



[ADVERTISEMENT.]

Registration of Births, Marriages and Deaths.

Financial Secretary's Office, 1st December, 1865.

AN ACT having been passed in the Session of 1864 for the Registration of "MARRIAGES, BIRTHS AND DEATHS," it has been considered desirable that the leading provisions of that Act should be made known as widely as possible.

The advantages and beneficial effects of such a system have been found to be very great in every country in which it has been adopted, affording indisputable data for settling legal estates, and especially for succession to real or personal estate, and especially for sanitary and social progress; indicating the number of Births annually in every district, as well as the comparative longevity and the diseases incident to the climate of the country.

The present law makes the registration of every Marriage, Birth and Death imperative. The parent of every child or any one standing in the place of parents, is bound to give notice to the nearest Deputy Registrar of the birth of the child within as short a time after said birth as possible, and any person neglecting or refusing to do so is liable to a penalty not exceeding Five Dollars, which may be sued for as a private debt.

The particulars required by the Act, attending the Death of any person shall be supplied to the Deputy Registrar by the nearest relative or other person present at the death, and the medical practitioner attending is bound to transmit to the nearest Deputy Registrar a certificate of the death in a blank form supplied him on application, by said Registrar, within seven days, under a penalty not exceeding Five Dollars.

In like manner every Clergyman is required to return to the nearest Deputy Registrar, every Marriage License used by him, properly filled up and endorsed within ten days after such celebration, and also to make a quarterly return of all Marriages celebrated by him. Any Clergyman neglecting or refusing to comply with those requirements is liable to a fine not exceeding Four Dollars, as well as twelve and a half cents for every day, exceeding ten days, after the celebration of the Marriage.

The Deputy Registrars are required to afford every information on the subject, in their power, and the Secretary to the Board of Statistics trusts that taking into consideration the importance and value of the object in view, that Clergymen of all denominations, as well as Medical Practitioners and the public generally, will kindly co-operate in enabling him to render the system as complete as possible.

Copies of the Registration Act, blank forms, and all necessary information will be promptly transmitted to any party applying for them, from this office, and every available means will be adopted to render the Act operative and efficient so as to afford the required results.

JOHN COSTLEY, Secretary to the Board of Statistics.

Dec. 6.

Christian Messenger.

HALIFAX, DECEMBER 6, 1865.

ARE WE READY!

READY, for what? For an enlarged manifestation of God's grace and power in the salvation of men. Why, some may say, of course we are. What preparation is required in order that God's work may revive in us and around us? Who can prepare us for this, but God himself? To these questions we would reply "The preparations of the heart in man" are of the Lord, and are as much a part of God's arrangement as "the answer of the tongue"—the bestowment of the desired blessing.

The hungering and thirsting after righteousness on our part, are an essential preparation for a reception of the fulness of blessing bestowed on such as are found in that state.

It is to certain descriptions of character that Christ promised the great triumphs of his kingdom: Blessed are the meek, for they shall inherit the earth. It is only by a position of humility that men can rise in His estimation. When we feel our necessities, and, in entire dependence on Divine Grace come with earnestness to the Fountain for supplies, then are we prepared for the reception of good. We do not seek the physician until we become conscious of our diseased condition, and also of our own inability to prescribe the needed remedy.

We know something of our wants, perhaps, as christian churches and people, but are we fully conscious of them, and of our own utter inability to rise to a higher state of christian life and usefulness without Divine aid? Are

we as deeply concerned, as members of Christ's body and ministers of His truth, as we should be, respecting the great work committed to our hands, and of our inability to effect the same without the special operation of the Holy Spirit? The answer to these questions will be good criteria by which to decide the question which we have proposed as the heading for this short article.

We have said nothing about Fasting as a duty. The term is often perverted. Entirely abstaining from food is not enjoined upon us, but might probably be observed by some christians with profit. The Convention does not invite the churches to, or recommend Fasting; but to Humiliation and Prayer, it does invite us: and we trust that such exercises will be observed to-morrow throughout the land, that henceforward these may be, more than ever before, characteristics of our public and social gatherings, and, if so, we shall doubtless be made partakers of the blessing of the Most High in an enlarged measure.

Address to His Excellency Sir W. F. Williams.

A Deputation of Members of the Grand Division of the Sons of Temperance waited on His Excellency Sir W. F. Williams on Monday afternoon, for the purpose of presenting an address of congratulation on behalf of the Grand Division on his arrival in this, his native land, appointed by Her Majesty as its Lieutenant Governor.

After each member had been introduced by G. W. P. Taylor, the following Address was read by the Grand Scribe:

ADDRESS.

TO HIS EXCELLENCY SIR WILLIAM FENWICK WILLIAMS, BART, K. C. B., LIEUTENANT GOVERNOR AND COMMANDER-IN-CHIEF OF THE PROVINCE OF NOVA SCOTIA, ITS DEPENDENCIES, &c., &c., &c.

Halifax, N. S., Dec. 4th, 1865.

MAY IT PLEASE YOUR EXCELLENCY:

The Grand Division of the Sons of Temperance of Nova Scotia, as British subjects cherishing towards our Queen and Government the most devoted loyalty, and towards your Excellency sentiments of sincere respect in remembrance of the distinguished qualities by which your Excellency has hitherto adorned high and honourable positions, beg to present their hearty congratulations on your arrival as the Lieutenant Governor of this Province.

They trust that your Excellency's administration may be distinguished by many advantages to the people of Nova Scotia, not only in material prosperity, but also in the progress of knowledge, virtue and religion.

To free our country from the demoralizing and ruinous vice of intemperance is the object of the enterprise in which the Sons of Temperance are engaged. Your Excellency has had extensive opportunities of observing the baleful effects of this vice in many parts of the world and among all classes—that it is the fruitful parent of misery, disease and crime—that it is one of the greatest barriers to human progress—that it unfit man for rational enjoyment in this world, and deprives him of the hope of happiness in the next—and it is no less certain, that notwithstanding the enlightenment of the present age, thousands are annually plunged in hopeless degradation by indulgence in habits of intemperance.

In their efforts to save their fellow men from this great evil, the Sons of Temperance depend chiefly on moral suasion, and the influence of example. They have also repeatedly sought the interference of the Legislature, both for the enactment of efficient legal restraints on the liquor traffic while it is permitted to exist, and for its ultimate prohibition except for medicinal, mechanical or other useful purposes; regarding such prohibition of the traffic in strong drink as necessary for the effectual protection of society. Your Excellency may be informed that the Order of the Sons of Temperance was founded in 1842. It is now established in Great Britain, in all the Provinces of British America and Australia, as well as in the United States. The Grand Division of Nova Scotia was established in the year 1848. It now comprises within its jurisdiction one hundred and twenty Subordinate Divisions, numbering over six thousand members, and four thousand lady visitors, all solemnly pledged to abstain from the use of intoxicating drinks as a beverage, and to promote, to the utmost of their power, the spread of Temperance. Connected with this Order are persons of all ranks in society, including many of the military who have been stationed in this garrison during the last few years, to whom the organization has proved of immeasurable benefit.

In conclusion, the Grand Division ventures to express the hope that your Excellency may be pleased to regard their aims and efforts with favour, and that they may receive from your Excellency such countenance as will tend to sustain them in their labours to promote the virtue and happiness of their fellow-men—and they pray Almighty God to bless your Excellency with all spiritual blessings, and so to guide you in the discharge of public duty, that your Administration may prove greatly beneficial to this your own, your native land.

Signed on behalf, and by order of Grand Division, HENRY A. TAYLOR, G. W. P. PATRICK MONAGHAN, G. S.

To which Sir Fenwick read the following most appropriate

REPLY.

HALIFAX, DECEMBER 4th, 1865.

To the Grand Division of the Sons of Temperance of Nova Scotia:

Gentlemen,—I thank you in the name of Her Gracious Majesty the Queen for the sincere expressions of loyalty and devotion to Her crown and Government, with which you have opened this address;—and I beg to add on my part unfeigned sentiments of gratitude and pride towards the members of your Society, for the favorable view you take of my past career,—as well as your prayers for my future success in the administration of the Government entrusted me by our Sovereign.

I heartily agree with you in every sentiment embodied in this address, as they bear on the debasing and ruinous results of intemperance, carrying as they do, blighted hopes, grief, and degradation into the bosom of private families, as well as punishment and disgrace into the ranks of an army celebrated as it is—amongst the bravest hosts of other nations—for valour, combined with kindly social disposition and a generous spirit.

Who has not witnessed in civil life the dire effects of intemperance, and seen the once cherished members of the family circle,—perchance the centre of it,—prowling through the streets, shrinking, as it were, from himself, and shunned by his former friends and acquaintances; and in the military career look at the healthy well-cared-for young soldier, full of pride and hope,—see him enter upon a course of intemperance, and trace him to the military prison where he passes his best days under the jailor's discipline, thus throwing on his comrades the weight of those duties for which he is paid to perform; and the scene does not close here,—as intemperance sours his temper, undermines his health and the sentiments of military honor, he passes from one scene of crime to another, and the last glimpse of this man is on the scaffold, where he forfeits his life for the murder of his officer, whom he had sworn to defend.

Now, my friends, this is a sad but truthful picture, a picture rendered still darker by our conviction that no laws of coercion can stay the mischief. All attempts in this direction have only led to the creation of the double evil of hypocrisy and intemperance, and it is to such societies as yours that we must look for a remedy; increase, therefore, your numbers, rally round each other, and by your christianlike and patriotic example, impress on others that sentiment which you have so well advocated in your address.

You appeal to my enlarged experience in the momentous subject now before us; if I could consistently dwell on that experience you could more fully estimate the sincerity of my wishes, and indeed, the depths of my desire that you should succeed in your well-directed efforts.

F. W. WILLIAMS.

After the reading of the above His Excellency expressed his sincere pleasure at the opportunity of meeting gentlemen engaged in a work he knew to be of so much importance to the well-being of people, in all stations of life. He then related several facts of his own experience, as to melancholy results of drinking in the army. One of these was that of a hundred and forty men under his own command in India, ninety had died in eight years, almost without an exception occasioned by the use of ardent spirits. Another, of an opposite nature, was that of the brave army of Turks under the command of himself and a few Englishmen, had lived a camp life of three years and eight months, journeying from the Persian gulf through Mesopotamia to Mount Ararat. No spirits were allowed them, and although surrounded by cholera and other deadly diseases, yet not a man of the company died. He attributed the power of endurance of those men, under God's blessing, to their abstinence from intoxicating beverages. Sir Fenwick also stated that his own health was doubtless much benefited and his life had been preserved from the same cause. He had never used ardent spirits, and on this his 65th birthday he expressed himself more than ever thankful, and firmly convinced of the importances of abstaining from such drinks. Although not pledged to abstain from wine, yet he assured the delegation that the use of this, with him was a mere trifle, and he heartily thanked the gentlemen composing it for their efforts, and wished all prosperity to the cause in which they were united.

THE JAMAICA TROUBLES.

The more we hear of the doings in Jamaica, in crushing the riots, the more are we convinced that it was done by a course of most inhuman butchery. We have been unwilling to believe that there was any truth in the report that about 2000 had been shot or hanged, but it would appear that there is even a probability of this being not far from the truth.

Some of the papers state that up to the 14th, 2000 had been shot or hanged by direction of the authorities and that 4000 had otherwise perished. It has been stated that 70 lives would be taken for every man, woman or child killed by the rebels.

The following despatch from Colonel Hobbs would indicate that the barbarous ages are not yet past:

Jigger Foot Market, Blue Mountain Valley, Nine Miles Advance of Monklands, Oct. 19, 1865.

SIR,—I have the honor to bring to the knowledge of your Excellency that I marched at half past eleven last night for the rebel stronghold "Stony Gut." About daylight this morning, in passing through this village or cross roads (where the rebels destroyed everything) I found a number of special constables who had captured a number of prisoners from the rebel camp. Finding their guilt clear, and being unable either to take or leave them, I had them all shot.

I have Paul Bogle's valet for my guide; a little fellow of extraordinary intelligence. A light rope attached to the stirrups, and a revolver now and then to his head, cause us thoroughly to understand each other; and he knows every single rebel in the island by name and face, and has just been selecting the captains, colonels, and secretaries out of an immense gang of prisoners just come in here, whom I shall have shot to-morrow morning. One of the famous leaders and rebels rejoicing in the honored name of Arthur Wellington is among them and three others.

We know not what nationality this brave Colonel Hobbs represents; whether he is an Englishman, or a colored gentleman, raised to a place of authority, we are ashamed that such a poor specimen of a human being should have the honor of the nation entrusted to his keeping.

We are looking with intense interest for the accounts from other parties than those willing to countenance such atrocities as the above.

It will be difficult to get at all the sources of irritation which have resulted in this outbreak. The Montreal Witness in referring to the subject remarks:

"We know not how it has been latterly in Jamaica, but for years after emancipation, the planters would not allow their former slaves anything like fair remuneration. Eight pence a day was, we believe, the regulation price, and because the negroes would rather cultivate little patches of ground for themselves than work at that price, the planters, who had the control of the government, taxed them to pay the passages of thousands of coolies to compete with them in their own labor market; and if they refused to pay such iniquitous imposts, similar scenes to those now enacted would have taken place then."

The list of those killed and wounded by the insurgents, as given in the Jamaica Guardian, is fourteen killed and nineteen wounded.

In an article in the Halifax Presbyterian Witness acknowledging the correction given by Dr. Cramp the editor remarks:

"Our impression from what we read in the Jamaica papers was that Dr. Underhill was a native, and a 'fanatic!' Baptist preacher like the unfortunate men who have been hanged."

"No doubt the British Government will subject the whole business to very careful scrutiny. It is quite possible, as Dr. Cramp observes, that oppression may have driven the negroes to madness; if so the oppression must be removed.

All the accounts of the massacres we have seen accuse Baptist Missionaries of complicity in the business; but we have yet to hear the other side of the story, and it is in the highest degree likely that they are falsely accused, and that they only acted the part of friends towards the blacks. In due time we shall hear the version of the Missionaries, some of whom have disowned all sympathy with Dr. Underhill's views. We are inclined to believe that some of the missionaries must have acted indiscreetly in leading the negroes to regard themselves as illused by the Government. This it seems was the tone of Dr. Underhill's letter."

We have not Dr. Underhill's letter before us, but remember reading it at the time of its publication, and are fully satisfied that it was the farthest from giving countenance to violence in any shape. The dragging of his name into the matter shows the animus of the parties doing so. The mode adopted of putting down this riot is quite sufficient to show whether the negroes were "illused."

The following from the Toronto Globe requires no comment:

The terrible brevity of most of the trials is suggestive of the possibility of fatal mistakes in some cases. There are instances reported in which prisoners were shot without trial. A prisoner in the hands of the regulars confessed that he knew where Paul Bogle, who had not then been caught, was concealed, but said he preferred to be shot rather than reveal his hiding place. The newspaper reporter says, in expressive if not classic language, that "he was instantly popped down." Where the only crime proved was that of using threatening language towards, or in reference to white people, the penalty awarded was usually that of "cutting"—the victim getting fifty or a hundred lashes. The result of one case of whipping is thus related:—"Among the rebels was George Marshall, a brown man of about 25 years old, who on receiving 47 lashes, ground his teeth, and gave a ferocious look of defiance at the Provost Marshal. He was immediately ordered to be taken from the gun and hanged. No time was lost, and he was accordingly strung up in the presence of the insurrectionists." It must be confessed that "a ferocious look of defiance" was a slight excuse for hanging a man whose pro-