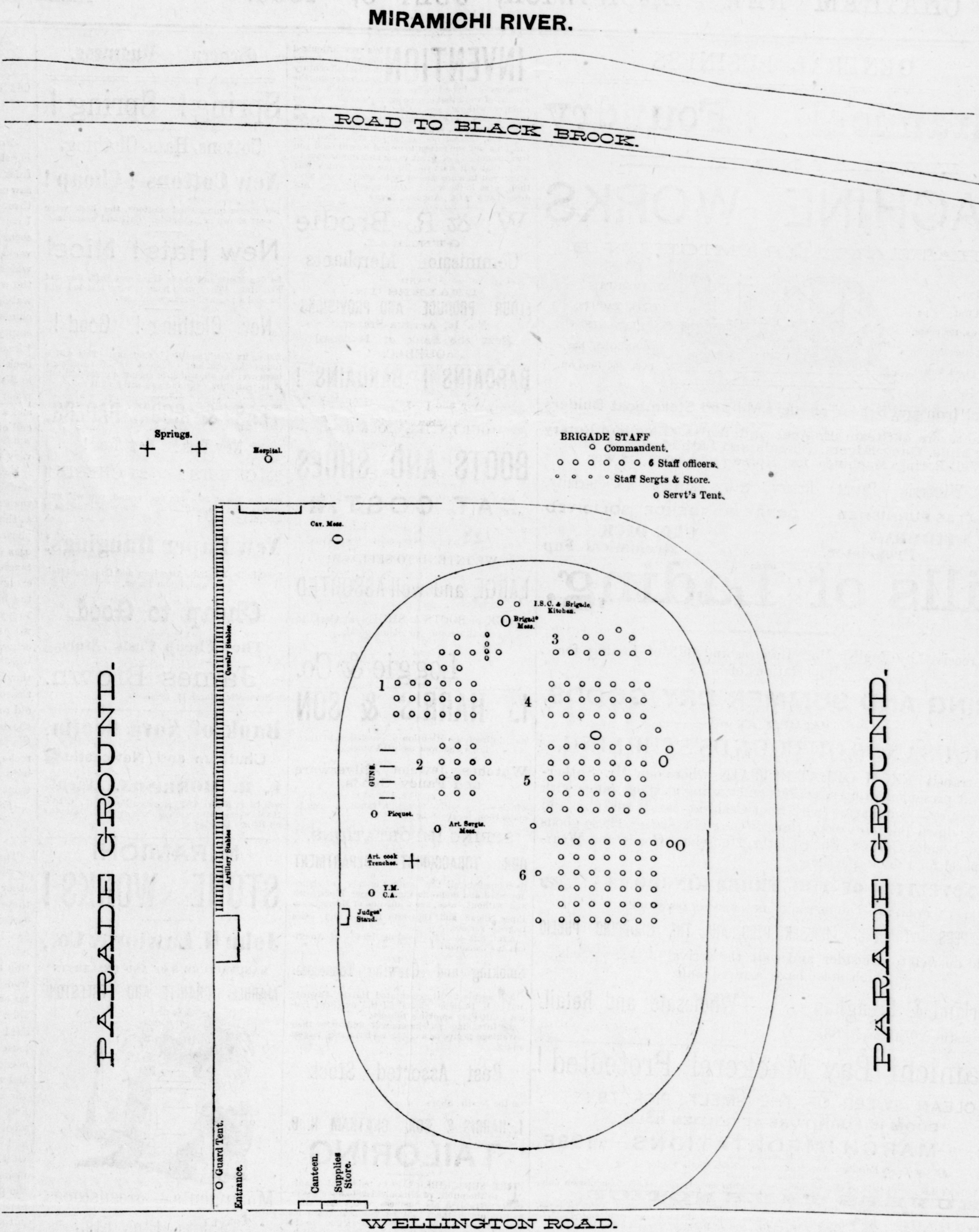


CAMP CHATHAM.

The accompanying map, which, for the most part, appeared in last week's ADVANCE, is corrected up to yesterday afternoon and shows exactly the location of each tent, etc. composing the Brigade Camp. A number of tents have been removed to new positions during the week and some additional ones erected.



- 1-8th Princess Louise Cavalry, Lt. Col. Donville.
2-Newcastle Field Battery Artillery, Lt. Col. Call.
3-Brighton Engineers, Major Vinco.
4-Infantry School Corps, Lt. Young.
5-73rd Battalion Infantry, Lt. Col. McCullay.
6-74th Battalion Infantry, Lt. Col. Beer.

Miramichi Advance, CHATHAM, N. B. - JULY 5, 1888.

The Brigade Camp. The Brigade Camp at the Driving Park has been the great centre of attraction during the week, and it would be well for those who inquire that such gatherings afford mere holiday pastime for our volunteers, to watch the daily round of duties performed, in order that they might have their minds disabused of a very fallacious notion. An experience of a good many years in observing the workings of Military Camps justifies us in saying that there is a decided improvement in comparison with a few years ago, in the regulations by which Brigade Camps are governed, and, also, so far as Camp Chatham is concerned, an evident sense of the fact that duty demands the closest attention of all ranks, in order that the best attainable results may be reached during the period set apart for Camp training. No better evidence of the prevailing sentiment of the Camp in this respect need be sought than the fact that no officer in any position of responsibility connected with its active duties allows himself to be called from his post by any of the social attractions which are inseparable from Miramichi hospitality, and it is very gratifying, especially to the newspaper man who knows where any officer ought to be at any time of the day or night, to be able to feel sure that he will be sure to find him at his post. Such being the case, it is not to be wondered at that the men show in the performance of their duties that they have profited by the example of their superiors. At first, it was to be expected, with so large a number of raw recruits, that there would be many matters of detail neglected or performed indifferently, and while this was so to some extent for a day or two, the visitor to camp would find the regularity, order and neatness which are the outcome of watchful superintendence and the enforcement of discipline. We, therefore, congratulate all concerned on the excellent order prevailing, not only in the matter of the men's conduct, both in camp and out of it, but in the cleanliness of the camp precincts and the "smart" personal appearance of the men of all arms. Especial credit is due to the Cavalry and Artillery bodies, whose men have duties to perform which tell on their uniforms and tax their tidiness. Not only are their stables cleanly and well attended, but their camp ground and surroundings are the best kept on the field, while their tents are models of neatness and orderly arrangement, equalled only in this respect by the Military School and the Engineers. The Brigade has not yet appeared in the town, but on Friday last the cavalry and artillery marched through the principal streets and attracted great attention, the excellent band of the cavalry under bandmaster Seely played at the head of the column. After doing the streets they proceeded to the Lobban field, at the upper end of the town. After marching past at close intervals and ranking past, the cavalry, as a flying column, threw out skirmishers to the front, from which direction an enemy was supposed to be approaching. The battery took a position to await intelligence from the skirmishers as to the location of the enemy. After firing a few shots from that position they were beaten back and the cavalry charged upon and repulsed the enemy, when the battery advanced and routed them with shot and shell, before the supposed infantry supports came up. On the same day the 73rd and 74th marched to the parade ground and went through several field movements. They practiced the feu de joie, preparatory to Monday's field day, and at 2.30, all the infantry under command of the commandant, were brigaded. The brigade was drawn up in line of quarter column, facing west, and went through several field manoeuvres very creditably. The brigade formed mass of quarter column on the School Corps, and marched past in quick time; afterwards on the double. The 73rd were very steady on the double, and elicited much praise therefor. The brigade practised the feu de joie with three rounds of blank cartridge for dominion day celebration. A pretty movement was that of the line advancing in review order when it was halted, and the general salute was given. After this the brigade formed quarter column and charged right and left; then it advanced in echelon of battalions at 30 paces distance; then retired. The column halted and fronted in line of quarter column on the School Corps. Then the battalions advanced in column of fours from the right of companies, and wheeled to a flank, when they halted and fronted. Next, there was skirmishing, which was participated in by the whole brigade, after which they formed line of column on the School Corps, when the commandant addressed the men, saying that he was much pleased with the efficiency in drill displayed, considering the short time the men had been in camp. He wished to direct their attention to the necessity of guides looking to the dressing and covering of the men. He hoped it would continue so to the end of the camp. On Sunday there was a general church parade at 9 a. m. when service was held on the ground, just outside of

ity, having soldiers under us, and we say unto one, Go, and he goeth; and to another, Come, and he cometh: and to our servant, Do this, and he doeth it." We take great delight in your martial display, your military manoeuvres, your burnished armour, your bugle-calls, your inspiring music, rousing the enthusiasm with which England's brave have marched to victory and honour. We pray that the occasion may never arise when you will be called to actual conflict, but we are glad to tell you of our confidence that in such emergency you will be found worthy. Thus, then, have our thoughts been turned to military affairs by your coming to our midst. But here, on this morning of the sacred day of rest, we are introduced to a scene which reminds us of the hosts of Israel gathered at the altar in Ebal, worshipping God and reading His law according to His commandment. Here, as in that ancient episode, as Godfearing soldiers let us hope there are on our Gerizim, on the one side, those who will always respond "Amen" to the benediction of God upon the righteous. Here also upon our Ebal, on the other side, let us hope there are those who will always respond "Amen" to the maledictions of God upon the wicked. Here is the anointed messenger of the Most High to declare His counsels. Here among your officers are lay readers who betimes read the Law of the Lord to the men of war. Here are the white-robed singers corresponding to the singing Levites of the Tabernacle. Here are the musicians and the cornet and all the instruments of brass, forth the praise of the God of armies. What then do we learn from the scene before us? The same truth, as from the solemn assembly at Ebal long years ago—viz, that in all the worldly duties of men, and pre-eminently in the duties of warfare, the Lord God of armies must be acknowledged. It is a truth fully enforced in the sacred history of the wars of Joshua taking time, in the midst of powerful and threatening enemies, to engage in the religious exercises enjoined by God. A less religious and holy leader than Joshua would have postponed such solemn assemblage until his conquest was complete, or to a more convenient season. But Joshua "set the Lord always before him," and at the very outset sought to hallow the conflicts and victories of Israel. Happy are the soldiers who are offered by godly men; who will consider that the time is not lost which is spent in the religious recognition of God, in communion with Him seeking His blessing. Bear in mind, then, soldiers, that they should be holy who bear the sword of the Lord. Let it be part of your training to learn that no duty of warfare is more important than to exemplify a godly and christian life. Whatever be your duties in peace or in war always have your Gerizim, &c, your Ebal, where in interchange with the Lord God of Hosts you may obtain that strength without which no man can prevail. Train your souls according to the principles and discipline of true religion, and then to the efficiency of well trained bodies you can unite the true soldier's restless motives. In these lies the seat of power in the individual, in the nation, in the army. No people will long lack country, safety, freedom and glory in whose souls God and His will have their proper recognition. Hence, when Joshua gathered his solemn assembly to quicken the religious life of his army, he was doing more for the security of his inheritance than if he had built fortresses and forgotten God. God is a nation's fortress, and happy are the people who have godly rulers who set Him always before them; happy the army with godly leaders, and happy the soldiers who can truly say "Blessed be the Lord, my strength, who teacheth my hands to war and my fingers to fight; my hope and my fortress, my castle, and my deliverer, my defender, in whom I will trust." We commend you, then, as the defenders of our land, our liberties, and our homes, to the blessing of the Lord God of Hosts. We pray that you may never experience the calamities of actual war. But should this be your lot we trust you will go forth not only in the strength of military discipline, but in the power of a true God, hallowing their conquest by acknowledging Him by whose blessing it was won, taking formal possession of the country for their God, and, in the midst of the land, consecrating a mountain for His worship. It was not an everyday occurrence, but it was full of moral instruction for after generations engaged in the occupations of the world. One of its lessons is that sacred rests and communions with God should be mingled with all worldly duties. Your thoughts, brethren and soldiers, and ours among whom you have come, in whose presence we rejoice, have been occupied with the subject of military movements and tactics, and accounts treatments and organization, and the various paraphernalia of war. You have been undergoing some-what of the discipline intended to prepare you for perpetuating the glory of Britain's Army. You have wisely been making ready for the possibility of a call to arms, a possibility we may all desire may be far hence. You have been prudently putting into practice the precept of the immortal Washington "in time of peace prepare for war." You have in some measure, at least, been imitating the wisdom of that Prussian foresight which was exemplified in the sudden ascendancy of the Empire of Germany. Less than 50 years ago Prussian power in Europe was comparatively little. While other nations were fighting, not always gloriously or wisely, Prussia, at peace, devoted herself to the improvement of arms and discipline, and suddenly astonished the world in the results of improved arms like the needle-gun and disciplined soldiers led by disciplined officers. Thus, in 1866 the Austrian Empire was humbled at Sadowa and, afterwards, in a series of brilliant victories, were, with the over-confident and unhappy Napoleon III, humiliated before the Prussian army, humiliated before the Prussian army, humiliated before the Prussian army, humiliated before the Prussian army. In reading the account of preceding events our thoughts are directed to the strategists of war, its carnage and desolations, its victories and defeats. Suddenly, after an absorbing conflict we are introduced to the hosts of Israel—not in deadly conflict, nor in military assemblies; but in solemn religious observances; not engaged in the destruction of heathen cities, but in erecting an altar of sacrifice to God, and engraving on its stones the law He had delivered to Moses for the eternal guidance of His people. That solemn assembly was a mustering of the warring thousands of Israel to learn and accept new God's great law, in accordance with the direction of Moses in the 27th chap. of Deuteronomy. There, as you may see in the record, were to stand certain tribes on the slopes of Gerizim to respond to the benedictions, and there also were to stand certain tribes on Mount Ebal, to respond to the maledictions of the Law. The Ark of God in the valley between; an altar reared on one of the

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