HASZARD'S GAZETTE.

FARMERS' JOURNAL, AND COMMERCIAL ADVERTISER.

Established 1823. Charlottetown, Prince Edward Island, Wednesday, November 9, 1853. New Series. No. 84.

Haszard's Gazette.

GEORGE T. HASZARD, Proprietor and Publisher.
Published every Wednesday and Saturday mornings.
Office, South side Queen Square, P. E. Island.

TERMS—Annual Subscription, 15s. Discount for cash in advance.

TERMS OF ADVERTISING.

For the first insertion, occupying the space of 4 lines, including head, 2s.—6 lines, 2s. 6d.—9 lines, 3s.—12 lines, 3s. 6d.—16 lines, 4s.—20 lines, 4s. 6d.—25 lines, 5s.—30 lines, 5s. 6d.—36 lines, 6s.—and 2d. for each additional line. One fourth of the above for each continuance.

Advertisements sent without limitation, will be continued until forbid.

A CARD.

THE Subscriber begs leave to inform the Public generally that he has commenced business as,

Commission Merchant and Auctioneer.

At the corner of Queen & Sydney Streets, and hopes by promptness and punctuality to merit a share of their patronage.

ARTEMAS G. SIMMS.

☞ CASH advanced upon articles left for Auction.

Georgetown Mails.

THE MAILS for Georgetown until further Notice, will be made up and forwarded every Monday and Friday morning at nine o'clock.

THOS. OWEN, Postmaster General.

May 2, 1853.

Ten Dollars Reward.

WARNING TO TIMBER STEALERS.

WHEREAS a number of Tenants, and other persons have, during the winter season, been in the habit of Stealing Timber from off the various Townships with which I am concerned. Now I hereby give Public Notice to all Tenants, or other individuals, who may hereafter be found Trespassing upon these Forest Lands, either by cutting timber, fire-wood, erecting camps, making sleigh roads, hauling on any private roads, on said property, that they will without distinction of persons, be prosecuted to the utmost rigour of the Law; and any person who will give information of such Trespassers, so that they may be brought to justice, shall, on conviction, receive the above reward.

WILLIAM DOUSE,

Charlottetown, October 6, 1853.

ALL Persons indebted to the Estate of the *Honourable Colonel Lane*, deceased, are requested to make payment forthwith; and any persons having demands against the said Estate are required to forward the same to the Office of WILLIAM FORGAN, Esq.

J. HAMILTON LANE,
Acting Executor.

7th Oct. 1853. All the papers 4 weeks

NOTICE.

ALL Persons indebted to Mr. RICHARD FAUGHT, by Note of Hand, or Book Account, are requested to make immediate payment to the undersigned, who is duly authorised by Power of Attorney to collect the same.

THOMAS ALLEY.

Charlottetown, Sept. 21st, 1853.

NOTICE.

THE Subscriber having been duly empowered by GILBERT HENDERSON, of Hyde Park, Square, London, Esquire, and ARTHUR HENDERSON, of Liverpool, in England, Merchant, surviving Executors and Trustees named and appointed in and by the last Will and Testament of Gilbert Henderson, late of Liverpool, aforesaid, Merchant, deceased to collect all Debts and Sums of Money due to the Estate of the said Gilbert Henderson, deceased, within this Island, and to dispose of all Lands and Hereditaments belonging to said Estate situate therein. All persons so indebted to the Estate of the said Gilbert Henderson, deceased, are duly required without delay to pay into my hands the several amounts due by them; and those persons who may be in possession of any part of such Lands and Premises, are required to make an immediate and satisfactory arrangement with me, otherwise they will be treated as Trespassers.

JOHN LONGWORTH.

Charlottetown, April 9th, 1853.

Temperance Hall Company.

AT A MEETING of the Directors of the above Company, held in the Temperance Hall, this evening, the following Resolution was unanimously adopted viz:—

"RESOLVED, That the Treasurer (Mr. John W. Morrison) be instructed to take the necessary legal measures for the recovery of all unsettled Subscriptions to the Temperance Hall Company."

By Order,
J. B. COOPER, Sec'y.

Charlottetown, March 17, 1853.

TO LICENSED TEACHERS.

WANTED a District Teacher of the first Class for the Stanhope and Covehead District—An experienced person will find it to his advantage to apply to

JAMES CURTIS LAWSON

June 22d, 1853

A CARD.

THE undersigned having this day entered into *CO-PARTNERSHIP* as GENERAL and COMMISSION MERCHANTS, their Business heretofore carried on by them individually, will in future be conducted under the Name and Firm of *LONGWORTH & YATES.*

FRANCIS LONGWORTH,
ALBERT H. YATES.

Charlottetown, P. E. Island,
June, 16th, 1853.

N. B. The AUCTION business will at all times receive their best attention.

Dissolution of Copartnership.

NOTICE is hereby given that the Copartnership heretofore subsisting between the Subscribers under the firm of CROSS & RENDLE, Tanners & Curriers, hath been this day dissolved, by mutual consent. And all persons indebted to the said firm are hereby requested to make payment to Christopher Cross.

CHRISTOPHER CROSS.
JOHN RENDLE.

Charlottetown, 14th Sept., 1853.

N. B.—Likewise all persons having any demands against the said parties will please to render their accounts for settlement.

A BAZAAR.

WILL be held at the Temperance Hall, at Charlottetown, on *Thursday*, the 12th day of *January*, 1854, to aid in the erection of the Parson age House, in connection with St. John's Church, at Crapaud. Contributions will be thankfully received by the following Ladies.

MRS. JENKINS, MRS. T. DESBRISAY,
" FITZ. GERALD, " E. PALMER,
" CUNDALL, " R. T. ROACH,

BAZAAR.

THE Christian Public are hereby notified, that the Ladies of the *BAPTIST CHURCH* and congregation worshiping in the Baptist Church, in Charlottetown, purpose holding a *BAZAAR* in the Temperance Hall on Thursday the 29th, December, to aid in raising *Funds* for the erection of a *Tower* and *Porch* to the said Chapel.

Contributions in donations or work, will be thankfully received by either of the undersigned Committee.

MRS. W. BARNSTEAD,
" J. MCGREGOR,
" D. WILSON,
" J. WEATHERBE,
" J. SCOTT,
" J. LOVE,
" T. DESBRISAY,
" J. CURRY.

Charlottetown, Nov. 1, 1853. (All papers.)

Charlottetown Gas Light Company.

NOTICE.

A Special General Meeting of Stock holders in the above Company will be held in the Temperance Hall, on Monday, the 14th of November next, at 11 o'clock, to consider the propriety of increasing the Capital Stock of the said Company, by issuing an additional number of Shares, or otherwise.

By order of the Board,
JOHN GAINSFORD, Secretary.

Nov. 1st 1853. all the papers

J. S. DEALEY,

COMMISSION MERCHANT AND Ship Broker,

No. 77, SOUTH STREET, NEW YORK.

☞ Freights and Vessels procured, at short notice for Europe, the British Provinces, West Indies, Australia and California. Berths secured for the latter places.

NEW GOODS.

THE Subscriber has received, per Brig *Attwood*, from LONDON, and other recent arrivals, the following GOODS, which are offered cheap for Cash.

Bales &. Cases Dry Goods.
50 Chests Choice Teas.
Canvass, Cordge, Oakum.
Chain Cables ½ inch to 7-8ths,
Anchors and Kedges.
Cut and Wrought Nails, Spikes,
Round and flat Iron,
Window Glass,
Paints and Oil,
London and Liverpool Soap,
London waxed-wick Candles,
Barrels Choice Sugar,
Hds. Molases, &c. &c.

LONGWORTH & YATES.

Water Street, Charlottetown, June 17th, 1853.

NEW GOODS JUST RECEIVED, at the LONDON HOUSE,

EX the "*SIR ALEXANDER* and "*SEA NYMPH*" The Subscriber has received a Large Supply of Fancy and Staple Goods, Suitable for the Season.

Also—Tea, Loaf and Moist Sugar; Soap, Starch, Blue, Tobacco, Spices of all kinds, &c.

A general assortment of Hardware, Bar Iron, assorted sizes, round, square and flat; Window Glass; Putty, Wrought and Cut Nails, Spikes, &c. Pure London White Lead; also, No. 1, 2, 3 do Black, Yellow, and Red Paints; Raw and Boiled Linseed Oil, &c.

All of which are offered at the Lowest Cash Price, at his store, Great George Street, opposite the Catholic Chapel.

HENRY HASZARD.

Charlottetown, July 4, 1853.

Glasgow and Manchester House!

THE Subscriber has JUST RECEIVED his SUMMER SUPPLY of *NEW* and FASHIONABLE GOODS,

Per Brig *Attwood*, direct from London.

DAVID WILSON.

Richmond Street, 17th June, 1853.

Oats, Oatmeal, Pearl Barley, &c.

THE Subscriber is purchasing OATS, OATMEAL, PEARL BARLEY, POTATOES, WOOL, WOOLSKINS, BUTTER, &c. &c.

Cash payment.

Augus 19. JAMES N. HARRIS.

BELLS! BELLS! BELLS!

THE Subscribers manufacture and keep constantly on hand, all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House and Plantation Bells, with the *best* description of Hangings.

These Bells are made from the *best* stock, and the small sizes undergo the same process in manufacturing as Church Bells An experience of thirty years, with a great many *recent* improvements, and an entirely new method of casting, enables us to obtain the most melodious tone, combining also, in extraordinary vibration.

Nearly 9,000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have fifteen Gold and Silver medals at our office, which were awarded for the "best Bells for sonorousness and purity of tone." We pay particular attention to the getting up Peals or Chimes, and can refer to those furnished by us. Our establishment is contiguous to the Erie and Champlain Canals, and Railroads running in every direction, which brings us within four hours of New York. Cash paid for old Copper. Old Clocks, Levels, Compasses, Transits, Theodolites, &c., for sale, of superior workmanship. All communications, either by mail or otherwise will have immediate attention.

A. MENEELY'S SONS.

West Troy, N. Y., March, 1853.

☞ Orders will be received and information given as to prices, at Geo. T. Haszard's Book and Stationery Store. 10m

SABBATH OBSERVANCE.

The Canadian Legislature, during its recent session, appointed a Committee to make inquiries into the subject of Sabbath labor under Government control, including the conveyance and delivery of letters by the Post-office on the Lord's day. Public attention had previously been very widely directed to the subject of Sabbath observance generally, as is evident from the number of Petitions sent to the Legislature from both provinces; 156 Petitions, with 17,484 signatures, having been presented from Upper Canada, and forty, with 3,000 signatures, from Lower Canada, making a total of 20,484 petitioners, Episcopalians, Presbyterians, and Methodists. The Committee of the Legislature issued a schedule of inquiries to intelligent and leading men in every department of business and public life in both provinces, with a view to gathering the prevailing opinion. A digest of the replies to the questions is embodied in the Committee's Report, from which we shall extract a few specimens, showing upon the whole, a remarkably healthy state of feeling in regard to the moral and religious obligations and the physical advantages of the Sabbath, and a strong concurrence with the opinions of the Christian community in the mother country.

To the question, "Would the inqniry to trade, or inconvenience to individuals, arising from the closing of the Post-office on the Lord's day, be so great as to justify the opening of all offices on that day? forty in Upper Canada reply that it would not, and only three take the opposite view, Lower Canada being again nearly equally divided, sixteen in the negative and fourteen in the affirmative." Again, "do you think mail steam-boats and mail stages should be relieved from starting on any route on the Lord's day, so far as the Government is concerned?" Forty-four in Upper Canada and twenty-four in Lower Canada answer in the affirmative, two adding, "except in cases of urgent necessity;" eight only are of a contrary opinion. A diversity of opinion is brought out as to "the stoppage of stages and steamers on the Lord's day," whilst travelling with the mails; but thirty-six answers affirm that the arrest put npon these conveyances on Sabbath would be productive of no injury. One answer bears that by doing the business of seven days in six, a seventh part of the expense would be saved; another, that by discontinuing Sabbath travelling, a better class of men would be employed on the conveyances, and proprietors and the public be proportionably benefited. Two more questions from the schedule:—"Do you think the canals should be closed on the Lord's day?" Forty-five in Upper Canada, and nineteen in Lower Canada, answer in the affirmative, and only seven in the negative. "Would the closing of the canals on the Lord's day be injurious? And if so how?" Thirty-two answer simply, that it would not be injurious, and many others give special replics to the same effect. In Lower Canada fourteen answer in the negative, and only four in the affirmative.

The testimony of the Mayor of Kingston, John Counter, Esq., is specially of importance. This gentleman stated that he enploys 150 men, and turns over 100,000*l*. in a year, but has not opened his letters on the Sabbath for the last quarter of a century that he has been in business, nor has he ever compelled his servants to work on the Lord's day. He is of opinion that the stoppage of the Sunday mails and Post-office delivery would be a public benefit:—"I believe," said he, "that from the active nature of man, an occasional cessation from labor is necessary to prevent him from being too much engrossed with the things of the world, enabling him also to resume his labors with renewed vigor of body and mind. I think that man could not remain a moral and religious being while living in disobedience to the Divine command, 'Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work,' &c."

Leaving Canada, with this noble example of the Mayor of Kingston, we turn from the subject of Sunday work to that of Sunday play. Germany is often held up to us in this country, by frivolous tourists, as an example for our imitation in the matter of Sunday merry-making. This habit is indeed the usual concomitant of a state of political despotism, as witness France and Prussia in the present day, and our country in the time of Stuarts and the Book of Sports. The German emigrant settlers in Newark, wishing to indulge their loose notions of Sabbath-keeping in the fashion of their own country, presented a Petition to the Common Council, praying for such a modification of the existing law as to permit them to "visit wine and beer saloons, and the like, and to engage in such amusements as they had been accustomed to in their native country." The Petition waa remitted to a Committee, whose Report is published in the New York papers, and an admirable document it is, although too long for being transcribed at length. The Report bears a powerful testimony to the Divine obligation of the Sabbath, to its religious and social benefits, and,—what we request the working classes of this kingdom earnestly to consider,—the inseparable connexion betwixt a well-kept Sabbath, on the one side; and on the other, the rights of citizenship, and the progress of the laboring man in all that conduces to his welfare and dignity.

The decades of France, when the Sabbath was abolished during the madness of the first revolution, afford a salutary warning to nations, which like England, Canada, and the United States, have prospered in proportion to their reverence for the laws of God. The miserable condition of Mexico, and the South American republics, where the Sabbath is practically annulled or made a mere holiday, might have afforded another example of the danger of casting off the fear of God in the government of the world:—

"The example of France, fifty years since, where the Christian religion and the observance of the Sabbath were set aside by the wild frenzy of a people, just released from the restraints of law, was succeeded by a 'reign of terror' before which was swept out of existance every vestige of religion, virtue, happiness, and liberty, and all France was made a vast charnel-house, which found its necessary termination in despotism; and such would be the result here if the same unrestrained license should be given to the passions of men nnschooled in the elements of self-control, and regardless of a due subservance to religious principles. Your Committee would commend to all our citizens the superior claims to regard and veneration of the time-honored custom of *our fathers;* and they trust the day is far distant when we shall exchange the 'sound of the church going bell' for *bands* of music and revelry; and the services of prayer and praise befiting a Christian people in the service of God, for the plays or pastimes, such as are granted by despots to their enslaved subjects. If we value at all the priceless legacy of our free government, which has been bequeathed to us by its founders, wherein we enjoy all that is valuable in liberty and freedom (for we regard liberty without law as the most awful infliction with which Heaven ever permitted a doomed people to be cursed), we can look forward with no pleasent anticipations to the day when all the hallowed associations that cluster around the Christian Sabbath shall be drowned by the din and defilement of Sunday desecration and debauchery."

The Committee, wisely regarding the national happiness as depending less upon the form of government than upon the virtue and intelligence of the community, recommend a stedfast adherence to those principles with which the welfare of the people and the hopes of the republic are inseparably identified; and whilst offering a welcome to the natives of every land to settle in their territory, they remind them that their choice is voluntary, and must be made on the reasonable condition that whatever their previous habits may have been, they must conform to the laws and practice of the country of their adoption. These laws the Committee conclude by recommending to be firmly and rigorously enforced, without respect to persons or country. The unanimous deliverance of the Common Council was in accordance with the recommendation of their Committee. It is subjoined:—

"*Resolved*, That the demands of a portion of the German population, as set forth in this memorial of the 6th ultimo, are of such a character as to call forth a prompt, clear, and unequivocal refusal on the part of the city authorities to entertain a proposition, immoral in its tendency, and so destructive to the peace and good order of this community.

"*Resolved*, That the City Marshal and his assistants, and all other Executive police officers of the city, be, and are hereby directed to enforce strictly, and rigorously, the laws and ordinances for the preservation of the tranquility of the Sabbath, and the prevention of the traffic in intoxicating liquors.

"The Report and Resolutions were unanimously adopted."—*Scottish Guardian*

APHORISMS.—Good nature, like the bee, collects honey from every herb. Ill-nature, like the spider, sucks poison from the sweetest flower. The strife with evil never cease. We are afloat in a leaky ship, and must keep pumping to keep it from going down. A man's true prosperity often begins when he is said to be ruined; and his ruin when he is said to be prospering. In whatever shape evil comes, we are apt to exclaim with Hamlet, "Take any shape but that!". The best solace of affliction, next to religiuos trust, is necessary labour. The surest way to improve one's condition is to improve one's self.

Mrs. Partington addresses Isaac whilst eating a dish of strawberries,—"How grand your are growing; by-and-by you will want to live on Mantilla ice-cream: You mustn't be so glutinous, dear; I don't like to see a little boy with such velocity of appetite."

PRAYER.—Time employed in prayeris not spent in vain. Prayer is the richest traffic in the world; the merchindize of it is better than the merchandize of silver, and the gain there of than fine gold. By intercourse with God, we are impressed, and made to resemble him, as the face of Moses shone when he came down from the communion of Horeb. How are we refreshed by the exercise when our spirits are weary and ready to faint! How it enables us to leave our fears and cares at the footstool of divine grace; and go away as Hannah did, with our contenance no more sad, and our hearts feeling the peace of God which passeth all understnding.—*Jay.*

RDSPONSIBILITY OF LIVING IN THE CITY.—Let it be written on the heart, that the man who lives and acts as a member of the great city, has a vast responsibility resting upon him. He has abundant opportunities to do good; and fearful will be his account, if he neglects and wastes them. The ship in whieh he has taken his passage to the eternal world, is freighted with treasures which worlds could not purchase. All around are the rocks and the quicksands, and the ten thousand dangers. This cargo can be landed safely—and everlasting songs of gratitude shall be poured upon the head of every one who is faithful; but fearfully will he meet his doom, who lived and died on such a spot, and all he did, was to help men to unfit themselves for heaven.

POVERTY OF THE PEOPLE OF MADEIRA.—A writer at Madeira nnder date of Augt. 23, thus describes the indigent condition of the inhabitants of that Island. A vessel is coming next week to carry off 400 laborers (including their families) passage free to Jamaica, but they are still unwilling to go. They will rather starve than passar o mar (cross the sea) and they must starve by hundreds if they remain. Scarcely a cottage has a bed, nor one individual a change of raiment. When they get a shirt it is worn until it drops off their back, and they sleep on a little dirty straw. One cottage was so damp that ferns were growing out of the walls. How the people get food is past finding out.

MUMMIES.—Mr. Buckingham thinks the Catacombs of Egypt contain more human bodies than there are people now living on the globe. These mummies are now wholly destitute of any animal matter. It has all changed into a resinous substance or decayed. They are taken from the Catacomb to be exported, and to be used for fuel.—The finest are exported whole as objects of curiosity for museums. Certain parts, as the inside of a head and chest, are sold as a drug, and the backbone is ground into a powder which is highly prized by artists.—*Zion's Herald.*

CURE FOR YELLOW FEVER AND BLACK VOMIT.—We have been politely favoured with the sight of a letter from Carracas on the subject of the cure of yellow fever and black vomit:—"Dr. Arocha's manner of curing yellow fever, and which has only failed in one instance, is 2 ounces of lime juice and 2 ounces of olive oil, to be given to the patient frequently, until it remains on the stomach, and afterwards at intervals of six hours, until the patient is out of danger: thin broth may be administered. This system is now universally adopted here, and with wonderful effect."—*Port of Spain (Trinidad) Gazette.*

FAT MEN—Mr. Bruce, in his Classic and Historic Portraits, speaks of the dangers of becoming too fat in Sparta:

The ancient Spartans paid as much attention to the rearing of men as the cattle breeders in modern England do the breeding of cattle. They took charge of the firmness and looseness of man's flesh, and regulated the degree of fatness to which it was lawful, in a free state, for any citizen to extend his body. Those who dared to grow too fat or too soft for military exercise and the service of Sparta were soundly whipped. In one particular instance, that of Nauclis, the son of Polybus, the offender was brought before the Epheri, and a meeting of the whole people of Sparta, at which his unlawful fatness was publicly exposed, and he was threatened with perpetual banishment if he did not bring his body within the regular Spartan compass, and give up his culpable mode of living, which was declared to be more worthy of an Ionian than of a son of Lacedemon.

THE CONTRAST.—Nothing in the world is so fatal to the development of the intellectual powers of the young, as what are commonly called expectations. Take two boys of the same age, and, as nearly as may be, of the same capabilities. Inform one that he is the heir to a large fortune, which, one day or other, must come into his possession; tell the other that he has not a sixpence to depend on, but must thrive by his own exertion—and ten years afterwards there will be a mighty difference between them. You will find that the one has wrapped up his talent in a napkin, while the other has laid his out at interest.—*Blackwood's Magazine.*