been surpassed.

One natural inquiry at such a crisis is, how is this to be accounted for, or what has caused, as it appears to uninformed persons, so sudden a change in the temper of the Bengal Sepoys? Are not these the men who fought our battles in the great Affghanistan campaign, and who shared with us all the disasters of that period! Were they not found side by side with our own troops on the Sutlej! Did they not sustain with us the powerful shock of the Sikh armies, and readily imperil their lives to defend the cultivated plains of Hindustan from the fiery deluge that threatened to break over them! What, then, has altered them, or how is this furious outburst to be accounted for—this hurricane of human vindictiveness, the most terrible of all tempests, the wrath of God excepted, which has fallen upon us in a moment apparently of the most complete security, when all Hindustan had become ours, and had acquiesced without a murmur in our rule? The greater the disappointment, and the more fearful the devastation which has been wrought, the greater the prevailing anxiety to discover the originating element of such a calamity, and solve the mystery; and the delinquent why, through indiscretion, incautiousness, neglect, or whatever other defect, has caused the mischief, if discovered, is sure to have expended upon him no slight amount of the national indignation. At such a moment, some mischievous persons may have indicated the Missionary as the incendiary. Men who, at so serious a complication of affairs, when the national mind, like the thunder-cloud, is charged with heavy indignation, undertake to identify the guilty party, assume a very serious responsibility. They should beware, lest they suffer themselves to be influenced by their prejudices. It is a well-known fact that there are individuals to be found in all ranks and classes who have always viewed Missionary operations with disfavor, and considered them, however discreetly conducted, as impolitic and dangerous. The Missionary has always been their aversion, the bird of ill omen, whose appearance within the limits of their government or magistracy has ever betokened, in their judgment, approaching difficulties and disquietude. At a crisis as the present such individuals have no hesitation. The old prejudice, which has long been established in their minds, suffices to convert the Sepoy rebellion, with the presence of the Missionary in the land, into proof positive of the mischievous character of his undertaking. They need no facts—they can dispense with all evidence. It is a foregone conclusion, and they unhesitatingly avow it. "There!" they exclaim, "we always knew how it would be, but you would not profit by our warnings. We always predicted that interference with the religious peculiarities of the natives would produce some disastrous result. We entreated that rash men might be withheld from so dangerous an experiment. Now you see the consequence. You might have ruled India peaceably, if only the religious feelings of the natives had been respected; but you have trespassed on this vital point, and, lo! your own army has turned against you, and your empire in that country has been shaken to its foundation."

A man is accused of being an incendiary. Before condemnation is passed upon him, let the testimony be explicit and clear. Had the insurrection broken out exclusively in the districts where Missionaries have been located, and in the immediate vicinity of their stations, there might be in the accusation some show of reason. In the bazaars of some of the great cities they have often been, propounding Christian truth to mixed assemblages of Hindus and Mahommedans. They have itinerated in retired country districts, remote from European officials, and have been, on such occasions, entirely in the hands of the natives. They have pitched their tents in the vicinity of large towns, in the streets of which, during the day, they have been preaching and expounding. If the natives distasted their efforts, they could have driven them away; if more irritated, they could have beaten them; if still more infuriated, they could have murdered them! Has any thing of the kind occurred? Has the outbreak in India originated with the population generally, and have the Missionaries been the first victims! No such thing. The insurrection has originated with the Sepoys.

The explosive centres have been the great military stations throughout Northern India. But the military and Missionary stations are not identical. On the contrary, there are very many of the military stations which have no place whatever in the catalogue of Missionary operations. It is, moreover, to be observed, that the places where the greatest enormities have been perpetrated, have been entirely devoid of Missionaries. We enumerate Hansi, Hissar, Shahjehanpur, Moradabad, Bareilly, Azimgurh, Gwalior, Jansi, Neemuch; and to these may be added Bithur, the rajah of which stands prominent in the list of reckless and pitiless murderers. Oude, a favorite province with the authorities, where the close-borough system of recruiting has been extensively carried out, appears to be a principal focus of disaffection, from whence the greatest number of malcontents have come; and yet Oude has never been entered by the Christian Missionary. It is remarkable that, in Mr. Wylie's elaborate work, "Bengal as a field of Missions," published about three years back, most of the localities above enumerated have been specially mentioned as suffering under a total deprivation of Christian opportunity: Oude, with its three millions; Hissar, with a population of 10,000 and upwards; Hansi, with 14,000 and upwards; Moradabad, with 57,000 and upwards; Bareilly, 111,000 and upwards; Shahjehanpur, 74,000 and upwards; Bithur, 13,000 and upwards; Azimgurh, 13,000 and upwards. Assuredly if the Missionaries had been the cause of it, the outbreak would have been most furious where their irritating action had been felt, while those places which had been uninterfered with would have remained at peace. The contrary has been the fact. With the exception of Allahabad, Cawnpore, and Delhi, we are not aware that any of the towns where the greatest atrocities were perpetrated have been occupied as Missionary stations; and with respect to the last-mentioned city, the occupation has been quite recent. We repeat, then, before the Missionary can be convicted as the incendiary, it must be clearly shown that the disturbed places are exclusively those where he has been at work, and the accusation against him be confirmed by the strongly-contrasted fact that, in the districts and cities where he has not been, there has been no disquietude. If this cannot be demonstrated: if, on the contrary, it be an indisputable fact that the conflagration has broken out in places far beyond the narrow limits of his work—places with which he has never interfered, never even visited: then the cause of such calamities must be sought elsewhere. If, when alone and unarmed, in the midst of the native population, the Missionary has met no violence, and suffered no injury; and the Missionary stations which have been destroyed have been such as had place at the great military centres, while those of a rural character, and removed from European communities—such as our stations in the Krishnagurh district—have been unmolested; then is it undoubted that the Missionary element has not been the cause of these calamities. With more truth might they be attributed to the absence, rather than to the presence, of the Missionary.

But again, the insurrection connects almost exclusively with the Sepoys. By them it was initiated, and by them it is sustained. Of the population generally, some portions, no doubt, have been induced to join in the tumultary proceedings which at the present time disquiet India, but they have been actuated rather by the love of plunder than by hatred of Europeans. It is, we believe, correct to say that the mass of the people are not in sympathy with the insurgents; and when the confusion has in some measure subsided, and, the conspiracy being crushed, and fearful retribution having fallen upon the heads of the guilty parties, we shall have time to look around, it will be seen, we doubt not, that many from amongst the Hindus themselves have been great sufferers from the plunder of property and other lawless acts which have been perpetrated. To our countrymen, in the hour of their deep distress, great kindness has been shown on all occasions. The poor fugitives, escaping with their lives from some scene of slaughter, have been pitied and helped by the villagers, and concealed, with much risk to themselves, from the fury of their pursuers. The present is not at all a national movement; "it is a fierce, selfish, military mutiny, which is running its own course." It is a Sepoy rebellion. But of all portions of all the population, the native soldiery is that with which the Missionary has had least to do. To the Sepoys he has had but little access. They were the preserve of the authorities; special permission was needed to approach them, and the very necessity of making application for this, and the uncertainty as to the result, constituted a special discouragement to this branch of Missionary labour.

There was a time when those in authority excluded the Missionary from India; and when he came thither, as a portion of "all the world," to which, by Divine injunction, the gospel was to be preached, they ejected him, and the command of God was contravened by the command of man. But the national reverence for Christianity was too powerful to permit the maintenance of so wide a circle of exclusion, and it was gradually contracted, until the native soldiery alone remained within its limits. But from these the *tapu* has never been entirely removed. The Missionary was permitted to move in other directions, but with the Sepoys it was not always that he found himself free to interfere; and when an opportunity was conceded, it was precarious, and liable to be interrupted at any moment. The introduction of the leaven of Christianity amongst the native soldiery was by many earnestly deprecated. Whether it was for the advantage of the Sepoy that he should become a Christian or remain a heathen, that was not the question: it was the fidelity of the army that was exclusively considered; and when, to secure this, it was thought necessary there should be no Missionary interference, the claims of Christianity, and the right of the native to hear and judge for himself, were alike unhesitatingly sacrificed. It was not merely that individuals in authority, professing Christianity as their own religion, and the religion of the country to which they belonged, were indifferent as to its progress among the natives, but, so far as the Sepoys were concerned, they were often decidedly opposed to it. To the native soldier they desired to make it a prohibited element. If, by one means or another, he attained to the knowledge of it, and came under conscientious convictions, his renunciation of Hinduism or Mahommedanism was at the peril of being dismissed from the ranks. We are making no vague assertion, which we cannot authenticate. We state a fact, and are prepared to prove it.

The introduction of Missionary effort into North India, and the attempt to communicate to the natives the light and blessing of Christianity, are of recent date. Even so late as 1814, when ascending the Ganges in Lord Moira's suite, was Thomason constrained to write—"We have annihilated the political importance of the natives, stripped them of their power, and laid them prostrate, without giving them any thing in return. They possess neither learning, nor emulation, nor power. Every spring of action seems deadened. They wallow in the filth of a senseless and impure religion, without any prospect of deliverance." It was not until 1818 that our first Missionaries reached Calcutta. Gradually, as stations were formed here and there, and good men, whether chaplains or Missionaries, labored, as they had opportunity, in communicating to the poor, dark heathen around them the knowledge of God's mercy in Christ, their hearts were cheered by instances of conversion from amongst various classes of the natives. Amongst others was a Sepoy—a Naick, or corporal. He was lying with his regiment at Meerut, and there, through the instrumentality of the chaplain, the Rev. H. Fisher, was brought to the faith of the gospel. How was this man dealt with by the authorities? It was the first case of the kind, and therefore of great importance. It was now to be decided whether the Sepoys should have the same advantages with other sections of the population, or be placed under peculiar restrictions: whether a native, under conscientious conviction, might become a Christian, and yet remain a soldier, or whether his conversion to Christianity was to be regarded as a disqualification from further service. It was a moment of serious responsibility, so far as the authorities were concerned. The prevailing idea then was, that the introduction of Christianity among the natives of India was a dangerous experiment, and more particularly among the Sepoys. We wish we could conclude that misconception exploded, but it is beyond dispute that many minds are, even at this advanced period, possessed with it. How, then, did the Government act? Did they nobly affirm—We cannot interfere with freedom of conscience in those under employ, nor can we place a stigma on a religion which we ourselves profess, and believe to be true? If any man, whether soldier or civilian, profess it before his countrymen, he shall be protected. Truly it was an anxious moment, and our readers will be curious to be made acquainted with the course that was pursued—whether the authorities sacrificed their religion to their interests, or their interests to their religion. We regret to say that to subserve their interests they were prepared to sacrifice their religion. In the course which they pursued, they sacrificed as well their interests as their religion. In our next we will place before them Mr. Fisher's narrative of the whole transaction.

"IT IS BETTER TO LOSE A GOOD FATHER THAN A BAD ONE."

On reaching the habitation of a man who I had learned was sick, the first salutation I received was from his daughter, who running to me exclaimed with tears, "Oh, Mr. D. W., I have no father." Her father had just expired. One of the neighboring women spoke of it as a heavy aggravation of her affliction, that she had lost so good a father. "I reckon," said the mother, now a widow, her eyes suffused with tears—"I reckon it is better to lose a good father than a bad one." I have heard many sensible remarks made by plain people, but this was certainly one of the most striking. What a train of reflections does it awaken!

It is better for the father. The death of a good man is always better than the death of a bad one. "The righteous hath hope in his death." Washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God, he goes to be with Christ in heaven, where free from all the care and toil, and temptation and sin and sorrow of earth, he will enter into holy rest, and his peace like a river will flow on and on for ever and ever. The bad father, like every other rejecter of Christ, sinks at death into eternal woe.

It is better for the children. They still enjoy the benefit of their father's instructions, his example, and his prayers. Will not the lessons of wisdom and piety which he gave them, be remembered, and solemnly pondered, now that he has gone to heaven, and they can hear him no more? Will not his godly walk and conversation influence them, though they can see him no more? And will not his prayers in the family, and in the closet, flowing from a heart loving God, and loving them, and yearning for their best welfare both in this world and the next, be still remembered and answered by Him who is the hearer of prayer, though death has sealed the lips that uttered them?

And what a mitigation of their grief to reflect that their father still lives; that though absent from them, he is present with the Lord; and though his death is to them an irreparable loss, it is to him infinite gain.

It is not so with those children whose unhappy lot it is to bury irreligious parents. As their training has been conducted principally, if not exclusively, with reference to this world, there is great danger that, like their parents, they will seek their portion in this life, and fail to lay up treasure in heaven. No bright example of parental piety still lingers in their memories, and silently but powerfully influences them to avoid the ways of sin, and to walk in the paths of righteousness. No prayers for them have gone up as a memorial before God. If they ever ask, What is the eternal condition of our departed parents? all is dark and distressing. They hear no voice, as it were from heaven, saying, "We are at rest; follow us, as we followed Christ, and you will soon enter into our joy."

Deep will be the misery in hell of those children who had pious parents, but who cast away their birthright, who lived as the ungodly and perished with the ungodly. Deep and impassable the gulf that will for ever separate them from their glorified parents.

A. D. W.

How Romanists are Converted.—At a religious meeting, where something had been said of the distribution of the Scriptures among the deluded followers of the Man of Sin, a young man arose, and, in a very simple and impressive manner, said: "I wish to bear my testimony to the truth of the remark just made; I know the Bible is not given in vain. Some time ago I was met by a tract visitor, who spoke to me about my soul; and though I cared little about it, and treated him with great indifference, he persevered in his kind efforts, and also gave me a copy of the Bible. Not knowing its value, I put it away; but after a little I got it out, and commenced reading it, and the more I read, the more I wanted to; till at length, to make my story short, my eyes were opened, and I hope God has had mercy on my soul; and now I want all my poor blinded countrymen to have the Bible. I have often wished I could find that tract visitor, and thank him for his interest in me, and for his precious gift." We subsequently learned from one of our pastors that this young converted Papist is now undergoing a course of training, preparatory to entering upon the work of the Gospel ministry. The tract visitor he may never find; the friend and the befriended may never meet again in the world. What a joy it will be to the faithful Christian, often cast down at his want of success, to find, in the light of an eternal day, that after all his labors were not in vain. The Word of God, to be sure, gives him the promise now, but his heart faints at its apparent non-fulfilment. Christian laborer, scatter the Scriptures, the religious tracts; you cannot toil in vain. The work will live when you are dead! "So is the kingdom of God, as if a man should cast seed into the ground: and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how." Behold what hath God wrought! See the power of the Bible! This poor Romanist, taught to hate the Bible, is now heard humbly and gratefully to sing—

"Lord I have made thy word my choice
My lasting heritage;
There shall my noblest powers rejoice,
My warmest thoughts engage."

[*N. Y. Observer.*

Our Language.—Dictionary English is something very different not only from common colloquial English, but even from that of ordinary written composition. Instead of about 40,000 words, there is probably no single author in the language from whose works, however voluminous, so many as 10,000 words could be collected. Of the 40,000 words there are certainly many more than one-half that are only employed, if they are ever employed at all, on the rarest occasions. We should any of us be surprised to find, if we counted them, with how small a number of words we manage to express all that we have to say either with our lips or even with the pen. Our common literary English probably hardly extends to 10,000 words, our common spoken English hardly to 5000. And the proportion of native or home-grown words is undoubtedly very much higher in both the 5000 and the 10,000 than it is in the 40,000. Perhaps of the 30,000 words, or thereabouts, standing in the dictionaries, that are very rarely or never used, even in writing, between 20,000 and 25,000 many be of French or Latin extraction. If we assume 22,000 to be so, that will leave 5000 Teutonic words in common use; and in our literary English, taken at 10,000 words, those that are non-Roman will thus amount to about a half. Of that half 4000 words may be current in our spoken language, which will therefore be genuine English for four-fifths of its entire extent. It will consist of about 4000 Gothic and 1000 Roman words.—*Dublin University Magazine.*

Bad News for Sardinia.—There is no doubt that the Emperor of the French is endeavoring to effect an arrangement between Sardinia and the Holy See. Its basis would be an adoption of the French Concordat of 1801, instead of the Austrian.

CARDINAL WISEMAN AND THE INDIAN MUTINIES.

Cardinal Wiseman recently preached a sermon at Salford, in which he alluded to the causes and character of the mutinies in India. The *Times* makes the following very just remarks on the bad, un-English spirit of this sermon:—

Cardinal Wiseman coolly mounts the pulpit at Salford to draw from the Indian mutiny—what argument should you think?—an argument on the side of the Papal States and Naples *versus* Piedmont; and we suppose *versus* England too! What should we say, is the cardinal's ingenious comment, if the leaders of this mutiny escaped to an independent state in India, the sovereign of which refused to give them up on the ground that they were political refugees who had only fought for a change of government in Hindostan?—the retort of course being that European countries ought on the same rule to give up the Roman and Neapolitan refugees. Now, it would be perfectly easily to reply here, first, that these Indian mutineers are not only rebels but atrocious criminals as well. That one fact immediately of itself sweeps away the cardinal's analogy. And in the next place we might say—and we defy contradiction—that we have fulfilled our engagements to our Indian soldiers, while those European states have notoriously broken theirs to their subjects; and therefore that the Indian mutineer, were he a political criminal only, would stand on very different ground from a disaffected Neapolitan. Can the cardinal deny the fact that the Neapolitan Government has broken express engagements made to its people? He knows he cannot. He knows that the Neapolitan Government has published a formal defence of the admitted violation of those engagements, founded upon a particular casuistical theory. All this is simple fact—it is black and white—and we have the printed documents, which Mr. Gladstone published. But we want only to draw attention to the circumstance that the cardinal can at such a time as the present coolly institute a comparison between an Indian mutineer and a disaffected Neapolitan! How truly sympathetic, just at this moment, to tell us that the Indian mutineer is, according to our own standard, a very respectable sort of person, that he is only a political criminal, that we ought not to feel so very angry with him, and that we welcome with hospitality to our own shores men of exactly the same type in Europe. What English sensibilities are here! what tenderness to the honour and the griefs of Englishmen and Englishwomen! . . . . We see in the cardinal at once the foreigner, not the Englishman; the man whose sympathies are all with European despotisms, and not with the constitution, the power, the honour, or the influence of England.

Cardinal Wiseman is again our correspondent. He wants to know whether we still maintain our criticism upon his sermon of the 26th of July. We regret to say that we see no occasion for altering it. And we must add that if anything could strengthen our convictions on the subject it would be the Cardinal's own defence of himself, which is, first, that, knowing of the Indian massacres, he deplored them with a sufficient and adequate grief; secondly, that not knowing of them, he had a good excuse for an insufficient and inadequate demonstration of grief. It is sometimes useful to have two strings to a bow, but care should be taken that they do not pull against each other. We will not, however, dwell on the discord of the Cardinal's two strings, but will take what is evidently the favourite one of the two, and see on what ground his plea of ignorance rests—*i. e.*, that his sermon was preached before "any of the accounts in detail of the atrocities," &c., had reached us. He insists particularly on the date of his sermon, and charges us with suppressing it. But what was the date of his sermon? The sermon was preached on the 26th of July—that is, two days after the news of the massacres of Meerut, and five days after that of the massacres of Delhi, had arrived. It is true that all the details of these massacres were not then given,—indeed, they have not yet reached us,—but some very dreadful details had been published, and the slaughter was stated to have been general and indiscriminate, involving, men, women, and children, and accompanied with the most atrocious insults to the women. It was after the arrival of this news that the Cardinal's principal comment upon the outrages in India, in a public discourse, was a taunt against England and Piedmont, and a comparison of Indian mutineers with our "friends," as he described them, the Neapolitan refugees. Our remark upon this was that the preacher did not care a straw for the Indian outrages, but was simply intent on extracting an argument from them in favour of the King of Naples; and we maintain that this was natural and just criticism. We have no access to the secrets of the Cardinal's breast, and cannot possibly judge of his feelings except from his own expression of them. If he really felt any deep and tender sympathy with English sufferings in India, this was a very odd way of showing it. His sermon has not done him justice in this respect, and the sooner he learns how to express his feelings more correctly the better. He will, at any rate, learn a lesson from our comments, and, on the next occasion on which he may desire to express his affection for the English, he will adopt another mode of doing so than that of extracting from a national affliction an impertinent taunt. It may be a mistake, but we are not accustomed to regard such a proceeding as a sign of affection or sympathy; and, this being the case, we could only make the comment we did upon the Cardinal's discourse. We were then, and we are now, commenting upon a public writing, and upon a public writing only. We know nothing about the individual as such, whether he is or is not humane, sympathetic, tender, or affectionate. We cannot pretend to carry on a dispute with the Cardinal respecting the state of his own feelings, and as he appears to be ready now to give, as the Quakers say, his "affirmation" that he does feel true, genuine, and indisputable grief for the sufferings of our countrymen and countrywomen in India, we are willing to admit the fact upon his assertion, but we must repeat that he has been most unfortunate in his mode of expressing himself. We earnestly advise him for the future, when he wants to show himself particularly sympathetic and to condole tenderly with us in our misfortunes, not to apply such a tortuous argumentative sneer to the subject as he applied on the late occasion. He may as well omit allusion to the King of Naples, for that is at any rate an irrelevant subject, and he may expose himself, as he has done now, to misconstruction. He cannot show his English feeling and patriotism by turning the misfortunes of England into a gratuitous charge against her and a defence of a foreign despotism. If he does he will infallibly provoke the same criticism that he has done now. He will be called, instead of a friend in need, a Job's comforter, and, instead of an Englishman, a foreigner.

A Missionary's Account of India.—The Rev. J. Smith, a missionary just returned from Northern India, made some instructive observations at a meeting recently held at Leicester. He asks, why was Delhi left in the hands of the native troops? Two hundred European soldiers would have saved it from falling into the hands of the insurgents. He tells us that we have learned by woful experience, that the deference outwardly paid to European officials was, to a great extent, mere pretence:—"For sixteen years he had lived amongst the natives; night after night he had sat round their fires; he knew their actual thoughts, and their minds had been opened to him time after time as they seldom were to Europeans. He had seen them hundreds of times when one of our generals, or judges, or magistrates had come amongst them. They had come forward and bowed before him, but had been laughing him to scorn directly his back was turned." Mr. Smith confirms, by his personal observation, the fact that Mahomedans of all classes have ever manifested thorough hostility to the British government.

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* Pat is probably correct in this, shocking as it may appear, for we find a similar statement in a report of a sermon, preached at Navan, by Dr. Marshall, in 1852; published by T. Henderson, Kells.

† 1 Cor. i, 16. ‡ Matt. xi, 5; Luke iv, 18. § 1 Cor. i, 27.

‖ See the *Catholic Layman* for March 1859, vol. i, page 88. Curry, Sackville-street, Dublin.

INDIA.

We lay before our readers some further communications from the seat of war, taken from the letters of Missionaries in connection with the "Church Missionary Society," and from other sources.

CALCUTTA.

(*From the Rev. G. G. Cuthbert—July* 20.)

"Some persons fear that the present troubles of this country will seriously obstruct Missionary labour, and, further, will seriously diminish Missionary zeal and interest at home. Lord Ellenborough has already (as the last mail informs us) tried to raise a cry about "interfering with the prejudices, religion, &c., of the natives."

"Lord Canning, to whom he gives undue credit for showing an interest in the conversion of the natives, by subscribing to Missionary Societies, has kept as much aloof from any thing of the kind as any of his late predecessors; and is even now so terribly afraid of the appearance of feeling any regard, even for native Christians, as to request that addresses from such, expressive of sympathy, and offering aid in the present emergency, may not be presented to him officially, lest he should have to give an official acknowledgment of them, though those of Hindus and Mussulmans have been received and acknowledged most freely and most gratefully, little as they are really worth.*

"But the universal cry here is, that Government have brought all this trouble on themselves and on us, not by "interfering with the religious prejudices," &c., according to the cant of the irreligious, but by petting and pandering to those prejudices, with an inconsistency so great and glaring, that it has partly made the thinking natives despise them, and partly prompted the less reflecting to suspect some deep design, cloaked, in a manner they can well understand, under this outward appearance of indifference, to what, on every principle of reason and consistency, the Government ought to count sacred and important.

"Thus it has happened that the unthinking were the more easily made the dupes of designing men, who, for evil purposes, got up the cry, "Your caste and your religion are attacked by the Government." At all events, we find the Government, who have always paraded their indifference, if not decided opposition, to the spread of Christianity amongst the people, and their respect for the peoples' silly and wicked superstitions—we find them accused of a mean design to attack those superstitions, and advance Christianity by a dirty and miserable trick.

"This ought to be instructive; the more so when we find that there is *no special animosity whatever shown against Missionaries*, who have always honestly and boldly set themselves against those superstitions, and, in the spirit of love, laboured to induce the people to abandon them, and embrace the gospel. I mentioned, in my last, one or two facts illustrative of this. Mr. Reuther, who is here now, has supplied another. When he and his family, with some other persons, were escaping from Jaunpur to Benares in a boat, they were stopped at a village, where a multitude of people assembled to gaze at them, and decide what should be done with them. One man, a Mussulman, recognised Mr. Reuther, and cried out, "There is the padre who preaches about the gospel on the Jaunpur bridge." This was a cry which might well be expected to excite the rage of a fanatical people, if they were much inflamed against Missionaries and their doings. But, to Mr. Reuther's thankfulness, *no one took up the cry;* though he must have been well known to many present, as he had been preaching in that very village. He retired into the boat, and, after some time, they were allowed to go on. Again, in the present disorganized state of every thing about Benares, the authorities have found it impossible to procure supplies enough for the troops and others in the station, and have actually been obliged to avail themselves of the aid of a Missionary. Mr. Leupolt goes out into the villages of the surrounding country, and induces the people to send in wheat and cattle, which the Government authorities had endeavoured in vain to procure. It reminds one of things that are told of Swartz, in South India, in former days.

"It is also to be remembered that the classes which have had the chief hand in getting up the present rebellion, are the very classes that have been scarcely touched by Missionary labours. The sepoys have always been most carefully shielded by the Government from any attempt to enlighten or convert them by Missionaries; and the Mussulmans have been very slightly and scantily indeed made the objects of Missionary exertion as yet, in most parts of India. The idea, therefore, of this revolt having arisen in *any degree* from Missionary interference or Missionary *proceedings* is utterly groundless and absurd.

"As to the present proceedings of the Government here, while they seem to indicate attention to the crisis, and activity in adopting measures of repression, they do not appear to be much more conciliatory than before, and do not indicate that former errors have been repented of and abandoned. Lord Canning has positively declined sanctioning, by public authority, a day of general humiliation and prayer. Our good bishop, however, has of himself, called all British India to their knees on the 24th inst., as you will doubtless see by his sermon, and which will reach you by this mail. There have been many meetings for prayer, and much fervent supplication offered up, in private and in families, for the Divine mercy to overrule the great and terrible events for good, and to preserve his people in the midst of them.

MADRAS.

(*Rev. P. S. Royston—August* 13.)

"Thursday morning next (20th), has been set apart for a special service of humiliation and prayer, with reference to the awful events in Bengal and the north-west. Through God's mercy, we have hitherto been kept from actual danger, and all precautions have been taken to suppress any insurrection, should it rise."

BENARES.

(*Rev. C. B. Leupolt—June* 20.)

"A very curious case took place at Bahureh, near Gharwa. A fire broke out. A Mussulman of renown, stated that he would read an incantation, so that the fire should not touch the rajah's property, but the Sahibs, *i. e.* ours. He read the incantation. The fire broke out on our side; but, instead of burning our houses, a spark overleaped six of our houses and set fire to the house of the man who read the incantation; thence it seized the rajah's property, and further, burnt ten more of the houses belonging to the rajah's people. We and ours were spared. The poor conjuror dared not then show his face. Our property was saved, under Providence, by a large tiled house, likewise ours. The people at Bahureh think the whole a miracle."

"*July* 4—We have reopened our school, and I have recommenced my Urdu and Hindu classes. Our Christians are in a new spirit, and full of hope that a new era opens for them; and really it would seem so, for general employment is thrown open to them, whilst the Brahmin and the Rajput is shut out. I gave notes to several of our people, and they received instantly employ. It is now their business to show that they are the Lord's people.

"My spare hours are given to the commissariat department. As I have been so long in Benares, and know all the resources of the country around us, I can aid our friends, and I think it is our duty to aid them.

"Solomon has been made Jemadar, at a salary of twelve rupees, and the privilege of appointing all the men under him. Fugitive Christians come in from all sides, and I am glad we can provide for them, so as to enable every one to earn his bread, and have something to spare. In our village our people have formed a committee, and opened a subscription for supplying the fugitives with food and clothes, till they can provide for themselves. Yesterday morning came three from Cawnpur, or rather four, and last night four more from Futtehpul; but they all came nearly naked."

"*July* 14—I received a note to have all our able-bodied men made gunners. "I have strongly advised Timothy to go back to Azimgurh and open school. He will do so; it tends greatly to tranquillize the people, for if they see the boys go to school, they take it for granted that the palaver is over."

"*July* 15—There is not one single native soldier to be trusted; and it is curious that those very men whom Government were most careful to exclude from the sound of the gospel, have risen against them; but the movement is no doubt of Mohammedan origin. The Mohammedans hate us cordially. They hate Christ deeply and inveterately, and would gladly dethrone him could they but do so, and they hate all his people likewise. The Lord reigneth. Would to God Government would in future adopt a different policy. Would to God they would come forward, like Christian men, and tell the people, we wish you to be Christians; but only if you embrace Christianity, with your heart and of your own accord; and then place the Bible in the hands of the people, to convince them that preaching is the only way authorized by Christ to make the people Christians. Had Government done so from the beginning they would have been saved the present disturbances; at least the enemy would not have been able to make use of such lies as they propagated among the people. The outbreak would have come, for it would not be difficult to show that the Mohammedans had laid their plans for years.

"A wicked hand intended to set fire to the Mission bungalow; the piece of bamboo, containing matches and other combustible matter, was found in the grass roof in good time to prevent the misfortune it was intended for. So we have much reason to be thankful for the kind preservation of our gracious God and Father."

We introduce some weighty remarks from the pen of Lieutenant-Colonel J. H. Macdonald, in a letter published in the *Times* of September 11:—

"The more clearly the true source of the calamity is revealed, the more distinctly will it also be seen that the outcry raised on the intelligence first reaching us against Missionary effort, as having contributed to the movement, is perfectly groundless. There are certain individuals, who, opposed to Christianity, in their own hearts, are even ready to charge against it all the abominations that have ever been committed by the wickedness of man. Men who can see no difference between the Divine tenets of Christianity, and those of the followers of the false prophet, and the gross idolatries of the Brahminical code—and I have known such—are ever ready to condemn Missionary effort on any pretence. But all those who have closely watched the feelings of the natives towards the Missionaries and their work, know well that their prominent characteristic is one of perfect indifference. In the immediate sphere of their labours, they are generally regarded with much respect; and to show the influence often gained by them among the people, I may mention the fact, that one of our Missionaries at Benares, had, by the last accounts from that place, been applied to by the authorities there to use that influence in obtaining supplies, on the Commissariat failing to procure them.

"To attribute to them the present terrible revolt is therefore perfectly puerile. In the words of the Koolin Frahmin, to your Calcutta correspondent, 'An old Indian,' it is 'mere nonsense.' And this is still more evident, from the fact that the rebellion is confined to those very men who have been most exempt from Missionary effort.

"That some of the more rabid fanatics among both Mohammedans and Brahmins are madly opposed to the dissemination of truth, and especially the truth of Christianity, no one will deny. All light is hateful to them, because it exposes their debasing idolatry, and condemns their conduct; and as this is especially the effect of the light of Christianity they must hate it. But if we believe in its powers to benefit mankind, if we acknowledge the Bible to be a revelation from God to man, shall we, as a Christian nation, prove such cowardly traitors to the truth as to put an end to the circulation of the word of God, and to the efforts of the legitimate Missionary among our benighted fellow-subjects, because the agents of darkness, the priests of superstition and idolatry, cry out, as of old, "Away with him!" God forbid! We, as the Christian rulers and guardians over that people, have a plain command to obey, and a sacred duty to perform; and, let the timid and the infidel say what they may, woe be unto us if we prove disobedient and unfaithful!"

The following remarks are by the Revd. Dr. Marsh, a Clergyman in his 85th year, at a meeting in England, in reference to India. He has been 64 years in the Ministry. We give the article on account of its refutation of the senseless charge against the Missionary, as being the cause of the insurrection.

"Alas! I fear we are not free from guilt in our Indian concerns, in not giving christianity proper countenance. Through that expediency, which is very short sighted wisdom, we have countenanced idolatry and discountenanced christianity. As christians, it was right to give the utmost liberty of conscience to those who differed from us. But to call on our soldiers to fire a *feu de joie* in favor of the Host, or to give anything like direct encouragement to that debasing idol Juggernaut, was contrary to our principles and our duty. Military discipline might require the dismissal of officers who refused, but christianity required that no such order should have been given.

And is it possible, except by some one who secretly or openly hate Christianity, to charge Christian missions with the present awful mutiny, when it is a known and public fact that we were not allowed to give a tract or a bible, or to send a missionary among the very men who have led this mutiny. If by any means a sepoy was led to a profession of Christianity he could no longer rise in his military or civil rank. Missionaries the cause of this Mutiny! The missionaries have been more respected by the mutineers than any men, excepting when, in their mad rage they have murdered one here and there, not as missionaries, but as Europeans. The mutiny is a war of Brahmins *against Britain*—a war of Mohammedans *against Christians*—a war to restore *rule and government to the Mohammedan dynasty.* Therefore, "down with the Brahmins" is the natural cry of Britons. And yet, as Christians, our prayers will ascend for them in the language of our inimitable Liturgy, "That it may please Thee to lead into the way of truth, all such as have erred and been deceived." "That it may please Thee to give them true repentance, to forgive all their sins, negligences and ignorance, and to endue them with the grace of Thy Holy Spirit, to amend their lives according to Thy Holy Word." For lives of the known murderers, neither Judaism nor Christianity would teach us to plead. The former condemns the murderer to death. The latter has declared that such men as these murderers in the East are "natural brute beasts, made to be taken and destroyed," 2 Peter ii. 12. For the friends and relatives of sufferers murdered by such monsters, your prayers will ascend. For the preservation of all who remain of our countrymen, countrywomen, and their children, your prayers will ascend. For our brave soldiers going forth to battle, your prayers will ascend. For the mutiny to be subdued, your prayers will ascend. For the great and acknowledged evil to be overruled, in the marvellous providence of God, for even a wider and more effectual preaching of Christianity, your prayers will ascend.

You will pardon me for speaking with peculiar feeling on the subject of India; as my father fought the battles of his country there, in the last century; my uncle was Chief of Patna; and two of my brothers are lying in their graves there. And at the present moment, I have there a dear young grand daughter, who had been for some time past living with her beloved relative Sir Henry Lawrence, that wise, that valiant, that Christian man, whose fall is a loss to his country, and whose upright and noble character and wide-spread benevolence, made him a blessing to the world. But, instead of being discouraged by all that has passed and is passing in the East, Christians, aid in every way you can, our missionary cause; by your contributions, by your influence, as well as by your prayers. And when you have done what you could in the cause of your Redeemer you will feel, I trust, as a good man felt, who said "When I come to die, I shall have my greatest grief and my greatest joy. My greatest grief, that I have done so little for the Lord Jesus; my greatest joy, that the Lord Jesus has done so much for me." This be our humility, this be our faith; so shall we be blessed in ourselves and a blessing even to others, and we may rejoice in the prospect of that day, when "the whole earth shall be filled with Immanuel's glory." Amen and Amen.

SAFETY IN SUCIDE.—An officer who writes from Jubbalpore, on the 5th of August, says: "At Segowlia the 12th Irregular Cavalry mutinied. They shot their commanding officer, his wife, and child, and burnt alive their doctor, with his wife and child, in their own bungalow. At Futteyghur the wife and child of Mr. Tucker, being about to fall into the hands of another rebellious set, she called to her husband to shoot her at once. He did so, his child also and then himself. A Major Robertson has also shot his wife and children and himself, under similar circumstances. This is a new and melancholy feature in the tragedies."

Above a hundred Austrian officers have offered to take service in the English army in India.

INTER OCEANIC CANAL.—Commodore Paulding who has been engaged in an exploration of the Isthmus between Aspinwall and Panama, to ascertain the practicability of constructing a ship-canal between the Atlantic and Pacific Oceans, has reported the results of his observations to the Navy Department. He says that no serious obstacle exists but that the great difficulty would be to procure labourers. The length of the proposed route is 45¾ miles, and it is estimated that the cost will not exceed $80,000,000.

Holloway's Ointment and Pills.—Glandular swellings in the throat, neuralgia, tic doloreux, rheumatism, gout, lumbago, and other diseases affecting the glands, muscles, and nerves of sensation, are permanently eradicated by the persevering application of this healing, anti-febrile, pain-destroying preparation. Irritating eruptions, running sores, open wounds, burns, scalds, the bites of venomous insects or reptiles, and in short, all the varieties of superficial inflammation, soon lose their angry and painful character when treated with Holloway's Ointment. The Pills have never yet been administered in dyspepsia, liver complaint, or disorders of the bowels, without producing the desired results.

To all who suffer from *Weakness and Debility*, we say, try the Oxygenated Bitters—a medicine which contains no Alcohol, and has cured the worst cases of Dyspepsia, Asthma, and all derangements of the stomach.

ROMISH ULTRAMONTANISTS AND SEPOY SYMPATHISERS.

ROME "POLITICALLY DANGEROUS."

An influential English journal has the following remarks on the character of the Church of Rome, which merit a careful perusal:—

When the great Conservative leader in the House of Lords denounced the Church of Rome as "religiously corrupt and politically dangerous," he expressed in a few sententious words the innate hereditary feeling common to the vast majority of all ranks and classes of genuine Englishmen. As regards the "religious corruptions" of Rome, those principles of toleration and religious liberty which of late years have, as we are rejoiced to believe, made so much progress amongst us, tended very much to tame down the rancorous antagonism which in less tolerant days these "corruptions" were wont to excite; but as regards "the political dangers" involved in the Romish system—the disloyalty and anti-patriotism inseparable from the most qualified submission to the arrogant claims of the Roman Pontiff—on this point the old hereditary feeling which led, centuries ago, to England setting the combinations of Popish Europe at defiance, and drove a Popish king from his throne—this feeling, thank God, is still as strong, as pungent, as energetic as ever. All ranks and classes of Englishmen—from the cottage to the throne—all are penetrated with this one conviction, that pure unadulterated Romanism is synonymous with hatred to England and England's institutions—hatred to her laws, to her government, and especially to her one glorious and distinguishing attribute, her unalterable devotion to genuine Protestantism.

Of the truth of this statement, we have only to appeal to the feeling of indignation which is now throughout the whole of England manifesting itself against the principal leaders and representatives of Romanism not only in our own country, but throughout Europe. The people of England are awakening to the reality of meaning contained in Lord Derby's charge against the Church of Rome—"that she is politically dangerous." For what do they see? In England, in Ireland, in France, in Austria, in Sardinia, in fact, in every nation where such an exhibition is possible, they see this great fact undeniably and unmistakingly developing itself. That in all these countries the men who are most notorious for their devotion to the Pope, are the very men who, in this hour of England's anguish and sorrow, are the first to mock at and gloat over and rejoice in the sad calamities that have befallen her Indian empire.

In England, the man who is the first to proclaim himself an English Sepoy, is no other than the leader of that small knot of our countrymen who some seven years ago helped to re-establish the Romish hierarchy here—we mean the person known as "Cardinal Wiseman." After hearing the atrocities perpetrated on our English women and children at Delhi and Meerut, the Cardinal preaches and publishes a sermon, the whole purport of which is, to establish a parallel between the patriotic resisters of the tyrannical despotism of the King of Naples, and the ungrateful murderous rebels, who have repaid the mildness and the paternal tenderness of English rule, by wreaking on their officers, and on innocent women and children, such deeds of foul indignity and cruelty as exceed everything heretofore recorded in the broad page of history. For all these horrible cruelties and most revolting murders, this Italian-made cardinal has not one spark of kindly sympathy. No! He sees in it nothing but a righteous recompense for England's sympathy with Italian patriots and Italian reformers, and in a tone as thoroughly unfeeling as the revengeful heart of a red Indian savage could express, he insultingly tells the nation that hitherto has so generously borne with his tampering with English law, that he rejoices in their present sufferings, and he officiously blurts out his satisfaction in words, which, when faithfully interpreted, mean simply this, "Serves you right, gentlemen." But the most melancholy aspect of the Cardinal's anti-English, unpatriotic conduct is this, that when soundly rated for this his sympathising with Indian mutiny, and when accused of being "a foreigner" and "no Englishman," he seeks to justify himself in the miserable and deceptive plea that when he preached this most disreputable sermon, "none of the details of the atrocities, &c., had reached him." Such Italian equivocations and barefaced lying has met the treatment it merited. By a reference to dates and figures the cardinal is convicted before all England, not only of being in heart and feeling a Bengal first-*caste* Sepoy, but of being also guilty of what in Popish countries is a virtue and not a crime—a first-class equivocator and deceiver. Surely the most incredulous must now see the force and the truthfulness of the charge that all Italian-made prelates and cardinals are *ipso facto*, and necessarily so, anti-English, foreign in all their religious and political sympathies, and thus "politically dangerous."

In Ireland, the same symptoms of disloyalty and anti-Englandism are every where manifested by parties and in places whose ultra zeal for Romanism have made them notorious. The Irish journalists who take our Italian cardinal for their teacher, and implicitly follow his bidding, have out-Heroded Herod. In the localities most devoted to the policy of the Pope's out-and-out adherent "John Tuam," placards have appeared extolling the conduct of the Sepoys, and reminding their readers that "England's extremity is Ireland's opportunity." And in one of the recent impressions of the *Nation*—a paper notorious for its devotion to the Pope and Popery—we find the following exceedingly patriotic appeal: "Now is the time to avenge all your wrongs on the head of the accursed Saxon. *Follow then the glorious example of the Sepoys*, and unfurl the green flag on your national hills."

And if we find such anti-English, unpatriotic, treasonable sentiments proclaimed by English cardinals and Irish popish journalists, how can we wonder at foreign papal journals, such as the *Univers* and the *Gazette de France*—journals like Dr. Wiseman, notorious for their ultra-montanist zeal (and the former of which reckons the cardinal and all his co-popish prelates as its supporters and contributors) giving utterance to such sentiments as these, "that our calamities in India are the legitimate effect of the Reformation," and that the best thing France and Frenchmen could do would be "to invite the Emperor of Russia to invade India, on the express understanding that France would not interfere to prevent him?"

This wonderful coincidence and concurrence of feeling and sentiment—this unanimous gloating over and rejoicing in our Indian calamities by an English cardinal, and by Irish and French journalists, notorious for their devotion to the papacy, proclaims trumpet-tongued the truthfulness of Lord Derby's accusation, that Romanism is "politically dangerous."

ANOTHER UNPATRIOTIC PAPIST.

Dr. Paul Cullen, the titular "Archbishop of Dublin," is at present at Rome, and it appears, has written a letter to his Vicar General, with a view to discourage Romanist contributions for the relief of our suffering fellow countrymen in the East. This detestable conduct has excited the liveliest indignation throughout the country, and in our opinion most justly so. The *Dublin Daily Express* refers to this Jesuitical letter of the Papist Doctor in the following terms:—

"As a foreign ecclesiastic, as an agent of the Papacy, as a minion of Italian despotism, we can understand why Dr. Cullen, should wish for the disruption of the British Empire. But that he should thus interpose to prevent the outflow of compassion for the widows and orphans now returning from India, is only another proof of the melancholy fact that bigotry thoroughly indurates the heart. If Dr. Cullaen, were indeed 'most anxious' for their relief, he would earnestly plead the cause of the widow and the orphans; he would order collections in all the chapels of his diocese, carefully abstaining from saying anything that would restrain the kindness, or stir up the animosity of the people; and, having done this, he would have quietly exerted himself to prevent any unfairness in the management of the Fund—a thing that could be esily accomplished. But, instead of this, he lays hold on isolated facts, puts false constructions on the proceedings of the managers of the Patriotic Fund, and insinuates that the money now to be collected will be applied by bigots to proselytising purposes. He was afraid that the Roman Catholics in this country would yield to the generous impulses which are characteristic of this nation, and would subscribe liberally to the fund: he was afraid that the money devoted to charity would pass through any hands but his own. He was afraid that they would unite with their Protestant countrymen in a benevolent movement. He was afraid that this conduct on their part would strengthen the hands of the Government and produce a moral effect in India and on the Continent unfavourable to the rebels. Hence it is that the scowling priest crosses the path of the angel of mercy, forbids the tears of pity to flow, and the hand of charity to open, troubling the waters of bigotry with a cloven foot. With the Jesuit's leer on his face he says:—'These poor sufferers are worthy of our deepest sympathy. It is to be hoped that the efforts made to relieve them will be attended with success.' And then he proceeds to do all in his power to freeze up the current of sympathy and to prevent the success of the efforts. Before he takes any step in the matter he must know how the fund is to be managed. He must have 'some security that the funds collected will not be applied to the formation of Protestant asylums for the perservation of Catholic orphans,' knowing well that no such security as he requires is needed, and that the Dublin committee are incapable of the perversion of funds which he effects to apprehend. But, lest those hints should not be sufficient,—lest the sediment of bigotry and party spirit should not be sufficiently stirred up,—he concludes by referring to the continual complaints made by Catholic bishops and missionaries in India, about the attempts made by the East India Campany to proselytise,' which he says, should increase the alarm of Roman Catholics. Especially are the Company guilty of the crime of attempting to promote Protestantism by perverting the children of the Catholic soldiers.' We believe there is not a word of truth in the charge of proselytism brought against the Company. No matter, it answers the Legate's purpose, which is to weaken and perplex Protestant England in the hour of her difficulty. But england has no fear for the safety of her empire. She can afford to treat the machinations of such sympathisers as Cardinal Wiseman and Archbishop Cullen with contempt:

Non tali auxilio, nec defensoribus istis,
Tempus eget.

"Dr. Cullen, however, might have held his peace at Rome. He had done his work so well before he went, or those whom he left behind did it so well for him, that the contributions of the Roman Catholics to the Relief Fund form a small proportion of the whole. The sum subscribed by Protestants is about £2,800; the sum subscribed by Roman Catholics about £200; that is Dr. Cullen's people have given £1 to every £14 given by Protestants. We believe the proportion is nearly the same for all charitable objects of general nature. Protestants subscribe often to the religious objects of Roman Catholics; Roman Catholics subscribe to the religious objects of Protestants—never! Mr. Maguire, in his work on 'Rome and its Ruler,' though diligently in search of something to commend, never met with a single instance of the enjoyment of religious freedom or the exercise of toleration in the Papal dominions. And yet it is from Rome at this moment that Dr. Cullen persumes to lecture England on the intolerance and persecution of her Government.

The London *Times*, after pointing out the absurity of Dr. Cullen's arguments, proceeds as follows:—

The truth is, Roman Catholics—so far, at least as their priesthood represent them—do not care about patriotic charities. There was Cardinal Wiseman the other day protesting loudly about his patriotism, and indignant that the least reflection should be thrown upon it. He declared the depth of his sympathy with the sufferings of his countrymen in the East. And how did he show his patriotism and his sympathy with those sufferings when it came to acting? By enjoining a collection for Roman Catholic missions. Archbishop Cullen takes the same course, and will not allow the money of the Irish Catholics to go to a patriotic charity. But what is this but to say that they leave the Roman Catholic soldier and sailor exclusively to Protestant charity? It would really seem they are so sure that these will not waste their money by applying it to so secular a purpose, but give it to Romanist missions instead. Well, if this is so, it is no such compliment to come from our determined Romanist grumblers. Here is a man denying Protestant charity, and declaring that the Roman Catholic gets no share of the benefits of any of our professedly open institutions, and that he is leaving his poor co-religionists wholly to that charity. This is either a very inconsistent act or a very cruel one. If the Archbishop thinks his poor co-religionists will not be taken care of by English charity, then he is very cruel in throwing them altogether upon English charity; if he thinks they will, then he totally negatives and gives the lie to his charge against that charity.

The *Record*, in concluding a notice of the unpatriotic conduct of these two Papists—Wiseman and Cullen—remarks:—

"These two Papal authorities just at this moment teach us very solemn and instructive lessons in advance. Does England mean to learn the lesson in time, and so frame her acts as to counteract the too evident designs of Rome? It is palpable—it is plain as daylight—it is unmistakable, that Rome in England lacks the true loyalty of Englishmen. We have never given her credit for love or loyalty towards the Constitution of these lands; and these facts now coming into the public view while they are in some degree of a new light respecting the genius and spirit of Popery, are to us but the still continued confirmation of our long-expressed and oft-reiterated opinion. Depend upon it, there is no loyal feeling in the spirit of Romanism towards our Queen, our throne, our liberty, our constitution; and when England wants friends, favourers, supporters, and true subjects, she will look in vain for them in the ranks of Romanism. We really tremble when we think of the amount of disaffection that prevails in the Romish body. Talk of a mutiny in India! The seeds of a more terrible catastrophe are already planted in the very midst of us—seeds which we ourselves are fostering and tending to bring to maturity—seeds which, if thus fostered and encouraged, must bring forth bitter fruit ere this generation has passed away. Rome hates England. Ireland's Romanists hate England. Irish Romanists in England are not 'at home.' There is no bond of sympathy between us; and all we ask is, that we may never see the day when Rome shall gain ascendancy either here or in Ireland, for in that day will Cawnpore and its atrocities be re-enacted. Their little finger will be thicker than another's loins, and if Nena Sahib has beaten us with whips, they will beat us with scorpions!"

ARRIVAL OF THE "BALTIC."

FOUR DAYS LATER FROM EUROPE!

NEW YORK, Oct 26.

The steamer Baltic arrived at New York on Sunday evening, having left Liverpool on the 14th inst.

A commercial panic had commenced in Great Britain and was extending throughout the Continent.

The Bank of England, it is said, had increased the rate of discount to 7 1-2 per cent., and Consols had declined to 7 1-2.

Numerous failures are reported.

American Produce Market not affected by the stringency in Money Market.

Cotton was firm with a tendency to advance.

Breadstuffs not materially changed.

Sugar declined £14 per ton.

The Newmarket races came off in England. The Czarowitch Stakes, worth $10,000, were won by the American Mare Prioress. There were over 30 competitors.

The telegraphic advices from India are more favourable to the English. Delhi remained in the hands of the insurgents August 30th, but the mutineers had been defeated at all other points in several engagements.

The European news is devoid of interest.

Arrival of the "Persia."

THREE DAYS LATER.

NEW YORK, Oct. 28th.

LONDON, 17th.—Money market without much change. Consols 88 1-2 to 88 3-4.

The Bullion in the Bank of England decreased £550,000.

LIVERPOOL.—BREADSTUFFS.—Flour steady, but little enquiry. Red Wheat slightly advanced. Corn firm with slight advance on all qualities. Provisions unchanged. Sugar 2s. to 3s. lower, and holders pressing sales. Coffee lower and dull.

Advices by the Indian Mail are cheering, but add no important news.

The King of Prussia remains in a critical condition.

There was a fearful financial panic at Vienna.

The banks of Holland and Belgium had advanced the rates of discount.

There was no political news worth telegraphing.

The Persia brings one million dollars specie.

INDIA.

Telegraphic despatches, in anticipation of the overland mail, reached London on the 11th, with dates from Bombay to the 17th, Madras to 15th, and Calcutta to 10th September.

The intelligence from Delhi extends to the 30th of August. The siege train was expected to reach the English camp by 3d September, after which the place would be probably assaulted.

On the 25th of August a body of the rebels who left Delhi with the object of intercepting the siege train, was attacked by General Nicholson at Najafghar, and completely defeated, with the loss of all their guns.

On the 1st September General Outram was at Allahabad with strong reinforcements, and expected to reach Cawnpore on the 9th.

General Havelock gained his ninth victory on the 16th of August, driving the rebels from their strong position near Bithoor, which they desperately defended. After the battle he retired to Cawnpore, where he awaited reinforcements, before advancing to the relief of Lucknow.

The Protector & Christian Witness

WEDNESDAY, NOVEMBER 4, 1857.

GENERAL SYMPATHY WITH ENGLAND.

What, let us ask, is the nature of the contest at present going on in India? Is it simply the suppression of a mutiny among a disaffected soldiery? It is more than this. It is Christianity against heathenism in one of its worst and most brutal forms. It is civilization against barbarism. It is commercial enterprise against lawless plunder. It is, in a word, the planting of the standard of the cross on every hill, and the proclamation of the Gospel in every valley throughout the entire continent of India.

In a contest like this, where so much is at stake—viz., the spread of true religion, the peace and happiness of millions, and the prosperity of the whole commercial world—it is gratifying to know that our beloved country has the sympathy of many nations, and the prayers of many people. France has nobly headed the list for the relief of the Indian sufferers. Germany is ready to lend us soldiers if we require them. Austrian officers cordially offer their services. The Sultan sends in his princely contribution to the General Fund, and our late Northern antagonist, Russia herself, joins the ranks of sympathizers. "We will not rejoice," writes one of her journals under direct government control, "at England's losses. Our commercial relations and those of England are so materially dependent that, while rejoicing at another's losses, we draw it upon ourselves. We have learned much from England. Much remains for us to learn from her, and we have ever considered England, and not France, at the head of the civilization of the day."

When England conquered India, she introduced into that country the blessings of civilization and of peace, and opened its ports to the commercial world. "In 1850," says a modern writer, "the exports of merchandize from Indian ports amounted to the enormous sum of seventeen billions twenty-one millions of rupees; of this but a third came to English ports, and two-thirds went to enrich and encourage the commercial enterprise of Europe. In the same year the imports into Hindostan from the foreign nations reached the sum of three billions of rupees. The gigantic trade carried on in that vast continent had its branches in the great manufactories of France, by the quiet canals of Holland, in the lakes and valleys of Switzerland, and the antique towns of Belgium. And this traffic of each re-acted in the prosperity of all, for the profits of one land were invested in the productions of another, and the lights of commerce kindled other lights without diminishing their own lustre."

Europe is not insensible to such advantages, and therefore is naturally desirous that England should retain possession of so rich and valuable a continent as India; and sympathizes with her in her efforts to put down a lawless force, who would bring back into a peaceful community all the horrors of war,—re-enact harrowing scenes of treachery and murder, and banish all the blessings of civilization and peace.

Every nation is more or less engaged in the India trade, and therefore the loss of India to generous England, who opens its ports freely to all countries, would be a common loss—a loss felt by all. In a commercial point of view, then, it is no wonder that civilized countries, who benefit by the trade with India, and are on friendly terms with England, should come forward and express their sympathy with a country which is making such noble efforts to contend against an armed band of savages, whose sole object is the extirpation of Europeans, and whose hatred is directed against every thing that follows in the train of Christianity.

What shall we say of those who, in the present struggle of Christianity against heathenism, have no sympathies with England, but with those very wretches whose hands have been imbrued with the blood of the innocent, and whose path is marked by unheard of cruelty and rapine? We would beg of our readers to take note of those who, at the present time, are to be found sympathizing with the savage Sepoys, and holding up, as worthy of imitation, a band of heathen murderers; and to ask themselves are such men worthy of having power placed in their hands, or of having any control over the government of a Christian state?

The papers of the day will inform our readers who these unpatriotic, anti-English, and anti-Christian persons are; these wretched creatures of an ultramontane and retrograde party—aliens in blood and in religion.

If ever there was a time when Britain demanded of all her sons their hearty sympathies and earnest prayers, it is the present, for secret foes as well as open enemies assail her, and long for her downfall; and those who have sat in her councils have, by their crooked policy, brought her into trouble. Yea, by their guilty connivance at sin and superstition, have brought the Lord of Hosts into a controversy with her.

The check, however, that has been timely given by a handful of her brave and devoted troops to the horrible barbarities of a savage soldiery—the heroic acts that have been performed by our countrymen in the most trying scenes—the Christian fortitude with which they have met their deaths under the most harrowing circumstances—the victory that has hitherto attended our national arms in conflicts with superior numbers, and the providential deliverances that have been vouchsafed to many who saw no way of escape from ruthless savages, all tell us to take courage, and be fully persuaded that the days of England's greatness have not yet passed away, and that God, by putting it into the hearts of her people to bow down themselves before him, and to seek his aid in the present crisis, has purposes of mercy for our country still to fulfil towards the nations of the earth.

May England rise in the providence of God to all that is demanded of her, and may her sons, in every part of the empire, be instrumental, as far as in them lies, in making her a blessing to the world.

We have frequently during the last summer seen in the American papers, reference to an attempt that was being made by the Americans to cultivate the Chinese sugar cane on this continent. This plant differs in some important particulars from the West Indian plant of the same name, being capable of cultivation, even in the higher latitudes of the temperate regions. In the States of Maine and Massachusetts the experiments made have been attended with complete success. A late Halifax paper also states that Mr. James Thompson of Windsor has succeeded in manufacturing treacle from a small sample grown this season in his nursery at that place. Mr. T. estimates the yield at 320 gallons per acre, and says. "There is no danger of its not suiting this climate, and the refuse is eaten with avidity by cattle and swine."

Successful experiments in the culture of this plant have also been made in Pictou. We were shown yesterday a small quantity of molasses obtained from a sample grown in the garden of Major Norton, the American Consul, who obtained the seed of the plant from the Patent Office at Washington in March last. Twenty stalks yielded nearly three pints of juice or syrup which being boiled down produced a half pint of very thick molasses, of good appearance and excellent flavor. The cane has also been grown very successfully from seed obtained from Major Norton, by M. McPherson Esq. Norway Point, and Mr. H. Primrose, neither of whom we understand have yet tasted its sugar yielding quantities. The stalk and leaf of this plant closely resemble those of the Indian Corn, and it grows to a height of eight to ten feet. It forms a rich, succulent fodder for Cattle; and judging from its luxurious growth, and the ease with which it can be cultivated, we should judge that for this purpose alone it would prove a profitable crop for farmers. *Eastern Chronicle.*

Has any of the seed been planted in this Island?—*Ed Pro.*

CORRESPONDENCE.

(For the Protector.)

Mr. Editor,—I am delighted to know that the protestant movement of last winter has been attended with the most beneficial results. For example, it has drawn together and concentrated the efforts of many protestants, both lay and clerical, who were before, to say the least of it, cold and indifferent to each others' welfare. Moreover, it has been the blessed means of introducing the bible into many schools from which it had been previously excluded. These are great and unspeakable advantages, for which we cannot be too thankful;—long may this happy state of things continue to advance. But, sir, while it is a fact that much good has been done in this way, much remains yet to be accomplished. Protestants are not too friendly or co-operative in their actions; and many schools have no bible in them, which ought to be sanctified and edified by its holy precepts and examples. Now, sir, it seems strange that those who are interested in the bible movement, should not turn their attention to this. It seems especially strange that the ministers of the several denominations do not look more sharply to it.—Observe you, I do not wish for a moment to insinuate that those gentlemen have done nothing for the furtherance of the ends to which we have referred, for I am aware that much has been done by them; but it is evident that there has not been enough done. There has been much indifference, where there ought to have been energy; and the consequence of all this is, that there are many government schools in this Island where the scriptures are not read, and where there is still a feeling of hostility to its introduction.

Perhaps you will ask me what I could suggest, with a view to carry into effect the further introduction of the bible into the schools, and the consequent doing of what has been neglected by many who profess to be friends of the cause. Well, there are several things that may be done more effectively, at least more generally, than has hitherto been done. First, the trustees of schools every where in the Island should be implored to lend a hand, that the book of God may be taught in the schools under their direction;—for there can be no doubt that, as the Government gives them the right to accept or reject it as a class book, much good may be done in this way. No one has a right to dictate to the trustees on this matter, far less to overrule their intentions when they choose to exclude the bible from those schools of which they have the management; and therefore we ought to employ earnest solicitation. But surely if we have the dissemination of the scriptures at heart, we may recommend and advise such trustees as may come within the range of our acquaintance or influence, to adopt such plans as may ensure the introduction and employment of the bible in their schools, especially where the majority of the trustees and children are protestants. I am sorry to say that this is not always done. Let the friends of religion, of truth and of sound doctrine, therefore, have their attention called to this point, that the rising generation of this favoured Island may be blessed with such a share of bible knowledge as shall at once secure them from the fraud of the Church of Rome and the infidelity of modern times, and make them wise unto salvation.

Secondly, Let the parents of protestant children also be advised to send the bible along with their children, and to insist on having it read by them in the several schools to which they belong; and let it be done at a proper time of day, and not at the end of the school hours, when the children are tired and anxious to get home.

Thirdly, let the people have their eyes open, and their judgments in watchful exercise, regarding the coming general election of members for the House of Assembly. Let no man be sent there who is the declared enemy of the bible, or who is the tool or instrument of those who are afraid of its doctrines, and bent on the exclusion of it from the schools and seminaries of learning, for their own unhallowed schemes and pernicious purposes. For you may depend upon it, however much they may promise for the benefit of the community, they will betray it in some shape or other. Let God-fearing and bible-loving men be sent forward to represent you; and then, although they may not have the tact for legislation which some others possess, you will be sure to have wise laws and a faithful administration.

Yours faithfully,

A CONSTANT READER.

(For the Protector.)

TO THE EDITOR OF THE ISLANDER.

Sir,—Your letter to "Vox Populi" has turned out a perfect failure. Instead of argument, we have the cheap commodity of abuse. Of the subject in dispute, for a great part of the time, you lose sight, and deal out with a free hand gross personalities,—manifesting neither good taste nor talent; while the whole is pervaded with low *profanity* ("voice of the devil" occurs about a dozen times; "damns," once); you assume a haughty air or dictatorship, alike repulsive to common sense and true mental power. How unpretending is the style of Humboldt. In reading your letter, by way of contrast, we are reminded of this great man, but by way of resemblance of the character of Curius, Catalines's accomplice, *huic homini non minor vanitas*, &c.—in this man there was no less vanity than impudence; he could neither conceal his own sins, nor did he *regard what he said*.

Your first sentence contains an astonishing blunder, to which you are indebted for much of the point you assume your letter possesses. Contrary to all sound philosophy and the general consent of enlightened society, which makes *vox populi* stand connected with *vox Dei*,—the voice of the people is the voice of God, being an old proverb,—you make it "proverbial with the voice of the devil!" Such, indeed, was the opinion of Hildebrand, and of tyrants generally—a little of whose disposition may adhere to you; so that the sentence, besides its profanity, discloses some of the elements of your mind. "D. Maclean *versus* common sense and philosophy—is what!

Your biblical criticism is quite a jewel, composed of rashness, ignorance and infidelity. Rashness,—your criticism was uncalled for; and the department into which you dash is one for which, both by habit and constitution, you are disqualified. Ignorance,—for you are not aware that the Greek word *ketos*, occurring both in the Septuagint and Mathew, can be translated not only "a whale," but "a great fish." Every scholar knows that *ketos* can be translated: a sea monster, great fish, a whale; that the Greek of Matt. and Sep. is often used to specify, not the genus whale, but any large fish; and notwithstanding the "straitness," or smallness of the throat of a whale, or its rareness of haunt in the Mediterranean, there is nothing absurd in supposing that such was the great fish that swallowed Jonah,—for such a belief, the omnipotence of God constitutes a sufficient reason. Whatever opinion, then, may be entertained about the species of fish,—whether we hold, with Bochart, that it was a shark, or, with Bishop Jebb, that it was a whale, one thing is clear, that the charge of "error," on the part of the Septuagint or Matthew, *proceeds from ignorance*. But there is infidelity in the criticism. Your reasoning denies the miraculous character of the transaction; hence you talk absurdly enough, in this connection, of whales "not preying on animals so large as man," and that "the whale could no more swallow Jonah than Jonah the whale!" Yet it is said God "prepared" the great fish, as he "prepared" the gourd,—the same word used in both cases. Your reference to Baalam's ass might have taught you, what you seem not to know, that the organs of inferior animals, by the power of God, can be used for extraordinary purposes. How judicious is the remark of Lieut.-Colonel Smith, and how sternly does it rebuke your bold and unguarded surmises, when this able natural historian says, "If the text be literally taken," (this you do, and it is right), "the transaction is plainly miraculous, and no longer within the field of Zoological discussion." But worse yet, you assert "the New Testament does indeed call the great fish a whale; but that is manifestly an error." This is infidelity unmasked. It matters not, in a case of this kind, what the Septuagint says,—it is not an inspired translation; but in all the writings we have of Matthew, he was guided by the Holy Spirit of God.—And you, sir, have the amazing presumption to assert, in a christian community, and in a paper chiefly supported by protestants, that this apostle—for no other apostle mentions the circumstance—is guilty of "error," and that too a "manifest" one. *Apologizing* for Matthew, you say the Hebrew had been long a dead language; but surely the date of its decease is farther removed from your time than it was from our Lord's; Greek, too, is now a dead language; and of both these you seem to know nothing, but the names;—*and yet you can put Matthew right*,—and this by a man not residing on the shore of the Mediterranean, but beside the oyster beds of the "Sou'-west!" Farther still, though Hebrew was not the vernacular in the days of our Saviour, the Jews speaking Hebrew Aramæan, or Syro-Chaldaic, a dialect of one of the three great branches of Shemitic stock of languages. it was studied in their schools; and if Matthew did not enjoy this privilege, was not the gift of tongues, and the promise of Jesus to give the "Holy Ghost, who should guide his disciples into all truth," a sufficient guarantee against a "manifest error?" The bare allusion to these unerring advantages is, sir, sufficient to rebuke your impiety, and to show at what cost you reached your rash and infidel conclusion. We believe that it is not the bare word of the apostle, but that which the Holy Ghost teacheth, that you have fixed upon as containing a "manifest error." If Matthew erred in this word, what surety have we that the whole verse is not a blunder?—and if so, his whole Gospel? Such criticism will necessitate, as its result, the statement which you make of our "zeal for the bible" being "over done." It matters little where the bible is, if you can successfully charge the New Testament with a "manifest error."

Turning from you for a moment, I would ask my fellow christians if they are justified in supporting such writings? Must you, to show your value of free discussion, support a writer who attacks the very words of Jesus? The editor of the *Islander* has asked you to believe him to be right, and Matthew wrong,—nay (for the apostle is but the reporter of Christ's words) Jesus himself in error! That may be consistent enough for one who disbelieves Christ's divinity, but what think you of it, to whom he stands your Saviour and your God? This is one reason, christian brethren,—I may say it is the sole reason,—why many ministers and others oppose "much" of Mr. Maclean's writings;—there is a recklessness and boldness in treating of the word of God, utterly inconsistent with religious feeling, and at times, you see, sapping the very foundations of our hopes as christians. Judge for yourselves. I have only meantime farther to say to you, that he who aids in a work of this kind is, in the eye of God, considered an accomplice, and is not free from sin.

To the editor of the *Islander* I go on to say, I take no notice of your personalities, being relieved of any necessity to do so by your attack on Matthew. The man who can abuse one of the apostles as you have done, has purchased for himself a bad license to say what he likes, and "fortunately" destroys his power to do any man's character an injury.

You still cling to your improper *interpretation* of divine providence. I wish to point out your error distinctly. Certain circumstances have transpired which, I hesitate not to say, you have viewed through a false medium. The result naturally is, that they appear to you in a hue foreign to their nature. But while gazing upon them thus tinged, you think the "fortunate" hour has come to injure, if not to crush the *Protector*, before it has done material injury to some of *your schemes;* and accordingly you hasten to administer the blow. Unbelief often being associated with its opposite, superstition, you with superlative excess of vanity, in order to render that blow more effective, plant your *interpretation* of these events on a level with the express and direct communication from God to Jonah, and say you could no more avoid uttering your maledictions against the Committee than he his denunciations against Nineveh. Under this impression, you say you will execute your "allotted mission." *O tempora, O mores!* You seem either unable or unwilling to distinguish between the belief in Divine Providence, and the *legitimate use* to be made of this belief. It is at the *fanatical use* you make of the doctrine we laugh, and will laugh. One of two things must follow from it (your interpretation), either a prophet's commission is of no higher character than what you or any man may secure by observing the ordinary events in common occurrence; or that you have a perception of these superior to mortals, by which you can tell with unerring exactitude what God wills you to do, and *how to do it*. The former is a virtual denial of prophetic character, and is infidelity; the latter is fanaticism, or unadulterated nonsense.—Take either horn of the dilemma. Mahommed reasoned as you do, when he went forth with the sword in one hand and the Koran in the other; so did certain enthusiasts at the time of the Reformation in Germany. Have you not penetration enough to see that your opponents might lay claim to a similar commission!—and then you would have prophet against prophet, both averring that they could no more avoid chastising each others errors than could Jonah his denunciations against Nineveh! Away with such drivelling foolery. Your reasoning here sets at defiance all the rules of sobriety and common sense. This I hope will show the quarter for which the ridicule was intended.

As your doctrine is a dangerous one, and *has done* much injury to the truth, I will quote from President Edwards, a calvinist minister and philosopher. In vol. 3 of his works he says, "We cannot safely take the events of his (God's) providence as a *revelation of his mind* concerning a person's conduct and behaviour. * * * * * God has never appointed those things, but something else to be our rule; we have but one rule to go by, and that is his holy word; and when we join *any thing else* with it as having the *face of a rule*, we are guilty of that which is strictly forbidden. Deut. iv, 2; Prov. xxx, 6. Add thou not to his word, lest he reprove thee, and thou be found a *liar*. They who make what they imagine is pointed forth to them in providence their rule of behaviour, do err, as well as those who follow *impulses and impressions*."

There is a voice of God in his providence, that may be *interpreted* and well understood *by the rule of His word*; unless, however, we humbly supplicate the Holy Spirit to enable us, dispassionately and without prejudice, to hear that voice, and with christian eyes see that rule, all our talk about providence is unmixed hypocrisy. But, your earnest entreaties to heaven having failed, as a means to ward off the dire calamity which darkened the portals of your habitation, *in the form of the decease of a "favourite owl,"* prayer constitutes no part in the articles of your "creed!" Your reference, then, to Divine Providence guiding you to chastise the Committee, shows you are capable of descending to perform the mean trick of a pious fraud, or "forgery;"—the specified defect being adopted, as above, *you of course could no more avoid it* than Jonah the carrying out of his commission!

Query 1st. Is not a christian man sorry to find Jonah in his connection with the great fish!—but probably you think a whale's belly a very appropriate place for a good man!

2d. Who are the authors of the Philosophy of the plan of Salvation, and the Letters of Junius!

I have much more to say, but must reserve it for next week.

Oct. 22, 1857. VOX POPULI.

TO THE EDITORS OF THE PROTECTOR.

Sir.—The reply of Mr. Duncan Maclean, in the last *Islander*, to the letter of Philopatrius, contains a challenge, which, no one who claims to have an accurate and critical knowledge of English synonyms, can venture to take up, without damaging his reputation as a scholar. He states plainly and fearlessly that the bible is not a test, in the meaning of the statute. And he is perfectly in the right.

In this Christian country, that blessed volume is universally allowed to be the standard of religious truth. It is *par excellence*, the Book—the Book of Books—and from its decision there lies no appeal. Any summary of doctrine devised from it,—the thirty-nine articles of the Church of England, for example,—may be rightly denominated a test; for it must be tested by its authority, and its rule is absolute. To describe the bible, therefore, as a test, involves a confusion of terms, and betrays a very inadequate conception of the power of words. The meaning of the verb "to test," signifies to compare with an authenticated standard,—to prove the truth or genuineness of any thing by experiment, or by some fixed principle; and the bible, by universal consent, is admitted to be that standard.

Mr. Maclean has, however, either from forgetfulness or some other cause, been guilty of an act of injustice towards the Members of the Board of Education, in charging *them* with the sin of withholding the bible. The Trustees of the Academy are the real delinquents. They thought proper to distort the meaning of a clause in the Act relating to that institution, by including the bible within its limits; and thus degraded it below the level of obscene mythological productions, and thrust it out ignominiously from its walls;—a most serious responsibility attaches to their conduct, from first to last. Had those gentlemen been half as anxious to honour God, as they have been to propitiate the bitter enemies of his most holy word, so miserable a piece of worldly policy, or rather folly, would never have been adopted.

Your obedient Servant,

VIGIL.

FOUND on the shore a little above Indian Point, so called, near Cape Tormentine, Botsford, on the 5th inst., by Mr. John McKay, the body of a man apparently past middle age; about 5 feet 10 inches in height, rather stout, with dark hair, and whiskers quite grey; dressed in a blue coat, black vest, grey homespun pants, long stockings and bootees—nothing in his pockets but a knife and tobacco. The body was taken by the inhabitants of the place and decently buried.

It is more than probable that the poor man belonged to Prince Edward Island. The Editors of Charlottetown will no doubt confer a favour upon the friends of the deceased by publishing the above description. Yours most respectfully,

C. VANBUSKIRK, Post Master.

Botsford, October 6th, 1857.

P.S.—For any other particulars, address Mr. John McKay, Indian Point, Botsford, N.B.

THE MAILS.

We have later news from Britain and India, by the steamers Baltic and Persia, to New York, which will be found in another column; and in addition, we have the following items by the mail this morning:—

The garrison at Lucknow held bravely out, and no doubt was entertained of their being able to do so until relief arrived, which was expected to be about the middle of September. The garrison had made a second successful sortie, in which 2 guns and a large quantity of provisions were captured.

Lord Elgin left Calcutta on the 3d of September for Hong Kong.

More troops had arrived at Calcutta.

A circular has been issued from the Colonial Office, addressed to the Governors of the various British Colonies, ordering them to look to the defence of their Provinces, and not neglect a reasonable amount of warlike preparations.

It is said that as soon as the question of the Principalities is disposed of, that of the Suez Canal will be again officially presented to the examination of the Ottoman Porte.

It is reported the cholera had appeared at the village of Stratford, near London.

HORRID MURDER IN NEW BRUNSWICK.—The most cold-blooded and heartless tragedy that ever disgraced the annals of this country was committed on the night of Saturday last, at or near the Beaver Lake, (about 9 miles from the city,) on the person of Mr. Robert McKenzie, his wife and four children. Mr. McKenzie was a person known to be wealthy, and it was also known that he kept large sums of money in his house, and this has been the inducement to the assassins to commit the bloody tragedy. His house, a very handsome villa, and a small house in the vicinity, usually occupied by his workmen, were on the night above mentioned burnt to the ground, and the bodies, or rather their charred remains, found the next morning among the ruins. Suspicion has fallen upon a man who lived in the neighbourhood, and another, a desperate character lately discharged from the rail road for bad conduct.

☞ There will be a public Missionary Meeting in the Free Church on Monday evening the 9th inst., at 7 o'clock p. m., at which addresses will be delivered on India, as a mission field, and the anticipated results on Missions of the present revolt. A collection will be made for the Presbyterian Missions of the United States, eight of whose Missionaries have been murdered, and $100,000 worth of property destroyed.

FAST DAY.—His Excellency the Lieut. Governor in Council, has issued a proclamation, setting apart Friday the 13th November as a day of Fast and humiliation, on account of the distress in India.

SONS OF TEMPERANCE.

The Annual Session of the Grand Division, of Prince Edward Island, was held at the Division Room, Temperance Hall, on Thursday, 29th October ult. An unusually large number of Representatives were in attendance, and the most lively interest characterised the proceedings on the occasion. The following Worthy Brothers were duly elected Officers of the body for the ensuing year, viz:—

JOHN P. TANTON, G.W.P.
JOHN BOWERS, G.W.A.
SAMUEL PROWSE, G S.
BENJAMIN WILLIAMS, G.T.
WILLIAM MORRIS, G.C.
JOHN PICKARD, G. Sentinel.

The following Brothers were elected Representatives to the National Division:—Hon. Dr. Young, Revs. D. Fitz Gerald and C. I. Burnett, J. Arbuckle, J. B. Cooper, J. T. Pidwell, J. W. Morrison, P.G.W.P.'s; J. P. Tanton, G.W.P.; W. B. Dawson, W. C. Trowan, W. Sanderson, John Rider, P.G.W.A.'s; and John Bowers, G.W.A.

PUBLIC MEETING TO SYMPATHIZE WITH THE SUFFERERS BY THE INDIAN CALAMITY.

At a Public Meeting of the inhabitants of Queen's County, convened by the High Sheriff, held on the 13th instant, at the Court House, in the Colonial Building, on motion, D. McIsaac, Esq., High Sheriff, was requested to take the chair, Mr. A. H. Yates requested to act as Secretary.

Hon. Colonel Swabey moved, and G. W. Deblois, Esq., seconded, the following resolution—

Resolved, That this meeting, viewing with unfeigned sorrow the records in the public papers of the diabolical outrages perpetrated on the Europeans lately resident in the Presidency of Bengal, feel justified in offering to the survivors and their relatives, their deep and heartfelt sympathy; as also, in declaring their full intention to follow in the steps of their beloved Sovereign and her illustrious ally, the Emperor of the French, by aiding to their utmost power those also, in the general wreck of property, that have been reduced to a state of utter destitution.

Moved by Frederick Brecken, Esq., and seconded by T. A. Montgomery, Esq.—

Resolved, That a subscription list be forthwith opened in aid of those Europeans who, having escaped from the fiendish massacres that have taken place in the various stations of the Bengal Presidency, have been reduced to a state of utter destitution.

Moved by Hon James Warburton, and seconded by the Hon Attorney General—

Resolved, That a Committee be appointed to open a correspondence with the Central Committee of the Indian Relief Fund, in London, and to solicit subscriptions throughout the country in aid of the same.

The following gentlemen were then appointed for the purpose: Honble. James Warburton, Col Swabey and Joseph Hensley; C. R. Coker, G. W. Deblois, Stephen Swabey, T. H. Haviland, Thomas Desbrisay and J. Rigg. Esquires.

On motion, the Sheriff was requested to leave the chair, and the Hon. J. Warburton was requested to take the same.

Moved by the Hon. W. Swabey, and seconded by R. H. Smith, Esq.—

Resolved. That the thanks of this meeting be tendered to the High Sheriff for his promptitude in convening this meeting.

—*People's Journal*. A. H. YATES, Sec'y.

☞ The Rev. ALEXANDER MCKAY, of Belfast, will preach (D.V.) in Gaelic and English, at Little Sands, on Sabbath first, 8th Nov., at the usual hours.

☞ The Rev. GEORGE PATTERSON, of the Presbyterian Church of Nova Scotia, will preach (D.V.) in the Temperance Hall, up stairs, on Sabbath first, in the afternoon and evening, at the usual hours.

Comfort for the Aged.

The *Montreal Transcript*, speaking of *Wistar's Balsam of Wild Cherry*, June 19, says:—"We believe it to be generally recognized as a useful medicine by medical men, and we can state, with perfect truth and sincerity, that in one case with which we are more particularly acquainted—that of an old gentlemen, at least eighty years of age, residing a few miles from this city, and who is troubled at times with an asthmatical complaint—the most decided relief is obtained whenever he makes use of the Balsam: this, at the advanced period of life which he has arrived at, may be considered an unanswerable proof of its virtues."

Look out for imitations.

None genuine unless signed I. BUTTS on the wrapper.

Sold by Agents everywhere.

An Important Item to the Survivors of the late War with Mexico.

LANCASTER, S. C., May 12, 1856

Dr. C. M. Jackson. Dear Sir;—After my return from Mexico, I was seriously afflicted with that terrible disease which has carried to the grave so many of my fellow-soldiers, Chronic Diseases, accompanied with Neuralgia, brought on by the climate of Mexico, and the mode of living while engaged in the war. The relief I have obtained from the use of Hoofland's German Bitters is astonishing; and I most cheerfully have, and still continue to recommend the Bitters to all who are similarly affected, believing that the benefit that will result from their use will be incalculable.

Very respectfully yours,

K. G. BILLINGS,
Late Lieutenant of Company C.,
Palmetto Reg't S. C. Volunteers.

Be sure and ask for *Hoofland's German Bitters*, and see that the signature of C. M. Jackson is on the wrapper of each bottle.

For sale by druggists and storekeepers in every town and village in the United States and British Provinces. Price 75 cents per bottle. Principal Office, 418 Arch-street, Philadelphia, Pa

Married,

On the 20th inst., at St. Eleanor's, by the Rev. Dr. Read, Rector, Mr W J. Haywood, of Port Hill, to Miss Charlotte Boundy, of St. Eleanor's.

On the 12th inst., by the Rev R. T. Roach, B.A., Mr. Hugh McEachern, to Miss Margery Duncan, both of Georgetown.

At Savage Harbor, at the residence of Mr. Benjamin B. Coffin, on the 22d instant, by the Rev. Henry Crawford, Mr. Wm. W. Moore, of Mount Stewart, merchant, to Miss Mano Madeline Holland, youngest daughter of the late Lieut. F. R. Holland, of the 7th Fusileers.

Died,

On Tuesday last, after a long and protracted illness of eighteen months, which he bore with patience and resignation to the Divine will, Hannibal Withers, youngest and beloved son of Mr. Henry Craswell, of St. Eleanor's, aged 27 years. He was a dutiful and affectionate son. His end was peace.

At Boston, Mass., on Saturday, the 26th September last, where she had gone a few weeks previous for the benefit of her health, Miss Mary Ann McDonald, of Little River, Bay Fortune, aged 25 years The deceased was an exemplary young woman, and is deeply and sincerely regretted by her friends and acquaintances.

At Northam, Lot 13, very suddenly, on Saturday night, Oct. 24th, Mr. William Glover, in the 50th year of his age.

On the 20th instant, aged 69, at his residence, Pisquid, Mr. Isaac Jay, a native of Meadon, Suffolk, England, and for many years a resident of this Island.

On Thursday last, at the residence of his son-in law, Lieut. Hancock, R. N., after a long and painful illness, LEMUEL CAMBRIDGE, Esq., aged 70.

PORT OF CHARLOTTETOWN.

ENTERED.

Oct. 29th, Steamer Westmorland, Evans, Pictou, mails and passengers.

30th, Westmorland, Evans, do, do.

31st, Schr. Eagle, Bolling, Newfl'd. fish.

Nov. 2d, Caroline, Anderson, St. John, N. B., salt, &c. Mary Ann, Clawson, Halifax, goods. St'mr Westmorland, Evans, Shediac, mails and passengers.

3d, Schr. William Nelson, Silliker, Bay Verte, lumber. Bee, Oulton, do. do. Elizabeth, Scott, Shediac, do.

4th, Westmorland, Evans, Pictou, mails and passengers.

CLEARED.

Oct. 28th, Stm'r Westmorland, Evans, Shediac, mails and passengers.

29th, Brigt. Lark, Pennington, Bermuda, produce, &c. Schr. Unicorn, Lutes, Pictou, bal. Ellen, Pentz, Canso, produce. Stm'r Westmorland, Evans, Pictou, mails and passengers. Sch'r Jason, Finlayson, Shediac, bal.

31st, Stm'r Westmorland, Evans, Shediac, mails and pas'grs. Sch'r Speculator, Rood, Halifax, herrings. Victoria, McKay, Boston, potatoes. Freetown, Boushong, Magdalen Islands, produce. Mary Julia, Bourke, do, do.

Nov. 2d, Flora, Malone, Newfl'd, produce. Margaret, Murray, Boston, potatoes.

3d, Stm'r Westmorland, Evans, Pictou, mails and passengers. Sch'r Western Packet, Mullins, Newfl'd, produce. Bee, Oulton, Bay Verte, bal.

4th, Stm'r Westmorland, Evans, Shediac, mails and passengers. Sch'r Venus, Beaton, Pictou, bal.

Ship News

The Barque *Maria*, of Milford, England, Thomas Davies, master, in ballast, on her voyage from Milford to Richmond, in Baie de Chaleur, was driven on shore at Savage Harbour, on the North side of this Island, in the dreadful gale on Tuesday night, the 27th instant—the crew managed, with great difficulty, to effect a landing. Lloyd's Agent will proceed immediately to the wreck, to have a survey held, and do the best for all concerned; from the position of the ship and the injury she has received, it is generally supposed that she will not be got off. Great credit is given by the inhabitants on the coast to the master and crew for their exertions in endeavouring to keep the vessel off the land almostat the risk of their own lives.—*Com.*

Charlottetown Markets, Oct. 31, 1857.

Beef, (small)	lb. 3d a 5½d	Fowls,	9d a 1s 6d
Do. by quarter,	2½d a 4½d	Partridges each,	8d a 1s
Pork,	4d a 5d	Turkeys each,	3s a 6s
Do (small),	7d a 8d	Eggs dozen	8d a 10d
Ham,	8d a 10d	Oats, bush.	2s
Mutton,	3d a 5d	Barley,	3s 6d a 4s 6d
Lamb,	3d a 5d	Potatoes, bus.	1s 6d a 1s 9d
Butter (fresh),	13d a 18d	Turnips,	1s a 1s 3d
Do. by Tub,	12d 15d	Homespun yd.,	3s 6d a 5s
Tallow,	10d a 1s	Hay, ton,	80s a 90s
Lard,	1s	Straw, Cwt.,	1s a 1s 3d
Flour,	2½d a 3d	Hides per lb.	4d a 5½d
Pearl Barley,	2½d a 2½d	Calf Skins,	9d a 10d
Oatmeal,	1½d a 2d	Geese	2s a 3s

ADMINISTRATION NOTICE.

ALL PERSONS HAVING LEGAL demands against the estate of the late WILLIAM LANE, Farmer, of Alberry Plains, are requested to furnish the same, duly attested, and persons indebted to the said estate are required to make immediate payment.

EDWARD LANE,
Dunstaffnage, Nov. 4, 1857. Administrator.

Sacred Harmonic Society.

THIS SOCIETY IS NOW IN operation, and meets on every Wednesday evening, at 8 o'clock, at W. C. Trowan's rooms.

Nov. 4. MORIN LOWDEN, Sec'y.

IN THE PRESS,

AND WILL BE PUBLISHED on the 1st of December,

THE PRINCE EDWARD ISLAND

CALENDAR

FOR

1858

In addition to the usual contents, the Almanack for 1858 will have much new and interesting matter.

Nov. 4, 1857. GEO. T. HASZARD.

To be had at Duncan, Mason & Co's.

LADIES' REVERSIBLE WATER-PROOF CAPES and HOODS,
Men's do do COATS,
A variety of Ladies' Furs,
A variety of Men's Fur Caps,
Umbrellas, Blankets, Rugs,
Carpetting, &c., &c.

ALSO—the best assortment of IRON and STEEL to be had in the city. Charlottetown, Nov. 2, '57.

Per Ship Isabel from Britain direct.

THE SUBSCRIBERS HAVE received, as above, their Fall Importation of

GENERAL MERCHANDIZE,

suitable for the season.

November 4, 1857. DUNCAN, MASON & CO.

CHARLOTTETOWN AND GEORGETOWN MAIL STAGE!

THE SUBSCRIBERS BEG TO inform the travelling public that, having taken the contract for the conveyance of Her Majesty's Mails between Charlottetown and Georgetown, they will carry PASSENGERS through with dispatch, leaving Charlottetown every *Tuesday* and *Friday* mornings at half-past 9, a.m., and Georgetown every *Wednesday* and *Saturday* mornings, at half-past 9, a.m.

HORSES and VEHICLES on hire at Southport, Vernon River, and Georgetown, on the most reasonable terms.

☞ Parcels and orders punctually attended to.

JOHN ADAMS, Jr.,
EDWARD CHANDLER.

CHARLOTTETOWN—Victoria Hotel, and Globe Hotel.
GEORGETOWN—Capt. John McDonald's, and D. Gordon, Esq.
SOUTHPORT—Edward Chandler's.

Nov. 4, 1857. 4w

NOTICE TO THE TENANTS AND SETTLERS ON the Western half of Township Number Twenty-nine, in Prince Edward Island.

THE TENANTS AND SETTLERS on the Western half of *Township Number Twenty-nine*, are hereby notified that LADY CECILY JANE GEORGIANA FANE, of Upper Brook Street, in the Parish of Saint George, Hanover Square, in the County of Middlesex, in England, is seised of, or entitled to the Freehold and Inheritance of the said Half Township—and is alone entitled to the Rents, issues and profits thereof. AND ALSO, that the said Lady Cecily Jane Georgiana Fane, by Letter of Attorney, dated the Thirteenth day of July last past, has appointed the Subscriber her Attorney for her, and on her behalf, to enter into and take possession of and manage the said Half Township, & to demand and receive from the Tenants and Settlers thereupon, all Rents and arrears of Rents now due or hereafter to become due in respect of the said Lands, or any of them. AND ALSO, that the Subscriber, as the Attorney of the said Lady Cecily Jane Georgiana Fane, hereby requires all such Tenants and Settlers upon said Half Township, to make payment to him of all amounts due by them for Rent, or arrears of Rent, of Lands held by them thereon, and also that in the event of their neglect or refusal so to do, legal proceedings will be instituted against them.

Dated at Charlottetown, Prince Edward Island, 9th October, 1857. EP&M 1m W. H. POPE.

TURNING AND BORING IRON.

THE SUBSCRIBER WILL LET a LATHE, by the day or otherwise, with Steam power; or will bore Castings to order. G. T. HASZARD.

AUCTIONS.

Extensive Sale of Horses, Carriages, Sleighs, Harness, &c.

TO BE SOLD BY PUBLIC AUCTION, on *Wednesday*, the 18th instant, at 11 o'clock, at the Livery Stables of Mr. MARK BUTCHER, King Square, the following stock of HORSES, &c., viz—

1 very superior blood MARE, 6 years old
1 do do 7 years old
6 other HORSES (good travellers)
4 single sets HARNESS (brass mounted)
4 do do (black mounted)
1 double set do (brass mounted)
2 do do (black mounted)
1 Tandem set Harness
2 Breast Collars
1 set Cart Harness
5 single Sleighs and Furs, complete
1 Hooded do (new)
2 single Sleighs (latest style, quite new)
1 do do steel shod
3 double-seated Sleighs
1 close Sleigh, for four or six persons
2 American Hooded Buggys
2 double seated Wagons
3 single do do
1 close Carriage

also several articles second-hand Furniture, with a variety of other articles. WM. DODD, Auctioneer.

TERMS—All sums under £5, cash; from £5 to £10, three months; £10 to 30, six months; over 30, 12 months, on approved joint Notes. (all papers.) Nov. 4 '57

LARGE AND EXTENSIVE SALE

—OF—

British Manufactured and other GOODS, TEA, Crushed Sugar, Molasses, Soap, Spices, &c.,

JUST ARRIVED, PER "AURORA" and "MAJESTIC," from Liverpool, and other recent arrivals.

BY A. H. YATES.

To be sold by Auction on TUESDAY, 10th day of November next, at the Subscriber's Store, Great George-street, commencing at 11 o'clock:—

150 Packages of Manchester and London GOODS, comprising a well-selected Stock of grey and white Cottons, Striped Shirtings, Orleans, Coburgs, Lustres, Rolled Linings, Casbans, Tickings, Cotton Warp, fancy and other Prints, Braces, Threads, Blankets, black, blue and brown Broad Cloths; Beavers, Whitneys, and fancy Cloths for Over-coats: black and fancy Doeskins in variety, Cotton Handkerchiefs, wool and filled long Shawls and Squares; Velvets, cotton and silk; black and colored Gros de Naple and Glacie Silks, with various other articles, imported expressly for wholesale, and can be strongly recommended to Country and City dealers.

—ALSO—

50 Chests choice TEA,
10 Bbls. Crushed Sugar,
2 Cwt. Black Pepper,
4 Cwt. Whiting,
} From London.
10 Puncheons Muscovado Molasses,
50 Boxes Liverpool Salt,
5 Tons Round Iron, ⅜ and ¾,
10 Cwt. Cut Nails,
3 Cwt. Currants,
10 Crates assorted EARTHENWARE., &c.

TERMS.—£10 and up to £30, 3 months; £30 and up to £50, 4 months; £50 and upwards, 6 months. Approved Joint Notes required.

Oct. 19, 1857. H HASZARD.

NOTICE.

WILLIAM R. WATSON
HAS REMOVED HIS STOCK TO
Mr. Reddin's Corner.
Oct. 28—1&E 2i

London House—Established 1820.

NEW GOODS—Fall 1857.

THE Subscribers have received ex Ships "ISABEL" and "AURORA" from Liverpool

580 Packages British & 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 Muslins,	
7 Trunks Boots and Shoes,		3 bales Cotton Warp,	
7 cases Ready made Clothing,		4 do Grey & white Calicoes,	
3 do Townsend's Hasts 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 & silk Dresses,		8 packages Ironmongery,	
1 do Dress Trimmings,		10 tons Bar Iron,	
1 do Ladies' Mantles,		85 kegs White Lead,	
1 do Shawls,		2 bbls. Paint Oil,	
2 do Millinery,		3 bbls. Crushed Sugar,	
1 do Hosiery,		30 boxes Soap,	
5 do Small Wares,		1 case Matches,	
1 do FURS,		23 bundles Spring Steel,	
		4 bags Rice, &c., &c., &c.	

D. & G. DAVIES.

Charlottetown, October 23, 1857. E&P

FIRST ARRIVAL!

FALL GOODS!

BEER & SON

HAVE RECEIVED, PER *MAJESTIC*, A LARGE

SUPPLY OF GOODS,

Suitable for the season, which, for quality and price, Can be Recommended to the Public! o7 1m

FOR THE TIMES.

A LARGE SUPPLY OF

NEW GOODS, JUST RECEIVED,

BY J. & S. PROWSE,

And are now offered for sale

At the Lowest Prices in the Market.

Gt. George Street, Oct. 14.—1m

QUEEN SQUARE HOUSE.

ARRIVAL OF

AUTUMN AND WINTER GOODS!

Ex Isabel and Intended, from England,

Which, for Variety, Quality and Cheapness, will admit of no rival in Charlottetown.

☞ Especial attention is requested to Black and Fancy SILKS, in Robes, Flounces and Military Stripes.

☞ French Merinos, &c.

☞ Winter CLOTHING, of every description.

Oct. 21. WILLIAM HEARD.

VALUABLE FARM

IN THE ROYALTY OF CHARLOTTETOWN.

THE SUBSCRIBER OFFERS for sale, a FARM of about forty acres of very valuable LAND, situate in the Royalty of Charlottetown, and in the distance of about two miles from the city. This Property fronts nearly 20 chains on the St. Peter's Road, and about 15 chains on the Union Road, and adjoins the valuable farm of the Hon. George Coles. The greater portion of the Land has been recently cleared. For particulars, apply to

June 3, 1857. tf

MISCELLANEOUS.

THE FIRST LIE.

There was a large river, across which several dams were built within the distance of a few miles. These dams were constructed to rise as many ponds, and carry as many mills. But during a severe storm which greatly swelled the river, the upper dam was carried away by the rushing waters, and they dashed on furiously, roaring and plunging as if maddened by the storm. By the time they reached the second dam their force and velocity were greatly increased, and easily *it* was swept away; and on the torrent poured, and bore away every dam in its progress. Now, if the first dam had been sufficiently secured to resist the pressure of the overflowing stream, neither of the others would have been destroyed.

So it is with falsehoods, and other sins. If children stop the *first* lie, they will stop all the rest. If they are not disobedient the *first* time, they will never be disobedient. If they never use the *first* profane word, they will never use the second. It is consenting to commit the *first* sin, that does the mischief. This barrier once broken down, the passions and evil propensities are likely to sweep on like a flood, and carry away every obstruction. The following fact will illustrate this truth.

A youth about fifteen years of age went to the city of Philadelphia to reside, as clerk in a store. He was faithful for some time, and his employer liked him much, and committed important trusts to him. One day he stepped into the store of a young man whose acequaintance he had formed, where he was offered a glass of wine. He hesitated, but finally yielded, and drank the beverage. On the following day this young man went into the store of the youth's employer, who was not in at the time. The lad thought he must return the kindness of the young man on the preceding day, and accordingly treated *him* to a glass of wine. But he did not close the stopcock securely when he drew the liquor, and, his employer, coming in soon discovered it. "Have you been at this barrel?" he inquired of the lad. The lad hesitated, as if there was a struggle between right and wrong in his breast, but finally replied, "*No, sir.*" His employer looked as if he doubted it, but said no more. The next day the young man came in again and said to the proprietor of the store will you sell me a barrel of wine such as James gave me yesterday?" James was scarcely able to stand, his employer turned to him with such a look. He took the first opportunity to see the young man, and asked him to tell his employer that he drew the wine himself. The young man promised to do it, if he would treat him to an oyster-supper, to which James agreed. Both parties fulfilled the agreement; but James had no money of his own, and hence he took some from the drawer in the store to pay for the supper. After the oyster-supper, he was invited to gamble. At first he declined; but then, thinking he might win as much money as he took from his employer, and thus be able to replace it, he yielded. He played and lost all. But still supposing that he might win, he continued to take money from the store until it was missed. Seeing that he was likely to be detected, he resolved one night that he would take two hundred dollars that were in the desk, and endeavor to win enough to refund all he had taken from his employer. About midnight he arose, entered the store, took the two hundred dollars, and went to a gambling house, where *he lost the whole.* The morning found him in a worse condition than he was the day before. What could he do? He did this. Knowing that his employer had money deposited in a certain bank, he forged a check, and hastened to the bank. He presented it, but was detected and brought to justice. Thus ended his speedy career in vice.

Now mark the result of that *first lie.* When James was asked if he had been to the wine-barrel, had he replied, "*Yes sir,*" and kept truth on his side, that would have been the end of it. But when he told one lie, he had to tell another to conceal it, and hence his proposition to the young man to say that he himself drew the wine. Then he was induced to *steal* to cover the lies, and finally to *forge,* to conceal the theft. All this wickedness resulted from the *first lie.* If the boy had avoided that, he would have avoided all that followed. Perhaps he thought he would tell a falsehood only this once, but it is difficult to stop one's progress in vice. The only sure way *is not to begin.—American Messenger.*

Afraid of their own Papers.—The Roman-catholic archbishop of Ireland has recently excluded from the reading-room of a Young Men's Society in Dublin, three Roman-catholic papers, the only organs of that church in Ireland, because, though strictly Catholic, they have dared to advocate the right of ecclesiastics to intermeddle with politics, in opposition to the authority of the bishop.

More Difficult than was Imagined.—A man recently accepted a challenge to make one million strokes with a pen and ink within a month of four weeks, abstaining from the task on Sundays. On the first day he executed about 50,000 strokes, and on the second day nearly as many; but after many days his hand became stiff and weary, his wrist swollen, and it required the constant attendance of a friend to besprinkle it with an invigorating lotion, without interupting its progress over the paper. The task was accomplished on the twenty-third day.

Popery versus Progress.—The *Univers,* the leading Roman-catholic journal of France, lays down the following axioms, which are worthy of the dark ages. "Railroads are not a progress; telegraphs are an analogous invention; the freedom of industry is not progress; the invention of gunpowder is not progress; machines derange all agricultural labor; industrial discoveries are a sign of abasement, and not of grandeur.

Power of a Word.—I was told a story to day—a temperance story. A mother, on the green hills of Vermont, stood at her garden-gate, holding by her right hand a son of sixteen years mad with love of the sea.

"Edward," said she, "they tell me that the great temptation of the seaman's life is drink. Promise me, before you quit your mother's hand, that you never will drink.

Said he, (for he told me the story,) "I gave her the promise. I went the broad globe over—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope—and for forty years, whenever I saw a glass of sparkling liquor, my mother's form at the garden-gate on the hillside of Vermont rose up before me, and to-day at sixty, my lips are innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word And yet it was but half; for said he—

"Yesterday there came into my counting room a man of forty, and asked me—

"'Do you know me?'

"'No,' said I.

"'I was brought once,' said he to my informant, 'drunk into your presence on shipboard. You was a passenger. The captain kicked me aside. You took me into your berth, kept me there till I had slept off the intoxication, and then you asked me if I had a mother. I said, never that I knew of; I never had heard a mother's voice. You told me of yours at the garden-gate, and to-day, twenty years later, I am master of one of the finest packets in New York, and I came to ask you to come and see me.

How far back that little candle throws its beam—that mother's word on the hillside of Vermont! God be thanked for the almighty power of a single word.

The Kansas Election.—A Free State Victory.—We have received sufficient returns from the election in Kansas to warrant us in announcing a complete and overwhelming victory by the Free State party. The Legislature is Free State by a handsome majority, and Marcus J. Parrot has been chosen Delegate to Congress by upwards of five thousand majority. The victory is full and complete, and shows the friends of freedom are largely in the ascendant, and can make themselves felt at the ballot box whenever they have anything like a fair chance.

Mormon Atrocity.—The following tale of Mormon barbarity, is from John Davis, an escaped Mormon:—

"I guess you are anxious to know why I left Salt Lake. I shall try, in the first place, to inform you what a man must do to be a Mormon. He must give himself, his family and all his possessions over to Brigham Young, and then he will have to give the tenth of all his income—the tenth day's work—and he must keep from two to ten wives. If he don't agree to these things, he had better quit; but in doing so he is in danger of losing his life every minute, for they would rather kill him than let him be the means of letting the world know how things are in their midst. Many have been shot down in trying to escape. I have seen dozens shot in the street; and three days before I left I saw three persons shot merely because they intended to escape—they were shot down in a place called Springfield, while they were preparing their things to leave. This took place about 8 o'clock on Sunday morning, within fifty yards of the gates of the city. The first was a young man named William Parish; he received seven balls in his body. The second was his father, and the third was a man named Poster, whose body received fifteen balls. The old man was pierced in the back, and his throat cut in three different places. I saw them lying down, and I could name the persons who killed them. Brigham Young has got men for this purpose. Their number is four hundred. They are called the 'Destroying Angels.'—Their captain's name is William Hickman, and the second in command is Porter Rockwell."

W. C. MACDONALD,
(Formerly of Tracadie, near Charlottown, P. E. Island.)
GENERAL MERCHANT,
ST. JOHN'S, NEWFOUNDLAND, AND MONTREAL, CANADA.

NO PAINS SPARED, BUT every exertion made, to procure for the owners of property (Vessels, Produce, &c.) consigned to my care for sale, the highest prices that the Market will yield.

Consigners desiring it, can have their returns made in Flour Corn, or Cornmeal, &c., shipped direct from Montreal.

N. B.—Extensive Wharfage and Yardage for large quantities of hewn and sawed Lumber, such as Deals, Boards, Scantling, Spars, &c.

Premises fronting on Water Street, foot of Cochrane Street, (late Maccassey's) St. John's, Newfoundland.
Sept. 30, 1857. tf all P.E.I. pap

BOOKS WANTED.

PERSONS HAVING ANY BOOKS belonging to Mr. STRONG'S Lending Library, are requested to leave them at G. T. Haszard's Book Store.
2d vol. Dred, is wanted immediately.

FOR SALE,

FIVE HUNDRED ACRES OF LAND, at the head of East River, Lot 38, with a MARSH that cuts from thirty-five to forty tons of Hay yearly
For further particulars, enquire of
SAMUEL NELSON
Charlottetown, 25th March, 1857. 1sl

TO BE SOLD,

A PLEASANTLY SITUATED COTTAGE, in a healthful part of the City, consisting of four Rooms and two Pantries on the ground floor, and four Rooms up stairs, with garden and offices attached, in the possession of the Rev. D. Fitzgerald. For particulars and terms of sale enquire of the owner. sept 9

The National Loan Fund Life Assurance Society of London.

CAPITAL £500,000 STERLING.
Empowered by Act of Parliament, 2d Victoria.—A Saving Bank for the Widow and the Orphan.
T. HEATH HAVILAND, jr.,
April 1, 1857. Agent for Prince Edward Island.
☞ Office—Peake's Buildings, Charlottetown.

Mutual Fire Insurance Company.

THE ABOVE COMPANY NOW Insures all kinds of Property, both in Town and Country, at One-half the Premium usually charged by Foreign Companies. Persons Insuring in this Company have their share in the profits, which amount to above One Thousand Pounds within the few years it has been in operation, and the Interest now received on the Capital overpays the annual expense of working the Company. For all particulars, inquire at the Secretary's Office in Kent Street, Charlottetown; W.B. Aitkin, Esq., Georgetown; John Haszard, Esq., St. Eleanor's, James C. Pope, Esq., Summerside; Stephen Wright, Esq., Bedeque; Edwin Parker, Esq., Traveller's Rest, James Bearistoe, Esq., Princetown Royalty, Jeremiah Simpson, Esq., Cavendish; James Pidgeon, Esq. New London; Richard Hudson, Esq., Tryon; George Wigginton, Esq., Crapaud; W. S. Macgowan, Esq., Souris, Hon. James Dingwell, Bay Fortune, or John Sutherland, Esq. St. Peter's Bay.
Charlottetown, 4th March, 1856.—1sl

ALLIANCE
LIFE AND FIRE INSURANCE COMPANY,
LONDON.
ESTABLISHED BY ACT OF PARLIAMENT
Capital £5,000,000 Sterling.
CHARLES YOUNG, Agent for P. E. Island.

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.

F. A. COSGROVE,
IMPORTER AND WHOLESALE DEALER IN
CLOCKS, WATCHES, & JEWELLERY,
ENGLISH, AMERICAN, FRENCH AND GERMAN
FANCY GOODS & TOYS.
ALSO,
DAGUERREOTYPE, AMBROTYPE
AND PHOTOGRAPHIC GOODS.
No. 75 Prince William Street,
ST. JOHN, N. B.
☞ P. S. Orders from the Country properly attended to.
Aug. 19 3m

NEW BOOK.

HISTORY OF THE EIGHTEENTH CENTURY, and part of the NINETEENTH, by F. C. Schlosser, Professor of History in the University of Heidelberg, in 8 vols. Published at £4 15s. sterling, offered at half-price. aug. 26. G. T. HASZARD.

WHITTEKIR & PURINTON,
CLOTHIERS AND DRAPERS,
No. 1 King Street,
SAINT JOHN, N. B.,
☞ GENTLEMEN'S FURNISHING GOODS. ☜
GREAT INDUCEMENT
OFFERED WHOLESALE BUYERS.
June 24, 1857. 6m

S. WELLS,
MARBLE-WORKER,
(Corner of Hillsborough and Grafton Streets, Charlottetown,)
HAS CONSTANTLY ON HAND,
Marble Monuments, Headstones, Tombs, &c.,
AND EVERY VARIETY OF MARBLE WORK EXECUTED TO ORDER, WITH NEATNESS AND DISPATCH.
☞ Patronize Home Manufacture, and keep your Money on the Island. Oct 7—6m

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THE NEW AND FAST-SAILING

Steamer Westmorland,
E. EVANS, Commander,

Employed by the Government of P. E. Island for the conveyance of Her Majesty's Mails, will leave Charlottetown for Picton every Tuesday morning, at 11 o'clock. Return to Charlottetown, leaving Picton immediately after the arrival of the stage from Halifax, and from thence proceed to Shediac. Return to Charlottetown from Shediac, leaving the latter place on Wednesday at 6 o'clock, p. m., calling at Summerside. Leave Charlottetown for Pictou every Friday at 7 o'clock, a. m. Return the same day, leaving Pictou at 4 o'clock, p. m., and proceed immediately to Summerside and Shediac. Return to Charlottetown, leaving Shediac at 6 o'clock, p. m., on Saturday.

☞ Passengers are requested to look after their own Baggage, as the owners will not hold themselves responsible for anything unless given in charge to the proper officer, and signed for.

RATES OF FARES.

	Cabin.	Deck.
From Charlottetown to Pictou,	$2.00	$1.50
" " Bedeque,	1.50	1.12½
" " Shediac,	3.00	2 25
" Bedeque to Shediac,	1 50	1.12½
" Pictou to Shediac,	5.00	4.00

C. BOULTENHOUSE.
Aug. 12, 1857.

BOSTON PACKET.

THE FAST-SAILING clipper BRIG "Galena," will leave BOSTON, for this Port, on or before the 1st of May next, and will continue her trips between this Port and Boston during the Season. Her accommodations for FREIGHT are such as will induce parties at either Ports to ship by this Vessel, as it will enable them to receive their merchandize at all times with quick despatch. Parties wishing to make a quick market of their PRODUCE, will find this a great convenience.

The above BRIG has superior accommodations for PASSENGERS, having a CABIN fitted up expressly for the purpose.

For Freight or Passage apply to HALL & FOWLE, 45 Federal Street, Boston, or to
SAMUEL A. FOWLE,
Old Custom House, Peake's Buildings.
Charlottetown, March 11th, 1857. tf

DR. A. JOHNSON'S
AMERICAN ANODYNE LINIMENT,
FOR THE CURE OF
COUGHS, COLDS, INFLUENZA,

Bronchitis, Asthma, Pain in the Sides or Breast, Rheumatism, Cramp in the Stomach, Spitting of blood, and all Lung Complaints. Manufactured by I S. JOHNSON, Bangor, Maine Dr. A. JOHNSON'S AMERICAN ANODYNE LINIMENT, an entirely vegetable preparation, prepared and intended for Internal and External application.

The Inventor of this article was in the constant practice of medicine for 20 years, and by a long course of experiments upon the various diseases for which this Liniment is recommended, he became perfectly satisfied of its efficacy, and offers it with full confidence to the afflicted, as the result of his long experience and best efforts.

This has long been a standard medicine, and enjoys the singular privilege of being known and patronized by a large portion of the medical Faculty, wherever it has been introduced.

With the firm conviction that it is the best remedy of the present age for all diseases for which it is recommended, the proprietor offers his Liniment to the Public, not doubting that it will sustain the high reputation it has already acquired We do not affirm that this article is a cure for the ten thousand ills humanity is heir to; but let those who are afflicted with the following diseases, try it, and we can assure them, they will find relief.

Inflammation of the Bronchia or Bronchitis, Rose Cold, Catarrh, Hard dry Cough, Whooping Cough, Hoarseness and common Cold, Pain and Soreness in the Lungs, Stomach and Sides, caused by lifting or otherwise, Asthma, influenza, for Sore Throat and Weak Lungs, for Chronic Diarrhœa, caused by Rheumatism in the bowels, for Cramp in the Stomach, for Stranguary, Gravel and Stone, Blind Piles, &c.

Externally it will have the most happy effects, in all cases where any other Liniment would be used, especially for Rheumatic Affections, Chilblains, Chapped Hands and Sore Lips; it is a sovereign remedy for the bites of flies and other insects. There is nothing of equal efficacy to this for Horses and Oxen where they are carked, cut, bruised, strained or chafed by the harness, and it possesses more than double the power of any other Liniment.

Inflammation of the Bronchia or Bronchitis, for the cure of this disease it has been wonderfully successful. Those who had cases of long continuance have found permanent relief. S. D. Ward, Esq., (No. 10 Court Street, Boston) who had a case of three years' standing has kindly permitted us to refer to him in proof of the efficacy of this valuable medicine; also in the case of a Rose-Cold. This cold comes on when the flowers bloom in the spring, and continues till the leaves fall in Autumn—if this disease is not attended to in season, it ends in consumption Take of the Liniment according to directions, and a cure will result.

Catarr , and noise or confusion in the head may be cured by a faithful trial of this Liniment; drop one or two drops in each ear at night before going to bed, and take it internally according to directions.

In all coughs, the Anodyne Liniment is a well known remedy, particularly for Whooping Cough. The first symptoms should be checked, and not the least difficulty will occur in the cure of this complaint. For children, half a teaspoon full of Liniment night and morning.

This Anodyne Liniment for sore throat and weak lungs, that complaint s common in all countries, especially in this climate, stands unrivalled, and in every case, a complete trial will be marked by the most complete success.

The Blind Piles. The Anodyne Liniment has in a great number of instances of this distressing disease, made permanent cures. In connection with taking the Liniment internally, external applica on should be made.

The sale of this invaluable medicine is rapidly increasing, and the Proprietor can say with confidence that he has been, the favored instrument of giving relief to thousands of the afflicted and suffering. e earnestly solicits all who may be afflicted to give this Anodyne Liniment a fair trial, satisfied that if taken with a full determination to test its utility, they will find relief.

JOHNSON S CATHARTIC PILLS.
Sugar coated, in Glass Bottles.

For the Cure of a great variety of Diseases, arising from the impurities of the Blood, and Obstructions in the Organs of Digestion.

These Pills may be used in all forms of Diseases, with the most decided benefit, and without fear of injury. Being of Vegetable extract, they do not cramp or rack the delicate frame or weak constitution, but will be found particularly useful, by stimulating the weakened and distempered parts into healthy action.

The most delicate female, and children of the tenderest age, can take these Pills with perfect safety, and the most salutary results will follow. Being coated with pure White Sugar, prevents that general aversion which most persons have to ordinary Medicines, for nothing but the taste of sugar is apparent when administered.

Married Ladies, under all circumstances, will find these Pills a safe, and in small doses, a mild cathartic.

The best time to administer these Pills is on going to bed at night, though they can be taken at any time beneficially; at night, however, they have a more general and universal influence over the whole body; the mind, bodiy and nervous system at that time being in a quiet state, gives the Pills an opportunity to operate with the fullest effect upon the whole system.

They are an excellent article to be taken

In the Spring of the Year,
To Invigorate and give Tone to the System.

These Pills have a great advantage over other Sugar-coated Pills, in that they are put up in GLASS BOTTLES, well corked; consequently will keep for any length of time without injury, and are not affected by damp weather.

The Proprietor of these Pills has spared no expense in getting up an article that he trusts will meet the universal approbation of the public, and he does not doubt they will, when known, take a stand beside his well known and extensively appreciated AMERICAN ANODYNE LINIMENT.

They are purely Vegetable in their composition, are peculiarly mild, give no pain, yet efficient in their operation, and require no change of diet or confinement while taking them. They require only a trial, and need no puffing to recommend them. Price, 25 cents per bottle.

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
M. W. SKINNER,
General Agent for P. E. Island.
Nov. 5, 1856.

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 1-2 cents, 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.

MORSE'S INDIAN ROOT PILLS.

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 shewn, 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.

NO SUCH WORD AS FAIL!
A RESISTLESS REMEDY.

HOLLOWAY'S OINTMENT.
CIRCULAR TO THE SICK.

THE FIRST HOSPITAL SURGEONS and medical publicists of Europe, admit the unparalleled 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 neutralize 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, antidote to pain and inflammation.

KING'S EVIL, FEVER SORES, STIFF JOINTS.

In cases of King's Evil where medicinal water, lotions, and every recipe of the pharmacopœia 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 this Ointment. The surrounding redness vanishes, and gradules of healthy flesh begin to take the place of the discharged matter. This process goes on more or less rapidly, until the orifice is filled up with sound material and the ulcer radically cured.

A WORD TO MOTHERS.

The young are the most frequent sufferers from ext rnal injuries, and therefore every mother should have this healing preparation constantly at hand. It is an absolute specific for sore breasts, 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 fleet as a cure for scorbutic 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 hospital purposes.

ULCERS, SORES AND TUMORS.

The effect of this unrivalled external remedy upon Scrofula, and other virulent ulcers and sores, is almost miraculous. It first discharges the poison which produces suppuration and proud flesh, and thus the cures which its healing properties afterwards complete are safe as well as permanent.

WOUNDS, BRUISES, BURNS AND SCALDS.

In cases of the fracture of the bone, injuries caused by steam explosions, Bruises, Burns, 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.

Both the Ointment and Pills should be used in the following cases:—

Bad Legs	Cancers	Sore-throats
Bad Breasts	Contracted and Stiff Joints	Skin diseases
Burns	Elephantiasis	Scurvy
Bunions	Fistulas	Sore-heads
Bite of Mosquitoes and Sand Flies	Gout	Sore-nipples
Coco-bay	Glandular swellings	Soft Corns
Chiego-foot	Lumbago	Tumours
Chilblains	Piles	Ulcers
Chapped hands	Rheumatism	Wounds
	Scalds	Yaws.

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 throughout the Civilized World, at the following prices:—at 1s 3d; 3s 3d; and 5s each Pot.

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

N. B.—Directions for the guidance of patients of every disorder are affixed to each Pot.

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

MONCTON and SHEDIAC RAILWAY

UNTIL FURTHER NOTICE

Trains will run between Shediac and Moncton, every lawful day, leaving Shediac at 7 30 a. m., and 4 30, p. m., leaving Moncton at 9 a. m. and 6 p. m.

Fare, 2s. 6d. Children under 12, half price.

Freights at the following rates, viz:

Flour, 6d per bbl.	Fish, 7½d per bbl.
Pork, 9d "	Oats, 1½d per bush.
	Barley, 2d "

Other Goods in proportion. All Goods delivered at the stations.

The Maid of Erin connects with Saint John twice a week, leaving St. John on Tuesday and Friday evenings, and arriving at Moncton at high water next morning.

There is also communication with Saint John three times a week by Stage Coaches.

The Steamers *Westmorland* and *Rosebud* connect with Prince Edward Island on Wednesdays and Saturdays.

R. JARDINE,
Chairman Railway Board.
St. John, Aug. 26, 1857.

FAIRBANKS' CELEBRATED SCALES,
of every variety, 34 Kilby Street, BOSTON,
GREENLEAF & BROWN, Agents.
Sold in Charlottetown by JAMES ROMANS.
A full assortment of all kinds of weighing apparatus and Store Furnitnre for sale at low rates. Railroad, Hay, and Coal Scales, set in any part of the Provinces.
May 20, 1857. 1y

DRUGS AND MEDICINES.

Ex *Faith* from London, and recent arrivals from Halifax and Boston

THE SUBSCRIBER HAS RECEIVED his usual Supply of DRUGS, MEDICINES PERFUMERY, TOILET SOAPS, HAIR and TOOTH BRUSHES, CHEMICALS, FANCY and TOILET ARTICLES.

—ALSO—

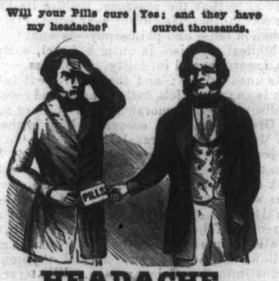
Mixed Pickles, Worcester Sauce, Anchovy and shrimp Paste, Ess. Lemon, Vanilla, Ratafia and Coffee, Rose and Orange Flower water, Capers, Orange and Lemon marmalade, Olives, salad oil, French Vinegar, Coxe's Gelatine, candied citron, lemon and orange peels, sardines, curry powder, Cayenne pepper, chillies, maccaroni and vermacelli, mustard, baking powder, preserved ginger, Isinglass, gelatine, lozenges, French truffles, treacle, basket salt, and double Gloster Cheese.
City Drug Store, May 29. W. R. WATSON.

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, Proprietor, 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 Druggist.

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

Letter from the Rev. DR. CLAY to the Editor of the Christian Visitor.

Carleton, St. John, N. B., Nov. 11, 1856.

Mr. Editor: Being desirous that the production of our own citizens should be patronized, rather than those of foreigners, I take the liberty of stating that the people of our Provinces need not use Fahnstock's, Moc Bean's, or any other "Vermifuge," while they can get Fellows' Worm Lozenges, prepared in our own city. I was induced to try Fellows' Lozenges, having had a number of children under my care whose stomachs were so irritable the ordinary medicines could not be retained a moment, and the success that followed their use was so complete, that I can recommend them as one of the most pleasant and safe medicines that can be administered!

EDWIN CLAY, M. D.

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.

Vol. 1.

The Protector and Ch

GEO. T. HASZARD,
Edited by a Committee of Protes
12s. per annum, in advance; other
Advertisements inserted a

WHAT'S THE

Written by a young man, now de
as insane on other than religious sub

Where'er we meet, you
What's the news? wha
Prav what's the order of
What's the news? wha
Oh I have got good news
My Saviour has done all
And triumphed over death
That's the news; that's

The Lamb was slain on C
That's the news; that'
To set a world of sinners
That's the news; that's
'T was there his precious
But now he's risen from t
That's the news; that's

To heaven above the Con
That's the news; that'
He's passed triumphant t
That's the news; that's
And on that throne he wil
Until as Judge he comes a
Attended by a dazzling tr
That's the news; that's

His work's reviving all ar
That's the news; that's
And many have redemptic
That's the news; that's
And since their souls have
They shout hosanna to his
And all around they spread
That's the news; that's

The Lord has pardoned al
That's the news; that's
I feel the witness now wit
That's the news; that's
And since he took my sins
And taught me how to wa
I'm happy now from day t
That's the news; that's

And Christ the Lord can s
That's the news; that's
Your sinful hearts he can
That's the news; that's
This moment, if for sins y
This moment, if you do b
A full acquittal you'll rece
That's the news; that's

And then if