We cannot but consider such conduct as this to be a breach of good faith, an act of ingratitude, and at best an unseemly course of conduct for one who has just received an act of clemency at the hands of the Crown. Compared with the conduct of Mr. Smith O'Brien, John Frost appears not to any great advantage. From the peaceful and profitable retirement of the Irish agitator, on which we look with admiration and respect, we turn with deep regret to that scene of violence and outrage which a few days since blocked up our thoroughfares, interrupted traffic, and turned every man's hand against his fellow. A demonstration such as that on Primrose hill does not indeed fill us with alarm ; but it does very forcibly suggest to our minds the marked contrast between the respective leaders of the two great political bodies which have during late years disturbed the peace and harmony of society at both sides of the Channel. We trust that, for the sake of peace and mutual good will, Mr. John Frost may learn a lesson from the more honorable and beneficial conduct of Mr. Smith O'Brien.

THE WAY THE VIGILANCE COMMITTEE ACT.—A correspondent of the New Orleans *Picayune*, writing from San Francisco, on the 5th ult., says the *modus operandi* of trials for capital offences by the Vigilance Committee appear to be: A committee of inquiry, consisting of nine, first hears all the evidence, on both sides, which evidence is submitted to the executive of twenty-nine, who give their verdict on it. Each of the sixty-six companies, severally consisting of about one hundred men, choose three delegates as a sort of lower house to confirm or annul the vote of the upper house. The cost of the organization is about five hundred dollars a day, or fifteen thousand dollars per month.

POLYGAMY REVERSED.—The Boston *Journal* states that a young woman has been bound over for trial in New York, on the charge of having married two husbands. She is only seventeen, and respectably connected. The case is the old romantic one of love crossed by parental will. The novelty of the solution is, that the young lady married both suitors, her own favorite first, privately, and afterwards that of her parents.

HOW OLD BEN HARDIN GOT HIS WIFE.—Romance is sometimes embodied in a fact six inches long. An instance of this may be found in the rich and funny stratagem by which old Ben Hardin, of Kentucky, got his wife, of which we have the following account:—"In the days of his young manhood, he was a workman on the farm of a wealthy landowner in that state, and there sprung up between the young labourer and the old man's daughter what is often called a 'secret attachment.' By-the-bye, though, attachments areg enerally secret. Well, Ben and his Dulcinea made out matters in proper time, without the knowledge or consent of his intended father-in-law. Indeed, the old man had never suspected that the aspirations of the youth were tending towards an alliance with his family, and if it had ever occurred to him, he would have spurned the thought. Ben was aware of his aristocratic notions, and of the existence of almost insurmountable objections to the match. So one day consulting the ingenuity of his nature, he devised ways and means to bring it about. Going to the old man, he told him that, unfortunately, he had conceived a liking for the daughter of a wealthy farmer in the neighbourhood; that it was impossible to gain the consent of the girl's father, that he loved her, and she loved him, and asked the old man what course he would advise him to pursue. 'Won't she run away with you, if I could make the arrangements.' 'Do you think it would be honourable for me to take the advantage of such a thing?' 'Certainly,' replied the originator of the plot; 'there would be nothing wrong.' Ben so enlisted the old man in his favour, that he made him a tender of his horse and buggy. The place of meeting was arranged, and, reader, you know the rest. Ben ran off with the old man's daughter, a fact which the old man snuffed in the next morning's breeze, and one which chagrined him not a little. Winding up, as all novels do. Ben and his wife were forgiven."—*New York Journal of Commerce.*

CORRESPONDENCE.

TO THE EDITOR OF HASZARD'S GAZETTE.

SIR:—

Among the variety of opinions that have prevailed in this changing world, on all questions of a public interest, it is not singular that the question of general and gratuitous education should have been the subject of dissimilar and discordant opinions ; but that it should tend to elevate the lower ranks of Society above the level of their proper condition, is an opinion that has long since passed away, and that children have natural rights, and unalienable privileges, is not a matter that is generally doubted It is true, in heathen lands and Pagan countries, which are full of the habitations of cruelty, the rights of children are made to depend on the will and superstitions of their savage and sanguinary parents who assume the right either to protect or abandon, kill or to keep alive ; according to the dictates of caprice or superstition ; but where civilization has obtained, and the moral government of God is recognized, the rights and claims of children are admitted, and they become as soon as born entitled to all the privileges peculiar to the condition of man.

They have claims to protection from all the evils and dangers to which, in a state of childhood, they are particularly exposed. They have claims to all the succours and nourishments which their frailty require and which are needful for their preservation and comfort. They have claims on *Tuition* in all the duties and obligations which they are to discharge in future life, and in all those things which may be conducive to their usefulness in society. They have claims especially to be *instructed* in the great truths of religion, which are to guide and comfort them at all times, and which are to produce all that public and social virtue, all that private and personal worth, and all that assurance of future and eternal bliss, which are the glory and happiness of man. The claims which childhood have upon their parents and guardians are the most powerful, natural, and indispensable. The order of nature has given them a right to support and instruction, reason as well as affection, willingly and uniformly concede to them this right ; and for the same reason that parents claim authority over their children, for the same reason that children are under obligations to respect the authority, and obey the commands of their parents, it is rendered the natural and indispensable duty of parents, to train up their children in the knowledge of what ever may contribute to their welfare and happiness and by which they may be delivered from the dominion of an evil power ; which can only be counteracted, and defeated by the conquering power of knowledge and Education.

Nor is knowledge a plant that will arise and flourish in the mind, without attention and care; the earth before the fall, produced its fruits spontaneously, and without the labours of cultivation ; the mind of man before that period, also possessed knowledge intuitively, and received it without the tedious process of systematical tuition. But since sin has disordered, and enfeebled the human mind, since its ravages have rendered the soul naturally barren and unfruitful, and since ignorance and corruption have established their reign in the earth, knowledge can only grow by cultivation, wisdom can only be obtained by labour ; and general information by study and instruction. And as well might we expect mountainous wastes and sandy deserts to clothe themselves with golden harvests and clustering vines, as to expect the youthful mind to possess knowledge ; without the fostering hand of education, and the cultivating and enriching labours of personal study and suitable instruction.

"To instruct the young then is not a duty of doubtful obligation. It is not a duty that has no paramount claim on our observance, or no sufficient object to justify our vigilance and perseverance. What can be more worthy the wisdom of the wise, what more becoming the charity of the benevolent, or what more favourable to the policy of the parriot, than to scatter the gloom of moral darkness, to demolish the evils of social life, and to augment the sources of natural grandeur and happiness, by diffusing truth and wisdom through the land. He who has engaged to instruct the rising generation confers an obligation on mankind ; obeys alike the dictates of humanity and religion, and is an individual in whose labours, and successes, the virtuous and the good will participate, and in whose object they inherit a deep interest."

It is not to be supposed, however, that the general system of education has acquired a perfection to which nothing can be added ; and that the boon (which in the provisions of Free Education conferred upon the rising generation) is commensurate with the wants of all, while many are unable to participate in the ample means of instruction provided.

Nothing however, but the provisions of Free Education could have placed knowledge within the reach of those who most needed it and nothing but a general plan provided upon liberal and general principles can render even this provision generally useful. The poor are the most neglected class of society and th y are the least able, and in many cases the least inclined to seek the advantages of instruction. They are however the most numerous, and stand in greater need of being taught than any other. That therefore which goes to do good to remove, their ignorance and lessen the number of their crimes, which tends to raise the tone of their moral feelings, and to improve their intellectual and moral order and happiness must be desirable and cannot be too warmly recommended.

It cannot be concealed, however, that there are many parents who admit and feel their responsibility, but who nevertheless are unable, either from poverty or ignorance, to discharge the obligations they owe their children or to obtain for them that instruction which they need. Some from want of learning themselves are totally incompetent to teach their offspring, and from their particular stations and employments in life, are unable or unwilling to dispense with their assistance at home, and their children through these disabilities are destitute of the ordinary means of education ; and the Teacher in many cases finds his efforts nullified, by the almost total absence of some, and from want of punctuality and regularity in the attendance of many of his pupils.

That a service so useful and important as t e instruction of the rising generation, should meet with an ample reward, is what every one might be inclined to expect. It does not follow, however, that the general opinion, about the nature of this reward, is uniformly correct, or that those who serve in this department receive that recompense which the nature of their labours might teach them to anticipate. It is evident that the present scale of salaries, is insufficient to retain the services of efficient and well qualified teachers, and a consideration of the fact that the most efficient and successful teacher is placed on a level with the most inefficient and unsuccessful is manifestly degrading, and that a graduation of salaries in accordance with the efficiency and qualification of teachers (it must be obvious) would only be just and equitable, and could not fail of pffording general satisfaction, for no conscientious teachers would scruple to submit his qualification to a test, were he assured that his reward would be in proportion to his merits.

The preceding remarks have reference chiefly to an intellectual, and a moral education. But there is no view in which education appears more valuable than in connection with religion. The advantages of a religious education are incalculably great. What can be of so much consequence as to be made early acquainted with the word of God ; to be instructed in the duties and hopes of religion ; to be trained up in the belief and love of revelation ; and to be made familiar from childhood with the songs of Sion.

And the adaptation of Sabbath School instruction to this department of education, must be evident. The rise and progress of Sunday Schools will involve a very important period in the history of the British nation, and form one of the most interesting features in the character of the present age. The general prevalence of this kind of instruction, and the general benefits which have arisen out of if, cannot have been without their influence on the present glory and happiness of the nation, and are not unimportant in their relation to the future safety and prosperity of the British Empire.

And when hereafter the present age shall be designated, universal consent will pronounce it to be the age of Education, and benevolence, the age of enlightened philanthropy, and the age of christian zeal for the diffusion of light and truth hrough the earth. The veracity of these remarks was recently exemplified, and principally suggested, by witnessing the interest by a congregation assembled in the Vernon River Chapel, on Sunday morning the 5th instant, when some of the children in connection with the Sabbath School in that settlement publicly recited several Hymns and pieces, which they had committed to memory for that purpose. The Rev. Mr. Whitlock preached an appropriate Sermon on the occasion, and a collection was taken up in aid of the Sabbath School, and there is reason to believe that such scenes of gratification and interest are not uncommon on the Island.

It not to be supposed however, that Sabbath Schools have accomplished all they are destined to achieve ; much it is true has been done, but much remains to be done, and glorious as these institutions are, the time will, nodoubt, come, when they exceed in glory every thing we now behold, the sun hath arisen, it is true, but is far from having reached his meridian brightness. The good work is going forward, the path of benevolence is shining more and more, and the period will arrive when Sunday Schools shall have fulfilled their destiny; but previous to whi ch, the age of moral darkness shall have passed away, the light of truth shall have illuminated the earth, the purposes of heaven shall have been accomplished, the worth of religion displayed, and the reward of holy zeal and pious service fully understood.

Above all view this Institution in its relation to another life. What are all the tinseled trifles of this fading world ; all the pomp of majesty, or pegeantry of state ; how dull are the gaieties, and how fleeting the splendours of wealth and pleasure ; the single fact that there is another and a better world, impresses characters of vanity on on all sublunary things, and on all that the world calls great or good. This great and awful truth collects together in one indiscriminate group, all the vanities of human hopes and pleasures ; and with the pen of truth inscribes on each separately and all collectively, "*Vanity of vanities, all is Vanity*". If then this world and its concerns are so trifling, and the concerns of another life are so awful and important, everything that tends to prepare us for that life ; to direct our attention to it, and inspire us with a hope of happiness is of the highest value and importance, and such are the professed objects of Sabbath School tuition.

If you can find space in your *Gavette* for the above, its insertion will much oblige

Sir,

Your obedient servant,

A SUBSCRIBER.

Vernon River, Oct., 1856.

NEW BOOK STORE!
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J. B. S. takes this opportunity to solicit work in BOOK-BINDING, which he is now prepared to execute in every style of the Art, and in any quantity.

N. B.—Agent to the London Printing and Publishing Company.

Oct 11, 1856.—Isl&Adv2i

LOST.

ON Wednesday the 10th inst. between Charlottetown and the Queen's Arms, a Buffalo Skin, lined with checkered homespun, belonging to the front of a Sleigh. The finder will be rewarded for his trouble by, leaving it at the office of Haszard's Gazette.

Sept. 15th, 1856.

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FOR SALE at the QUEEN SQUARE HOUSE, a quantity of superior Salt-glazed Stone-ware, *Pipes, Junctions, Bends, &c.*, from 3 inches to 10 in diameter, supplying the cheapest and most efficient method of conveying water under ground.

WILLIAM HEARD.

Charlottetown, 22d April, 1856.

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What G. T. H. has not in the above, he can supply at an early date.

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Ladies' and Gentlemen's Boots and Shoes soled with India Rubber soles; and India Rubber Boots and Shoes neatly repaired.

October 6th, 1856.—3i