

DEFERRED ARTICLES.

House of Commons, June 19.

REPORT ON SHIPWRECKS OF TIMBER SHIPS.

The Select Committee appointed to inquire into Shipwrecks of Timber Ships and the Loss of Life attendant thereon, and to report to the House whether any or what means can be adopted to reduce the amount thereof in future, proceeded to inquire into the shipwrecks of Timber laden Vessels, and the Loss of Life consequent thereon.

CHAIRMAN.—Mr. George Palmer. Admiral Adam. Earl of Hillsborough. Sir Charles Vere. Lord Viscount Sandon. Alderman Thomson. Mr. Callaghan. Admiral Codrington. Captain Alsager. Mr. Anron Chapman. Mr. Emerson Tennant. Mr. Wm. Duncombe. Mr. Hodgson Huide. Captain Gordon. Mr. Wolchouse.

The first point which your committee directed their attention to was, to ascertain, by the most authentic records, the number of timber laden vessels which appeared to have been lost or fallen in with as wrecks at sea, with any direct statements which may have been made as to the sufferings of the crews; the particulars of these will be found in the Appendix; but the general result is as follows:—By the extracts from Lloyd's Lists, in the evidence given by Captain D. Sutton, it appears that in the year 1834 there is recorded in the list of that year the loss of four timber-ships from America, wrecked on the shores of America or Europe, and seventeen lost at sea, of six of which no account whatever of the crews had been obtained; and in the case of three of the remaining eleven, it had been ascertained that the sufferings of the crews had been very great indeed; in one of those, the Lucy, after nineteen days' privation, only two of the crew having been found alive. In the year 1835, fifteen ships are reported wrecked on the shore, and thirty-four at sea; of seventeen of which no account of the crews had been obtained; and of the other seventeen, the sufferings of the crews had been very great; in one, the Francis Spaight, reduced by having been without water or provisions to the necessity of sacrificing four of their number, by lot, for the preservation of the rest.

In 1836, twenty-seven ships are reported wrecked on the shore, and forty-four at sea: of eighteen of which no accounts had been received of the crews; and of the other twenty six, the sufferings of the crews of three had been very great; in the Earl Kellie, the second mate and two men are reported to have been starved to death.

In 1837, seven ships are reported wrecked on the shore, and twenty-five at sea; of nineteen of which no accounts had been received of the crews; and of the other six, the sufferings of the crews of three had been extreme; in one, the Caladonia, two are reported, when near death, to have had their throats cut for the sake of their blood, and when fallen in with by the Dryden, which saved the remainder of the crew, they were about to sacrifice a boy.

In 1838, eighteen ships are reported as wrecked on the shore, and forty-eight at sea; of twenty seven of which there had been no accounts of the crews; of the remaining twenty one, the sufferings of the crews of two had been extreme; in one, the Earl Moira, four bodies only have been found under the main top, all dead, with part of one of their comrades hung up like butcher's meat in a stall; and in the other, the Anna Maria, five bodies were found dead, with part of the leg of a woman by the side of one of them, who had evidently been feeding upon it; and one more, the Frederick of St. Andrews, fallen in with by the Hebe, with her crew lashed to the main-top, without the power of assisting them.

In confirmation of these statements of loss, as recorded in Lloyd's List, the committee applied to the hon. commissioners of her Majesty's customs for a return of the number of ships which cleared out from British North America in the years 1836-7 and 8, for ports in the United Kingdom; and of those which were believed to have been lost from their never having arrived at their destined or any other port, to the knowledge of the commissioners; and they are concerned to find by this return that the number of missing ships supposed to have been lost exceed considerably the number reported in Lloyd's List, thus confirming that part of the evidence of Mr. T. J. Smith, Chief Clerk at Lloyd's, in which he says there are many instances of vessels not heard of, which are never posted at all.

By the Custom House return, an abstract of which will be found in the Appendix (whilst the whole return, which the Committee considered too voluminous to print, will be found bound up if necessary to be referred to,) it appears that the number of ships from British North America lost or missing in 1836, was 74; in 1837, 51; and in 1838, 101; out of the whole number which cleared out from British North America in 1836, 1,942; in 1837, 1,815; and in 1838, 1,670.

Having thus ascertained the extent of the arrival and loss of timber laden ships from British North America, your committee consider it an object of importance to know the character of the ships lost, as well as the character of the whole number engaged in the trade; and they consequently applied to the secretary of Lloyd's Register Book of Shipping, who very readily undertook to mark against the names of the ships in return from the Custom House, the character which those that had been surveyed held in the Register Book, and also to mark those which had not been surveyed at all; it is right to state, that this survey of merchant shipping, although established from the year 1769, by the common consent of merchants, underwriters, and shipowners, is not compulsory upon the shipowner to submit to. In this return of the ships lost in 1836, amounting in number to 74, the characters are marked as follows:—

Table with 2 columns: Ship status and count. A 1. 11: and in 1838, 101 ships lost A 1. 24. E 2. 1. E 1. 14. E 1. 20. E 1. 18. E 1. 23. E 1. 1. Not surveyed, 21. 74. Not surveyed, 32. 101.

In adverting to the above evidence and returns, your committee are concerned to observe, that the instances proved each year of the great suffering of the crews of some ships, from their having been fallen in with, with two or three only left on board alive to tell the tale of their disasters, or the remains of dead bodies in others, equally proving the fact, can only be considered as an index of the suffering to a like extent in all those other vessels, the crews of which have never been heard of, and which appear in the return to a most frightful extent, being in the last three years no less than 64 ships, which together with the nine ships in which some remains of the crews were found, make a total of 73 ships by Lloyd's List alone, the crews of which amounted to 949 seamen; this, without making any allowance for the additional number of ships reported as lost in the Custom House returns. They also observe, from the characters of the ships lost in 1836 and 1838, the characters not having been named against those of 1837, there is as large a proportion of A. 1, and good ships lost, as of old and inferior ones; thus proving beyond a doubt that the loss is occasioned by other causes than the frailty of the vessels themselves.

The average tonnage of the ships lost is from 320 to 330 tons, old measurement; and the average number reported to have been lost in the last three years by the Custom House return, and the account given in Lloyd's List in that period, appear to have been 195, or 63,200 tons manned by 2,548 seamen, valued with their freight and cargoes at £5,100 each, or at the whole sum of £999,600.

The wages paid to the seaman in this trade exceed the wages paid to seamen in other trades, where the voyages are of a similar duration, from 7s. to 10s. per month; in consequence, as the witnesses state, of the number of losses and the general discomfort to the crew in a timber-laden vessel; the length of each voyage to and from North America being from 13 to 16 weeks; and the provisions and water being stated, if not in the whole yet in part, to be carried on deck.

After a full consideration of the evidence received, your committee give it as their decided opinion that no deck loads should be suffered to be carried on any timber laden vessels from North America, and that every inducement should be given towards promoting a fair and efficient survey of every ship in the merchant service.

LONDON, July 10.—Mr. Villiers, last night, in a speech of great ability and of extensive information on the subject of it, brought the question of the timber duties before the house. So far as timber for the purposes of ship building is concerned we have contended that those duties should be equalized, if not altogether taken off.

Mr. Poulett Thompson frankly admitted that the whole system of timber duties was extremely bad, and injurious to all interests in the state, as well as the shipping; and even to the North American Colonists themselves. Having delivered this opinion, Mr. P. Thompson requested Mr. Villiers to withdraw his motion to the following effect:—That this house do resolve itself into a committee of the whole house, to consider the duties now levied on foreign and colonial timber, which the hon. gentleman did, having had an implied, if not a direct pledge, that Government would take the question up.

THE ARMY.—The following infantry regiments will embark in the course of the present year for foreign service. We set them down in the order of their landing in England, but it does not follow as a consequence that they will embark in the same order. In this arrangement the rule often followed is, that "the first shall be last, and the last first":—

- 96th, from America in September, 1835. Royals, 1st Batt. from W. Indies, in Jan. 1836. 7th, from Mediterranean, in April, 1836. 25th, from West Indies, in April, 1836. 38th, from East Indies, in May, 1836. 42d, from Mediterranean, in August, 1836. 19th from West Indies, in August, 1836. 88th, from Mediterranean, in Sept. 1836. Rifles, 1st Batt. from America, in September, 1836. 97th, from Ceylon, in September, 1836. 79th, from America, in October, 1836.

We have heard that the 96th will certainly proceed to New South Wales, and as certainly that the 7th Fusiliers will either proceed to India or New South Wales.—Naval and Military Register.

[From the London Watchman, 1st May 1839.] Speech of the Rev. Dr. DUFF, resident Minister of the Kirk of Scotland, in Calcutta, at the Annual Meeting of the Wesleyan Missionary Society, held in Exeter Hall.

Mr. DUFF came forward amidst general cheering. He said—It had fallen to his lot to have travelled that morning not less than 150 miles, for the purpose of being present at the meeting, and surely, after such a journey, it rather became him to sit down and be a listener than a speaker, on the occasion. After having been for a long time scorched under the heats of the tropics, and of late half benumbed by the coolness of the north, he had come thither to imbibe something of that genial heat which diffused itself throughout the meeting. He had intended to be silent, but his friend Dr. Bunting, would not let him alone, telling him there was nobody but himself there from India; and the very sound of that name would rouse him even were he on a bed of sickness. (Hear, hear.) The meeting had heard a great deal of Ireland, and no doubt sympathized much with the sufferings of the Protestants in Ireland; but as he stood before them the sole representative of India, those whom he addressed must allow him to remind them, that they had fellow subjects in India as well as in Ireland, and that

they were just as much their brethren as if they were only separated by the Irish channel. The difference was, that they might have to be counted by millions in Ireland; but if they would only cross the vast ocean, they would find a race there to be calculated by scores of millions,—130 millions on the burning plains of India, who claimed kindred with them. (Hear, hear.) It was impossible, at that moment, to enter into a general view of a theme so vast as that which affected that race of people, therefore he thought the best thing he could do would be to endeavour to unitize the views of the meeting, and to fix them on one particular spot. The society, at present, had no mission in Bengal. There had been one there, and it had been his happy privilege to mix with two Wesleyan Missionaries there, than whom two more intelligent and meritorious men never left these shores. That mission had been removed only on the ground, that the society might follow out the grand principle of concentration, which had been so long neglected, both there and throughout the world. The one hundred and thirty millions of people, to whom he had referred, were more or less under the same system of idolatry. The system was modified much in different parts, but its generic principles were the same, and he would refer to one exhibition of that system that he might be enabled to call forth the sympathy of the meeting. The meeting had, no doubt, heard that there were many gods in India. How many should they suppose? Three hundred and thirty millions! (Exclamations of surprise.) Three hundred and thirty millions, thereby giving two to each human being! (Hear, hear, hear.) But when they came to consider the character of those deities it would be utterly impossible that the sympathy of such a warm-hearted body as that of the Wesleyans should not be called forth. He would call their attention to a description of one of those festivities which took place in India every year, and he would refer to one that had just terminated, and which was held in honor of one of their favourite goddesses; because they had as many goddesses as gods, and this was one of their most monstrous peculiarities. He had heard infidels talk of the religion of nature. He wished they would only go to India to see what nature was. If they really wished to know what the genuine, spontaneous products of corrupt nature were, let them go to the plains of India. Persons indeed did go there: but it was only to pilfer from them their golden stores, and then to return to stamp them with the character of infidelity. The truth was that there was much of the savage in man, and where unenlightened by religion that savage nature broke forth. What could the meeting say of the morality of a people who lived on plundering their neighbours, and who, before they went forth on their marauding excursions, prayed for success at the shrine of their divinity? (hear, hear.) There was, too, a set of men whose very profession was that of murder,—a crime which caused even the heart of a savage to start back with abhorrence,—and even these men could go to the shrine of their bloody Divinity, before setting out upon their errand, pray for success, and in the event of success, promise that Divinity a share of their booty. (Hear, hear.) Where was their morality? They heard of the character of the Hindoos; let them look at the character of their divinities; and say, where was their morality, or the shadow of a foundation for attributing morality to them? If this were the character of the worshippers be expected to be? (Hear, hear, hear.) Their own sacred books declared, that those deities could be propitiated only with blood; hence they went on to say, if a man could take some blood out of his body, and present it to a Divinity, it would be acceptable; but that if he were to accompany that blood by a piece of flesh cut from his body, it would be more acceptable. (Hear, hear.) Then their sacred books conclude by stating, that the blood of a reindeer, of a buffalo, and of a man, would propitiate the divinity for one hundred years; but that if three men's lives were sacrificed, that would propitiate the divinity for 300,000 years. (Hear, hear.) There could be nothing more heathenish than the chapter which described all the forms in which the sacrifices might be offered and which to this hour were offered, throughout India. Close to his own residence in Calcutta, the British metropolis of India, one man was offered as a sacrifice, but no one dared to interfere. People in this country imagined, that what were called the swinging poles had, for a long time ceased; but nothing of the sort. The mode in which those exhibitions took place was,—a pole was erected in the earth,—another pole crossed that pole horizontally, from either end of which were suspended ropes with hooks. The poor devotees came forward, and the hooks were fixed in their bodies at the extremities of their backs. The poles were then sent round and round, and the longer the devotee could endure the torture the greater the merit, and the longer the number of years he would afterwards be able to live. Several of these exhibitions took place annually in the streets of Calcutta. One of them took place in front of his own house, the first year he was in Calcutta. (Hear, hear.) If, as sometimes happened, the poor creatures, by the violence of the motion, or by the ropes breaking, should be dashed away, in that case they fell victims to their superstition—they were dead men. (Hear, hear.) It might be supposed, that there would be a shout of commiseration over the sufferer; but no, idolatry was cruel as the grave, there would be but one shout, and that would be a shout of detestation at the man, as a monster in human form; and why?—because the doctrine of transmigration was prevalent there to this hour, and they would say that that man must have been guilty of some enormous crime in a former birth. (Hear, hear.) The evening of another day was devoted to hundreds and to thousands casting themselves down from elevated places, it might be from a platform, a high wall, or a second story window of a house, upon sharp instruments, by which they were most cruelly mangled (Hear, hear.) Indeed, if he were to go into any thing like a detail of those abominations, the meeting must become weary, because imagination itself was exhausted in devising the means of torture, (hear,

hear.) that were practised among them. He would refer to one, and he believed that if he were to propose it as a problem, not one of the assembled thousands who heard his voice would be able even to guess at the mode of torture resorted to. It consisted in this. A number of devotees entered into a vow that they would lie down on their backs upon the earth, exposed to the blazing sun by day, and the chilling dews by night. They would have in one hand a little of the earth, and in the other a few seeds. With the one hand, they would place the earth under the lower lip, and with the other plant the seeds in it; and the vow was, that they would lie there, without moving, or speaking, or receiving any nourishment whatever, until the seeds should sprout and germinate, and then they would return to their homes. (Hear, hear.) This was but one specimen of every day's practice in Calcutta. But, to return to the great festival that he had adverted to, he would inform the meeting that there was a huge temple at Calcutta, which is the most celebrated temple in all India. It is situated upon a large plain, one side of which was washed by the River Ganges, along another side were British offices, and upon another side, large houses were ranged, and in front of the temple was a large broad street leading to the favoured divinity. Early on the morning of the festival day, hundreds of thousands of persons were to be seen. Among them were groups of devotees, consisting of ten, twelve, or fourteen persons—three or four of each group being most fantastically dressed, and in many respects presenting somewhat of the appearance of Merry-Andrews at English country fairs. Some were uttering exclamations, others making all sorts of gestures; some carrying cords, others rods, others bamboo canes, and occasionally a serpent, from which the fang had been extracted; some carrying spears, some pitch, some charcoal, some tinkling cymbals; and many crowned with all manner of ostrich's feathers waving upon their heads, very much resembling a procession of hearsees in this country. The line of persons was to be seen as far as the eye could reach. On one occasion, he went with other spectators into the western side of the temple, and the first thing he observed was one or two of the spectators knocking their heads against the porches of the temple. The temples in India were not like the temples here, consecrated to the worship of the living God. No; they were receptacles for dumb idols, and debased and deluding priests. All the worship there was performed outside; inside, and almost in the dark, were placed the idols, and there was an endless form of lifeless ceremony and bleeding cruelty. As the villagers and spectators passed by the idol, they threw down whatever money they possessed; others were picking it up and putting it out of the way; until, on the other side there was actually to be seen a large heap of money—gold, silver, and copper. It was then that he felt most acutely. When he looked back, and contrasted the scanty, shrivelled, liberality of those who, in his native country, called themselves by the name of Christ, with the pile of money which he saw thrown down there, (hear, hear, hear,) he could not help exclaiming, "What, and was it so?" (Cheers.) Was it so, that the fear of a monstrous idol could exert from men that which the blood of a bleeding dying Saviour failed to do?" (Much cheering.) Was there more in a stone than in the redeeming love of Christ? If there was not, what conclusion could he come to but this,—that there was among us a number who had only a name to live, but who, in reality, were dead. (Hear, hear.) But he had almost forgotten himself; having only returned the other day from cold, calculating Scotland, he had nearly forgotten that he was in the midst of a Wesleyan Society, (Cheers) which had lately out Wesleyan even Wesleyan liberality. (Cheers.) Returning to the temple, his pain was not the less when he beheld the monster-block that was worshipped. Their own sacred books had described it, and what was the description? She was represented with a most ferocious countenance, with wild dishevelled hair, hanging down behind to the feet; with a protruding tongue; with thick hanging lips, which, with other parts of the face were streaked with blood; with three eyes, one staring in the forehead; and a crimson current down the breast. Then she was represented with earrings in her ears—and what were they?—the representations of human bodies. (Hear, hear.) She was represented as wearing a necklace, and it was of human skulls. She was represented as having on a girdle, and it was of human hands,—all said to have been those of thousands slain in her battles. (Hear, hear.) On passing to the other side of the temple, he found a number of men with sharp instruments in their hands. Upon the devotees passing those men, one would hold out his arm, which would be perforated and a rope passed through it; another would put out his tongue, which would be perforated, and then a rope passed through it, or a serpent with its fang extracted. When one group had those operations performed upon them, another would be ready to undergo the same, and so on another and another. (Hear, hear, hear.) A number of the groups having thus passed, then commenced their act of worship, in the bleeding and death struggles of beasts; because, alas! even in 1839, to the discredit of British Christians, they still believe in India that by the blood of beasts sins could be propitiated. (Hear, hear.) They commence by the destruction of animals. They went round with flaming torches, throwing a quantity of them into vessels filled with smoke, which caused immense quantities of smoke, simultaneously with this, they struck up their music, and immediately those who had the cords and rods through their perforated bodies had them pulled backwards and forwards, and then arose another and another shout—"Victory to Kalee!"—"Victory to the great Kalee!" (Hear, hear.) Such were the shouts raised on the occasion; and though finding himself at a distance of 15,000 miles from his native land, yet he could not help feeling his soul flit back with lightning speed to the place of his nativity, and recalling to his recollection that happy land and the happy observance of the Sabbath there. (Hear, hear.) He could not but remember the solemn stillness of a Sabbath

morning throughout Scotland, and he would now say in Old England, the sweets of which he had tasted only yesterday, for he had spent that day in a rural district of England, and he could bear testimony to its solemn stillness. At the temple of Kalee, he could not help recollecting how, at the sound of church bells, the cities here poured forth their multitudes of worshipping people, and the country villages their groups of peasantry, to go forth to the pure worship of the living God; and when he contrasted those pictured and remembered scenes with the infernal rilday which was being enacted before his eyes, how could he help exclaiming—"Surely that must be the employment of a spirit, the foulest of the foul!" (Hear, hear.) If it were practicable to bring that exhibition before the present assembly, was it probable, possible, conceivable,—that any one there would be able to give sleep to his eyes or slumber to his eyelids, until he had done ten thousand times more than ever for the purpose of putting an end to such appalling and revolting practices. (Great applause.) Oh, there was a loud—an emphatic call from the millions of India, upon professing Christians of this country. (Hear, hear.) In their name, and for their sake, he called upon the meeting to come forth to the help of the Lord against the mighty, and against the actors in these dark atrocities. (Hear, hear.) He had given the meeting but one single specimen out of the hundred that might be adduced. What then must be the aggregate? He called upon them to come forward in a case of such inconceivable necessity, and prove themselves to be worthy of bearing the name of a man, who truly proved himself to be, without the least disparagement to any body of British Christians whatever, the modern apostle of England. (Much applause.) He called upon them to come forward and shew themselves worthy of the name of their Founder, who was one of nature's own nobles, deriving his nobility from a higher source than hereditary rank, or the whims and caprices of an earthly sovereign. (Renewed cheers.) O that the Lord would raise up another Wesley, who should go forth, in the spirit of Elijah of old, to awaken and shake the British Churches out of their deadness and slumbers. (Immense applause.) Oh that another Wesley might arise among them, that he might out-rival the last,—and that he might have entwined around his brow hereafter, as already their venerable Founder had, a garland bestudded with jewels, yea with myriads of redeemed souls, sparkling with the radiance of the sun of righteousness,—souls called forth, not from Britain alone, but from the land of the negro, the Hottentot—the Indian, and all other parts of the known world. (Loud Cheers.) Rouse, then, he would say unto the meeting, and by the grace of God resolve, that the future year shall infinitely outdo all the past. Oh that the Almighty would send the heavens, and come down in the midst of them all, with something like a Pentecostal effusion of his spirit, for without that, nothing effectual could be done. (Hear, hear.) When that took place in every district, the cry would be universally raised, which was partially raised by the venerable Wesley in many villages in his own time,—"What shall I do to be saved?" If this cry were universally raised, then, in every hamlet, and in every village, would contributions pour into the Christian treasury, with the profusion of Indian idolaters, though he grieved to be obliged to make use of such a comparison to a christian audience. (Cheers.) Then, indeed, would the inhabitants of the earth be moved by a power which the Almighty alone could put in motion;—then would all kindreds, and tribes, and tongues, and people unite in one song,—one universal shout of "Hallelujah unto him that sitteth upon the Throne, and to the Lamb, for ever and ever, Amen." (The rev. gentleman then sat down amidst great applause, in a state of extreme exhaustion, from the ardent exertions he used in the delivery of his speech, of which but an imperfect notion is conveyed by this report; nor can the fervour and eloquence with which it was delivered, or the applause which it elicited, be described verbally.)

NOTICE.

THE Books of the Circulating Library belonging to the Subscriber, being binding, the Library is closed for a few months. Those persons having Books belonging to the Library, are requested to return them immediately, for the purpose of arranging a new Catalogue, as a new supply of NOVELS and TRAVELS are expected. FRANCIS BEVERLY.

FOR SALE.

THE Militiaman's GUIDE, School Books, Stationery, Pertumery, Fishing Tackle &c. Those indebted to the Subscriber are respectfully requested to make immediate payment of the same, as he intends to make new arrangements in his business. F. B. Fredericton, July 16, 1839.

NOTICE.

ALL Persons having legal demands against the Estate of ALWARD HARNED late of Fredericton, deceased, are hereby requested to render the same within three months from this date, and those indebted to the said Estate are requested to make immediate payment to MARY HARNED, Administratrix. Fredericton, June 15, 1839.

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