

From Correspondence of the Morning Star.
THE FREE CHRISTIAN BAPTISTS IN NEW BRUNSWICK.

In New Brunswick the first organization of this people was under the name of "Christian Conference," and in the year 1852. I did not learn what were the steps preliminary to this organization; but simply the facts, that the organization occurred in October of the above named year, at Wakefield, in the county of Carleton; and that the Conference at that time consisted of two ordained elders and six churches. How many members in these churches, and whether there were any licensed preachers at that time in them, are to me only matters of conjecture; but the facts that the Conference in less than three years had increased its ministers four-fold, and its churches more than three, remain, and show conclusively that this first organization was not without elements of power and influence.

During the year 1853 it seems this conference divided into two branches, or "districts," as they called them, and that they held two sessions a year. In 1847 the Conference had in its two districts fourteen ordained elders, and forty churches, with an aggregate membership of two thousand—thus in the short period of fifteen years having grown from the small beginning of six churches, with preaching on an average only every third Sabbath, to a Conference so considerable. But from facts which came to my knowledge, I presume these large gains were not by a great way all from conversions. Churches of similar faith and practice had arisen under the labors of various ministers, even at the time of the organization, in 1832, but such were the influences by which they were beset that there was no small fear that organization would result in the loss of spirituality and Christian liberty.—Owing to such fear, several churches did not become associated at first with the conference; but, their fears proving groundless, they one after another joined the Conference.* But to secure such a result required perhaps not less wisdom and labor on the part of those who first entered upon the work of organization, than to win a corresponding number from the world. To labor to disorder system and order those who confound disorder with liberty, and want of taste with spirituality, is as difficult as it is thankless. Yet it is a kind of labor of which there is no lack in almost all new denominations, and especially in those that have their origin in rebellion to aristocratic order and lifeless forms. Such rebellion, no doubt, was one strong incentive to those whose labors resulted in the organization of the churches under consideration. These preachers were not all of them Baptists, even the vanguard, the confessors for civil liberty and religious toleration. Among those in the province of New Brunswick not Baptists, who did much in the holy cause of religious toleration, Rev. Mr. Allen, a Congregationalist, deserves precedence. His grave, like that of the great Whitefield, is in New England. Fit it is that New England should be the last resting place of such.

Notwithstanding the religious movement in which this denomination had its origin has done so much to break down religious caste in New Brunswick, much more in that way remains to be done, and thanks be to God, is in a fair way to be done.

In 1847 the Conference unanimously agreed to take the name of "Free Christian Baptists," to relieve the minds of many of the brethren, who were never fully reconciled to the other name, and to open the way for a closer union with the brethren of Nova Scotia. In this year indeed the Conference passed the following resolution, which is the basis of all the organic union existing between the brethren of the two provinces.

Resolved, That the Free Christian Baptists in Nova Scotia and New Brunswick be embodied into one denomination of people, with the understanding that each Conference retain its own government, and send delegates yearly each to the other.

In this resolution we can but remark the distrust of organization before mentioned. This resolution resolves upon union at first, but provides there shall be no union. The two bodies, it will be observed, do not represent themselves in a joint Conference, but they mutually send simply what we call Yearly Meeting Corresponding Delegates. At least, so I understand the resolution, and with interpretation, their practice, if I am not mistaken, corresponds. Nevertheless, they have united in publishing a Treatise of Faith, which they both felt the necessity of, notwithstanding, from their manner of organization, as before noticed, they were naturally averse to anything in the shape of a written creed.

D. M. G.

*Brother Graham has fallen into an error here. No Churches of the description referred to by him united with our Conference. Some individuals, who had never united with any other people, became members with us after our organization. Several of these had professed religion under the labors of Aline and others. But our churches have all been organized by ourselves.—Ed. INTELLIGENCER.

ILLNESS OF REV. DR. DUFF.—It is with unfeigned regret that we have to intimate the serious illness of this devoted missionary. It is well known that he was purposing to return to Calcutta in the course of this season, and had retired for a little to Malvern, in the hope of recruiting his strength before returning to the East. It appears, however, that the result of a thorough medical examination has been the detection of very serious ailments. Congestion on the brain, inflammation in some of the membranes, and other affections, have been detected,—the result of long-continued and exhausting labours, and rendering it unsafe or impossible for Dr. Duff to return to India in less than a year or eighteen months. In the meantime, his medical advisers give it as their opinion that he must seek a more genial climate than ours for the approaching winter; and we presume that in the course of a few weeks at farthest, he will proceed to some mild sanitary station abroad.

It has not been our lot as journalists to convey more and intelligence than this to the Churches. The serious illness of one so honored, so devoted, and blessed in his labors, brings a solemn warning to all.—Edinburgh Witness.

A WORK OF GRACE.—We had no conception of the remarkable work of reformation and of grace now going forward in Ireland until we heard the narrative of Rev. Dr. Hearner at the Tabernacle, last Sabbath evening. The spirit of inquiry among

the Catholic peasantry of Ireland, the organized and persistent hostility of the priests, the beautiful examples of faith and heroism in the converts, the large number of conversions to Christ, the devotion of missionaries, the eagerness of children to learn the word of God—all show the presence and power of the Holy Spirit in a remarkable degree. We trust that the churches generally will have the privilege of hearing the story of this work of grace, from one who for thirty years has labored for the poor and the ignorant of his own country. The narrative is fitted not only to awaken a prayerful interest for Ireland, but also to quicken into the spirit of a revival the churches of this land.—Independent.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our papers to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, 55 John N. B.

B. J. UNDERHILL, } Pub. and Business
B. W. CLARK, } Committee.
W. M. PETERS, }

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. OCT. 27, 1854.

SPAIN.

The events which have recently transpired in Spain have tended to elicit facts in relation to that country and its inhabitants, the knowledge of which has previously been confined to a few, but which will now probably become generally known. This will doubtless have a beneficial influence on reflecting minds. The current events in that country viewed in their relation to its history, afford us a most unmistakable lesson on the causes which contribute to the prosperity or decline of nations and people. The history and present condition of Spain, afford us the most incontrovertible evidence that bigotry, superstition, and priestly domination, are the bane of civilization, and that without a liberal system of education and religious morals, the greatest advantages in other respects are incapable of saving a people from barbarism and degradation. While England has gradually ascended in the scale of civilization and religion, the Iberian Peninsula, fruitful almost as Eden itself, and well known a thousand years before the Christian era, and geographically situated so as to command attention among the nations; blessed though she was with an Apostolic ministry, instead of rising in the dignity which would command the admiration and homage of other powers which have had much less means of elevation; has sunk, and sunk until she has become a scandal and a reproach to civilization and religion, and her iniquities and barbarism have advanced beyond endurance even by herself. But while there is much in the recent outbreak in that country to be regretted, some elements being manifested in the progressive party, which in their turn must be destroyed before a proper system of government can be established; yet we think there are indications of a work in Spain, which if carried out must destroy that intolerant principle which has actuated her, and which has been the principle cause of her degradation. Spain must be evangelized. She who has refused protestantism to protestants, will soon be a field for protestant missions; and the principle has already been declared by the leading men in the government, which if adopted in practice must open Spain to the Gospel. That principle is the unrestricted freedom of the press, and freedom of speech. Whatever else the revolution might effect, if these were left out, there would be no basis of progress; but with these, though there is much else to regret, the work will go forward, and Spain must be regenerated. Intending to make some extracts for the information of our readers, from the French correspondent of the New York Observer, on the condition of Spain, we have ventured the foregoing remarks preparatory thereto. On the intellectual and moral condition of the people, the writer alluded to, says:—

"The Spanish nation is uneducated, because the priests, too long placed at the head of the State, have jealously kept them in profound ignorance. The members of the higher classes, especially the women, have received but an incomplete and superficial education. They have read scarcely anything. Their intellectual acquisitions are limited to the most elementary notions of literature and history. They have no philosophical knowledge; are ignorant of the condition of other nations, especially of the Protestant nations; they have an imagination lively and prompt, but ill disciplined; and a kind of amiableness, but no solidity in conversation. As to the inferior classes, they know nothing at all, except some parts of a bad catechism. You may visit whole cantons, and meet scarcely an individual who can read and write. The common people are left to their instincts, good or bad. They regard themselves as the first nation of the world, and verily believe that there are no people on earth who can be compared with Spaniards.

Such is their intellectual condition. As to their morality, Romanism, as you know, allows great latitude to its votaries, provided the ceremonies of the Church are regularly observed. The capital points are to go to mass every Sunday, to confess to the priest at certain seasons of the year, to pay the clergy liberally, and to undertake a pilgrimage to the shrine of some saint on extraordinary occasions. Do this and you may do what else you please. Trample under foot the holy duties of the family and of honesty; give yourself up to unrestrained passions; gratify your avarice and lust: the priests will not oppose you, or they will be satisfied with imposing light penances upon you.—The effects of this detestable religious system may be readily conceived. I believe there is no country in Europe, except perhaps Portugal, and some parts of Italy, where the morals of the people are so corrupt as they are in Spain. Vice does not even take the pains to conceal itself. From Queen Isabella and the noble ladies of Madrid, down to the women of the humblest classes, all religious restraint has been removed from the bad passions. I shall dwell no longer upon so painful a topic. Oh! what a heavy responsibility for the ministers of popery! What a terrible account they will have to render to the Sovereign Judge, for the

degradation into which they have plunged the members of their church.

The individual conscience is not developed among the Spaniards. They lack firm principles. When the hour of revolution comes, they are courageous, and expose their lives with great fearlessness. But they usually pursue no fixed course of conduct, and propose no other end than to satisfy their hatred or present gratification. Hence their character is incompatible with the exercise and preservation of political liberty. A nation deserves to be free when it governs itself, when it spontaneously obeys the high maxims of duty, justice and brotherly love. But how could they be or remain free, who have not the least respect for law, neither for the moral law, which God has written in their hearts, nor for the civil and political laws established by the constitution of their country? They will pass from one despotism to another; they will change their masters; but they will always be under the dominion of tyrants. The Spaniards have given sad proofs of excess and violence since their last insurrection.—At Barcelona, and throughout the province of Catalonia, bands of miserable creatures are organized, who, not recognizing any authority, have broken the manufacturing machines, robbed houses, waylaid travellers, carried everywhere devastation and ruin. Whole cities have fallen into the hands of these bandits, and have suffered all the horrors of fire and plunder. The soldiers themselves, yielding to the general impulse, and violating the primary obligations of military discipline, have insulted, or assassinated their officers. At the same time, large bands of smugglers, profiting by this state of anarchy and confusion, have introduced every kind of foreign merchandise into the country without paying the duties. In a word, every one avails himself of the revolution, to gratify his personal revenge or his base capidity."

Recent news from Madrid indicate strong but healthy excitement. The following appears in the programme of the liberal electoral committees:—

"The liberty of the press, the liberty of the Tribune, the immovability of the judges, and the ministerial responsibility for the past, the present, and the future. Individual liberty and the inviolability of every man's house—the first and most worthy conquest of a free people."

REPORTS FROM CHURCHES.

Brother A. TAYLOR who has removed from Carleton to Wickham, Q. C., writes to us from the latter place under date of the 18th inst. "Since my last letter, I have held a series of evening meetings with the Church here (Carpenter's Settlement) which has resulted I hope in some benefit, some seed has been sown which I trust will produce fruit another day. I have just returned from a visit to the Belknap, where I unexpectedly met with Elder French, and Young brother Knollan of Studholm, who has latterly been labouring some publicly. I remained some days. The indications of good there were sufficient to induce me to return to that place as soon as I shall make a visit to Jerusalem, which I am preparing to do."

Brother G. W. KNOX writes to us from Caverhill in Queensbury, York County, under date 13th inst., informing us that the work of grace there under the labours of Elder J. Gunter was progressing. Nineteen had been added to the Church when he wrote, sixteen by baptism and three who had previously been baptized. Brother K. says that a few had been contending for the faith there for several years, and being isolated in their locality, had not enjoyed privileges which others had. But now they have been more than encouraged, and are constrained to enquire: "What hath God wrought?" The labours of Elder G. have been extended to a place called Springfield, where a good work is indicated. "In all this section of the country," says our correspondent, "the fields are white and ready to harvest."

We learn by a letter from our Correspondent, brother T. O'Donnell, and also from other sources that a considerable revival has been felt in the Church at Salisbury under the labours of Elder W. E. Pennington. And in other places where he has laboured in that county, large and deeply solemn congregations have been in attendance. Several have been added to the Church at North River by baptism, and we cannot but hope that the cause in that section of the country has received an impetus. Brother Wayman is now on a visit there.

Under the joint labours of Elders Wayman and Wallace with the Church at Millstream Mountain, we understand some revival has been experienced, and several have been added by baptism.

Elder J. PERRY writes to us from Rushagornish 23rd ult., where he was attending the District Meeting which commenced last Saturday.—"I have been encouraged in my labours latterly, and I think I see a bright day dawning upon the Zion of God in N. B. I have recently visited the Millstream, the church in that place is low. I preached twice on the Sabbath to large congregations, and also attended the Sabbath School, which is in a prosperous condition. The Superintendent being absent, Brother R. McL. had charge; several young men and women are teachers, and among those who take a deep interest in the School is my friend, M. McLeod, M.P.P. The Millstream would be an interesting field of labour; I should like to spend a part of my time with them if I could. The church at Upper Hampstead, where I labour one half my time, is in good union. I came here on Friday last to attend the D. Meeting. Their seem to be indications of revival, and I purpose tarrying a few days. Brethren Gunter, Noble, French and myself were present through the session. Brother G. is with me now."

A letter just received from Brother T. O'Donnell dated at Rushagornish, 23rd ult., informs us that he is greatly encouraged in his labour. In addition to the success which he has met with, in that department of christian effort in which he is engaged, he says:—"I have enjoyed good health—met with kind friends, and been comforted among the people of God." He wishes us to state that he intends extending his tour up the eastern side, and down the west side of the St. John river, between Fredericton and Woodstock; and then down the eastern side to St. John.

Elder C. McMULLIN arrived in the city yesterday morning, and leaves this morning in the Eastern City, on a visit to the Church at Campbellville. He informs us that a deep religious interest prevails generally among the people where he has been labouring, that is,

from Brighton upward on the St. John river and its tributaries. A number have professed religion during the season, and the cause of Christ seems to be gathering new strength. He also informs us that several cases of Cholera have occurred there, some recently; and death has commonly resulted. "Behold, I stand at the door, and knock."

THE ARCTIC.

Among the passengers on board this unfortunate vessel at the time of her loss were sixty one women and nineteen children, not one of whom is yet known to be saved. An exchange paper noticing this fact says:

"The fact that all the seamen were saved while the women and children were suffered to perish, is justly considered disgraceful. It is said that one of the seamen of the 'Arctic' shipped on board the 'Atlantic' on Saturday. Just as the steamer was about to sail, he was discovered by Captain West, who took him by the collar and marched him ashore, saying he wished no such men to go to sea with him."

The Lost.—Among the victims of the Arctic appears the name of Henry Reed, late Professor of Belles Letters in the University of Pennsylvania. Mr. Reed was grandson of the celebrated Gen. Reed of the Revolution, and brother of W. B. Reed, Attorney-General of Pennsylvania. He was one of the most thorough literary academicians this country has produced; as a writer equal to the best; and of a modesty matching his merit. He was married to a grand daughter of Bishop White, Chaplain of the Continental Congress. A sister-in-law of his perished with him.

The Rochester Union says: "Among the lost were the wife of Col. Martin Scott, daughter of the late Gardner McCracken. Also her brother G. McCracken."

Edward Sandford, Esq., was a lawyer of excellent character and enviable reputation in New York, and his loss is mourned by a very large circle of friends. He was a native of Seneca county, and was at the time of his death about thirty-five years of age. He had a large practice, and was scrupulously faithful to his clients. One of the most striking traits of his character was his indomitable industry. He was noted for his great research; while, in addition to his closely logical habits of mind, he manifested great warmth of imagination and also agreeable sociability of disposition.

The Duke de Grammont was a young French nobleman of distinguished family, who was despatched to this country in connection with the French embassy at Washington. He had an exceedingly intelligent mind, and was very amiable in his manners. Mr. Mahlon Day was a well-known publisher in this city, whose fair and open character won for him the respect of all who knew him. He was a member of the Society of Friends; and had been one trip to Europe with his wife, an English lady, whose relatives they had gone to visit. It is said that he had a melancholy presentation that the voyage would be disastrous.

Mr. N. Babcock was a highly esteemed and thriving merchant of this city, of the firm of Babcock, Dubuison & Hall, paper dealers. Mr. Jacob Morris was a resident of Philadelphia. He was a member of the Board of Managers of the Pennsylvania Institution for the Blind, and devoted himself to the promotion of the interests of the Institution and to the personal comfort of the patients with a devotion which is not often equalled.

F. Catherwood, Esq., was an artist of great merit. He was the painter of the panoramas of Jerusalem, Lima, and other cities, which were exhibited in this city some years since, and attracted a great deal of attention. He was also the companion of the celebrated traveller, the late John L. Stephens, Esq., on his visit to Central America. Abner Benedict, Esq., was a distinguished lawyer of this city. He was a native of Connecticut, and was on his return home from an excursion undertaken for recreation from the active business of life. Mr. James Muirhead was an honored citizen of Petersburg, Va.

NEWS OF SIR JOHN FRANKLIN.—Montreal October 20.—A despatch from Dr. Roe, dated York Factory, August 4th, 1854, has been received by Sir George Simpson, Governor of the Hudson Bay Territory, narrating the discovery of the remains of Sir John Franklin, and his unfortunate company. They were starved to death in the spring of 1850, to the North-West of Box river. The courier of this despatch is very responsible.

MORMONS IN SIAM.—A letter in the Oberlin Evangelist, written by one of the American Missionaries in Siam, says:—"A vague report had been flying for several weeks, that Mormon missionaries were on their way to Siam; and a letter mailed at Salt Lake, and addressed to one 'Mr. West, missionary at Siam,' arrived here about two months ago, which made the report very probable. But the news that lately reached us that the 'Sirius' had arrived at the bar and had on board a missionary of the Mormon persuasion, put the matter beyond a doubt. It was reported with the news of the arrival, that the new missionary had gathered his first fruits before he reached the bar, at the river's mouth. The master of the ship, it was said, had been converted on his way up from Singapore, and only awaited an opportunity to be baptized."

GERMANY.—Brother Harris, a member of our Swedish Mission in New-York, now on a visit to his native country, writes to us that he met with Brother Deering in Bremen. "I believe our brethren," says he, "are laying the foundation of a great work in Germany; they are engaged every evening in the week, and they have large and interesting Sabbath-schools. I saw the new church which they are erecting in Bremen; it certainly is a fine building, and what is more; and what is better still, it is situated in the most beautiful part of the city."—Ade.

General Intelligence.

BRITISH AND FOREIGN.

BASE FABRICATION!

BATTLE OF ALMA!!

By the Africa which arrived at New York on Friday last. Liverpool dates have been received to the 7th inst. It turns out that the fall of Sebastopol which was announced in Europe by Telegraph, and reached America by the Baltic, was a base fabrication. Sebastopol had not been attacked! A battle was fought on the Alma on the 20th of September, which terminated in favor of the Allies. The official despatches announcing this victory are as follows:—

WAR DEPARTMENT, Oct. 1, 1854.

The Duke of Newcastle has this day received a telegraphic despatch from General Lord Raglan, of which the following is a translation:

"Copy of a telegraphic despatch, from General Lord Raglan to the Duke of Newcastle, transmitted through Belgrade, not dated, but evidently from the 21st September:

"The allied armies yesterday attacked the position of the enemy on the heights above the Alma, and carried it after a desperate battle about one hour and a half before sunset. Nothing could surpass the bravery and excellent conduct of the troops. The position was very formidable, and defended by a numerous artillery of heavy calibre. Our loss, I regret to add, is very considerable, but no general officer has been wounded. The main body of the army of the enemy was estimated at from 45,000 to 50,000 infantry. A few prisoners, among whom are two general officers and two guns, have been taken by the English. (Signed) RAGLAN.

From other sources we learn that the Russian artillery was arranged in three batteries, and that the Russian force was quite 50,000 men, including a fair proportion of cavalry. The battle commenced at one o'clock, and at three o'clock the Russian position was carried by the bayonet. Marshal St. Arnaud and Lord Raglan commanded personally. Three English steamers protected the passage of the Alma, from the sea. Gen. Thomason, (French) was shot in the abdomen, supposed fatally; and Gen. Canrobert was wounded in the shoulder.

The following from the *Moniteur*, is the despatch from Marshal St. Arnaud to his Government:

BYRONAC ON THE ALMA, Sept. 20.

"We encountered the enemy to-day on the Alma. The woody ravine through which the river runs, studded with houses, and having very steep slopes on the left bank, was occupied by the enemy in great force. These slopes were strongly entrenched, and covered by a powerful artillery. The allied army attacked those difficult positions with unparalleled vigor. Our soldiers advanced to the assault with the cries 'Vive l'Empereur!' and carried all before them! The battle lasted four hours, and our loss was 1400 killed or wounded. I am as yet ignorant of the loss sustained by the English army, which fought valiantly against an obstinate resistance. (Signed) ST. ARNAUD."

The following account is given of the reception of the news in London:—

At 6 o'clock on Sunday morning the inhabitants of London were aroused from their slumbers to find that the happy news of the victory was not all a dream.—From the tower to the east end, and from St. James' Park to the west, the cannon's roar announced the joyful fact that success had attended our arms. By direction of Lord Hardinge, 25 guns were fired in St. James' Park, and at the Horse Guards clock commenced striking the hour of six, the first report was heard over the metropolis. Dark, foggy, and cold as London was at that hour, hundreds of people left their homes and made their way to the Park; some in the expectation of hearing fresh news, others to communicate what they knew, to comment on the past and speculate on the future. The guns were fired in the park to acknowledge the official communication received by the Commander-in-Chief from the Government. The subjects to be discussed were of too exciting a nature to allow the people to disperse, and the crowd increased during the whole of the morning. At 12 o'clock the guns were again fired.

The victory was publicly proclaimed by the Lord Mayor of London on Saturday night. He proposed nine times nine cheers for the gallant soldiers, and they were heartily given.

LANDING IN THE CRIMEA.

The following particulars are given of the landing of the Allies in the Crimea; it is altogether probable that Sebastopol has fallen ere this, and that the fabricated announcement was only in advance of the fact. The next news will doubtless be of great importance.

On Sept. 13th, the formidable squadron of the allies came in sight of the spot selected for the landing of the main body of their army. All the ships were drawn up in lines and extended a front of nine miles. All eyes and telescopes were turned towards the beach, but not a hostile uniform was visible. The signal to commence the disembarkation was to be a gun from the Agamemnon, and every ship and boat's crew knew precisely the place they would have to occupy. No gun, however, was fired, but a brief conversation by signal took place between the admirals and generals, and toward 8 o'clock in the evening boats put off from the Agamemnon to the steamers and transports.

From the ships the invaders could see homesteads and villages lying peacefully in the rays of the autumn sun, and the inhabitants quietly pursuing their ordinary occupations. Hundreds of cattle covered the field, and the farmhouses were surrounded by the evidences of an abundant harvest in the shape of stacks of grain. The inhabitants, in dress and aspect, bore a resemblance to the better class of Bulgarian farmers. At 7 o'clock on the morning of the 14th, most of the fleet were in their assigned positions, and without any very great deviation from the prescribed order, the ships drew up in line parallel to the beach, the French running close in shore below the cliffs of the plateau.

A little after 7, a French boat, containing 15 or 16 men, pulled quietly to the beach and landed her crew, who advanced a short distance and commenced digging a hole. Presently the anxious spectators from the ships saw a flag-staff raised and the tricolor run up! Immediately the French admiral fired a gun—boats dashed out from every one of the French ships, and in 22 minutes they had landed 6000! The French were thus the first to take possession of Crimea. The instant the French had landed a regiment, a company was pushed out to reconnoitre, and skirmishers or pickets were sent on in front. As each regiment followed in column, its predecessors deployed—extended front—and advanced in light marching order, en Trialet, spreading out like a fan, over the plains. It was interesting to observe their progress, and to note the rapid manner in which they appropriated the soil. In one hour after their first detachment had landed, 9000 troops of all arms, were on shore, and their advanced posts were faintly discernible between three and four miles from the beach. The French had in all 24,000 men.

The British, whose fate it seems to be to do every thing clumsily, although, in the end, effectually, proceeded much less skillfully in their debarkation, and nearly had Gen. Sir George Brown captured be-