The most dismal view of the whole matter is that so many whose bread depends upon their daily earnings have at this time of the year been thrown unexpectedly out of employment. Not less than forty thousand it is said, in this city and Boston, have thus been brought to look starvation in the face. That is, if they take fears for facts. As a matter of fact they will not be able to procure employment in the cities, though they have not the means to take them to the country.

Still I do not expect more will starve to death this year than do in what we call good times. My first reason for this opionion is, that provisions are more abundant than usual, and the second is, that those who are likely to be in want are too numerous to lie down and die of starvation, money or no money.—In such circumstances I rather stand pledged to take care of life than of property. Men will not starve by the thousand when there is bread enough, and to spare, no matter to whom the bread belongs. Common wants make common interests, and want of bread will soon band men together, if need be.

There is an excellent opportunity for people who are particularly averse to economy to take a lesson or two in that important branch of study, and it is possible some people of means will be constrained, for the first time to exercise charity, which, half taxed, without poverty brought to any, would leave none to suffer from famine or cold.

In death-bed repentances, and in constrained religion, I have little or no faith. Yet it seems to me that so many cannot be so suddenly deprived of their earthly props, without some of them at least being led to seek for riches that fade not. No doubt it may afford some the exercise of infliction who are not wont to enjoy that luxury. Many who have not time to attend prayer meeting, and to observe the Sabbath, may now have a long Sabbath. The land of promise was once permitted to have a Sabbath of seventy years, instead of one seventh. It is remarked by many who have distinct recollections of the commercial revulsion in 1856, that it proved not unfavourable to the cause of piety, that very great revivals followed, whether any other way related to hard times or not. If times of suffering are at hand, it is certain that by proper economy and self-sacrifice, many christians can now preach, more by actions than they are wont thus to give out the saving light. This is a view which it is well for preachers and papers to insist upon.

The above thing, true or not, "the times" are almost sure to present stimulus to outward crime among those who are festering with inward corruption. Men must be tried. Honesty will fail in many places where we have been led to expect it was abundant. So be it. It may be that there may be revelations of an opposite kind where it was not expected. It is sometimes good to get a nearer view of things as they will appear before the judgment, so as to be able the better to give each a due position, as did the Quaker when he advised a profane man, "let it out friend, as soon as possible, for thee can never enter heaven with such stuff in thy heart."

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Yours, G.

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The Intelligencer.

SAINT JOHN, N. B., OCT. 30, 1857.

EDUCATION.

No. I.

One of the most important and difficult questions to be managed by the present Government of New Brunswick is probably that of EDUCATION That the present mode of public instruction—both as it relates to the support of schools,and their management must undergo during the next Session of the legislature a thorough revision seems to be the opinion of most persons. What plan will be adopted for the former, or what mode suggested for the latter, it is at present difficult to tell, those having charge of this matter, requiring the concurrence of the peoples representatives in the maturing of their plans.

What makes the subject of education, or rather, the maturing of plans for the instruction of our youth so difficult is not so much because it is difficult to determine which mode is in reality the *best*; but because of the want of a *correct public opinion* on the subject. The primary cause of the defects existing in every educational system, and the source of the evils that afflict the community in consequence of its neglect, is *popular indifference*. While the people must of course look to the government and legislature to mature and legalise a system of education, they have nevertheless, control over the whole subject themselves, and until they become awake to its importance and true nature, it is impossible to make any system as complete in its results as is desirable.

Before any considerable advance can be made in improving our schools, the people must value education as they ought, they must be impressed with its importance and necessity in order to the welfare and happiness of the country. This is at present a serious defect in the estimate generally placed upon education. With many, it has neither a commercial nor moral value. This improper judgment doubtless arises from the abuses of education in the cultivation of the intellect, without moral training. Some men have been made intellectual giants, and moral demons.—Some ignorant parents also, whose means have enabled them to give their children a little more education than others, have supposed that this alone would make them gentlemen,and too often such young men have felt themselves above the ordinary duties and toils of life, which has ultimately resulted in their ruin. *Education has its abuses, as well as its uses.* In this however it differs not from wealth and other blessings; and who would presume to say that because wealth is used by some men to their own ruin, and the ruin of others, that therefore poverty is best for all! Such reasoning would be absurd, and so also in relation to education.

Again, but few persons are aware that the education of the people comprises a part of the *public wealth*; that an ignorant community, though possessed of broad lands and fruitfull fields, cannot compare in point of value with another where the people are properly instructed and intelligent, though possessed of less material wealth. It is true that labour—manual labour, is an important part of the wealth of all nations and countries; but no degree of manual labour *alone* can make any nation or country happy, unless it be upon the principle that "Ignorance is bliss." Much less can it make them truly *usefull* without education.

We conceive then that education must begin with the people—we mean, with those whose duty it will be to carry out the plan matured and adopted by the Government and legislature.—Good laws are an important matter, but good laws unsustained by a correct public opinion, will not accomplish the end designed. The majority of the people needs to be brought fully to realize the advantages of good common schools, and of education generally, of providing the former for the children of the poorest, and of making the latter attainable to all. The education of the child of each, should be regarded as a part of the wealth *of all*; the mode of sustaining the system of public instruction should include *direct taxation*; and the education imparted should not only be intellectual but *moral*, founded on the BIBLE—*the Book of Protestants*, AND THE GREAT MAGNA CHARTER OF HUMAN FREEDOM.

The Increase of Crime.

Crime seems to be on the increase in this community. Not only as it regards the number of cases, but also in the flagrancy of the acts perpetrated. The usual cases of drunkenness, larceny, and other offences of lesser note, have recently had added to them those of a more startling character, such as burglaries, riots, rapes, and incendiarisms, while the recent cold-blooded murder of a whole family, for no other object, probably, than the gold they possessed, has startled the community beyond anything before enacted. With all the tendency that was before apparent toward a deterioration of morals, no one, we presume, was prepared for such a development of human depravity as this We allude to the *Musper tragedy*, the particulars of which, as far as they have been discovered, may be seen in another column. There is evidently a tendency in a portion of the community toward a state in which both property and life are unsafe, and it should be a matter of serious enquiry with every good citizen, what restraint can be used to prevent a still further developement of crime, as well as what remedy can be applied to the evil that already exists. We have neither time nor space to express our views fully on this subject at present, but we would briefly state that we do not believe that the very best laws can be a sufficient restraint, or their most judicious enforcement a sufficient remedy for the evils existing. Good laws well executed, are a choice blessing in every country, without which also, anarchy and confusion will prevail, and the best regulated community deteriorate in morals and order. But these alone can never prevent evil. We believe the suppression of vice and the prevention of crime in a community depends more on the high moral tone of the people generally than on mere law. No matter how good the laws, if the morality of the people is low, crime will increase, and there will be developements of the worst forms of human depravity.—While on the contrary, if the majority of the people maintain an elevated standard of morals the effect thereof will awe evil doers, and deter them from the commission of crime, more than the existence of all the laws on the statue book.

The increase of crime in any community, is in our opinion, a sad comment on its general morals, and we confess that we are becoming prepared for still further developments of depravity in this community. The neglect of God's sanctuary, the open violation of the Lord's day, the frequenting of saloons and other places of nightly resort, where drunkenness and gambling are carried on, with many other practices which are followed by many moving in respectable society, and who are shocked at the crimes alluded to in this article, are nevertheless doing much toward reducing us to a state of society similar to that of New York, London, Paris, and Rome. The character of much of the amusement which has been augmented among us latterly, such as the theatre, and others which have been lauded and commended by a portion of the press, have done much to deteriorate the general morals of the people. Religious truth has a much less hold on the minds of many now, than formerly, and hence high toned morality is much less esteemed.

The result of this state of things is, the developement of crime in a class occupying the lower strata of society, the moral tone of those more elevated not being sufficiently strong to restrain their unbridled propensities. Now we believe the first part of the remedy to be applied to these evils, which are on the increase, is a higher degree of morality and uprightness, on the face and in the heart of society. The gospel is the only panacea for human depravity, and whenever it is not recognised then must be the worst developements of fallen humanity.—Let Christian men and every good citizen arise, and by their example and precept frown down the fashionable iniquity which exists in the community, and which is doing more to deteriorate morals, and increase crime, than all the evasions of justice by the guilty, that they can possibly conceive of. Until this is done both property and life must become more and more unsafe.

FAST DAYS.

Wednesday the 7th inst was held throughout Great Brittain as a day of fast, humiliation, and prayer, on account of the melancholy troubles in India. The day was generally observed, sermons were preached in a great many places of worship, and collections taken up for the Indian Relief Fund. The Rev. Mr. Spurgeon preached in the Crystal Palace to a congregation of nearly 24,000, the collection taken was £475 16s. We believe the Roman Catholics did not comply with the royal proclamation.

This day (Friday) is appointed by the Governer of Nova Scotia for the same purpose. The "Presbyterian Witness" makes the following judicious remarks on the duty of the day appointed:—

"We have much to pray for on Friday next. We have to confess our own sins as a Province, and the sins of our nation—our misuse of privileges—our pride—our overweaning confidence in an arm of flesh, our forgetfulness of Him who is the Governor among the nations, and who has honoured us above all other people. Let us pray that when God's judgments are in the earth the inhabitants of the world may learn righteousness; and especially that our own Empire may learn to wipe her hands clean of all compact with idolatry and degrading superstition: that our governors may learn to act like Christian men, the representatives of a Christian country.—Let us pray that wide and effectual doors may be opened by this commotion, for the entrance of the Gospel heralds, that bloody Mohammedanism and degrading Hinduism may be blotted from off the face of the earth—that this war may come to a speedy and triumphant end, and that it may be succeeded by a lasting and happy peace. Let us pray for those who are still in imminent peril, those who are to fall in battle, those who are bereaved.

Shall we not have a day of humiliation appointed in this Province also, in which all will have an opportunity to unite in fervent prayer to Almighty God that the calamities in India may turn out to the furtherance of the Gospel in that benighted land.

Sabbath School Concert.

BRO. MCLEOD:—The Free Baptist Sunday school in Carleton have decided to hold monthly concerts in order to keep up the interest of the scholars, and enlist the sympathy of more christians in the good work. Last evening the trial was made. In company with Brother Underhill, I crossed the harbour and met with the school, and feeling desirous that all christians should be interested in Sabbath schools, and supposing that those already engaged in the good work would be glad to hear of any movement that would induce others to enlist, I send you an outline of the proceedings.

At six o'clock (the time appointed to meet) the house appeared to be growing too small, but bro. D. W. Clark, the Superintendent of the school, with his usual activity, and the assistance of others, managed to seat all comfortably. Brother Clark then announced the object of the meeting, stating at the same time his thankfulness to God for the apparent interest of the people in the Sabbath School movement. He opened the meeting or concert by singing, and prayer by Elder R. French. The Superintendent then stated to the meeting, that as he seldom had the parents of the scholars present, he would first read the rules of the school. After reading these, he called up two females who recited a Dialogue, then a small boy with Stephen's defence, next two little girls with a hymn each, then another dialogue by two girls. At this stage of the meeting the Superintendant gave out a hymn which was sung by the whole meeting, when Elder French was called upon to address the audience; in his remarks he referred to the present, future, and eternal benefits resulting from the Sunday school, and exhorted christians to engage in the good work. The writer was then introduced to the meeting as a brother Superintendant, and requested to make a few remarks. If I was not able to say much, I felt as if I had received a new impulse to labour in the Sabbath school, and I think also that I felt some sympathy with my Saviour in the salvation of the young, and could say, "Suffer little children to come unto Christ, and forbid them not." At this stage of the meeting the name of a young female bordering on womanhood was called, who presented herself on the platform,and recited a piece of poetry, then followed another, then two quite small girls in quick succession with poetry also, then a small girl with a chapter, then two larger girls with poetry; then came a fair haired, rosy cheeked boy with a chapter, reminding the spectators of the words of Holy Writ, "Out of the mouths of babes and sucklings thou hast perfected praise." At this stage of the meeting, the Superintendant changed the position of his army, and brought the fire of larger guns upon the defenceless heads of christians and church members,that could not feel an interest in the Sabbath school. A hymn was sung by the teachers and scholars, each singing their verse, when brethren Underhill, Beacon, and Smith addressed the meeting, and if those who have no interest in the Sunday school did not feel the force of the remarks made, it need not be supposed they can feel. They must be past feeling. These addresses over, there came up a girl, with a hymn, then a larger girl with a hymn, then another with poetry, then a small girl with a psalm, and another with poetry, when the clock struck eight, and the Superintendant unable longer to restrain himself, poured forth from an overflowing soul his gratitude to God, and his thanks to the scholars who had so boldly, and yet so modestly, come forward and so well acquitted themselves. He declared his interest in the Sabbath school, and that he would not be deprived labouring in it for any consideration.—A collection was taken up in aid of the school, then singing and prayer, and the assembly was dismissed—I think both pleased and profited.

P.

For the "Intelligencer."

Sabbath School Conventions.

Brampton, C. W., Oct. 15, 1857.

MR. EDITOR,—Few of your readers will know anything of this enterprising little town from which this communication hails. It is situated about 20 miles west of Toronto, on the line of the Grand Trunk R. R. I would direct your readers to it as the scene of no little animation for the past two days, an animation of the right sort. A few friends of Sabbath Schools, who resided in an around Brampton, a short time ago, invited by circular ministers and delegates from Sabbath Schools in the vicinity to meet here on the 13th and 14th insts., for mutual prayer, council, and aid in the work of Sabbath school instruction. Your "Canada Correspondent" has informed you of the Provincial Sabbath School Convention held in Kingston in February last. That was for the whole of Canada: but this at Brampton was designated to be local. On the morning of the 13th, ministers and delegates began to gather in the basement of the chapel designated by the Invitation Circular, until at last the number found to be in attendance was 18 ministers and 55 delegates, representing various denominations. After locating those members of convention by card amongst those christian families of the town who had kindly volunteered their hospitality, all moved to the body of the chapel, and the services opened with singing and prayer. O how delightful such an Evangelical Alliance, gathered together for one and the same purpose—the glory of our common Lord. Even during the singing of the first hymn, the writer felt himself amply paid for his trouble, time, and expense consumed in reaching the place of meeting: it was so charming to hear Presbyterians, Methodists, Episcopalians, Baptists, and Congregationalists sing so lustily:

"How sweet, how heavenly is the sight,
When those that love the Lord
In one another's peace delight,
And thus fulfill his word!" &c.

At the close of the devotional exercises, the member of Parliament for the county in which Brampton is situated, who is an amiable and, I hope, christian man, was elected to the chair, and a secretary was also appointed. Then began the business in earnest. As many as ten questions for deliberation at the meeting had been sent in the Invitation Circular, so that all might come prepared to present their views on these questions. I would copy them in full but for the space they would occupy. They related to such topics as these:—the interest of the public in Sabbath Schools—interest of the children in the exercises of the school—infant and Bible classes books suited for libraries—establishment of schools in destitute places—conversions among the young—interest of the children in missionary objects, &c. The information and suggestions brought forward on those subjects were intensely interesting, and thus the experience or schemes of each were made the property of all. The ideas of importance advanced on the several subjects were condensed into resolutions, which were given to the world as the voice of the convention: but these dry resolutions bear a comparison with the discussions such as a bare skeleton does to the human body. A plan was proposed by the Brampton Convention for a complete Sabbath School organization throughout Canada West. This plan was to have Sabbath School Unions or Associations formed in the several counties—these to ramify again into sub-unions for towns and rural districts,—and all to be represented at a Provincial Convention to be held at regular periods in Toronto, as the Western Metropolis. (I would mention that there is a similar Provincial Union already in existence at Montreal, as the Eastern Metropolis of Canada.) If this proposed scheme be carried out, of which there is little doubt, then a depot will be established at Toronto for sabbath school books, maps, and apparatus for infant classes; and the whole sabbath school system of Western Canada will receive a direction and an impetus which, with God's blessing, will add unspeakably to the efficiency of the united church of Christ here. The effect already of the only two conventions that have been held in Canada West, from the discussions, the union, the publication of reports, and such like, is very sensible.

Now, my dear brother, I have written this for your readers with the single object of stirring up the numerous friends of Sabbath Schools in New Brunswick to the duty of "going and doing likewise." What hinders the calling of a similar convention at St. John, or Fredericton, or any other convenient place of meeting? Is it not true that "union is strength?" Does not inspiration teach us that, "where no counsel is, the people fall: but in the multitude of counsellors there is safety:" and that, "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Is there not as much need of mutual counsel and of other aid in the matter of of Sabbath School instruction, as there is in secular education or politics? is not Sabbath School instruction—or rather *should it not be* at the basis of all social improvement? As the navigation of the St. John river will now be soon closed; and as, on account of the inconvenience of winter travelling, a general convention could not so easily be gathered in your Province at that season, I hope the interval will not erase this important subject from the memories of your readers, and that the warm season of 1858 will, D. V., witness a glorious Sabbath School New Brunswick Convention.

I would just add, that greater interest is given to those conventions by public addresses delivered on the evenings of the days on which the business meetings are held. These evening exercises are exceedingly interesting and instructive, and have been so far very largely attended.

That God's "Kingdom may come," is the prayer of

EREE.

A Visit to a Jewish Synagogue.

NEW YORK, Oct. 10th, 1857.

MR. EDITOR:—Having leisure to-day, I attended a synagogue of the Jews, and since returning it has occurred to me that a brief account of their ceremonies may not be uninteresting to your readers. The Jews are quite numerous in the city and have many synagogues, but a description of one may serve for all. The synagogue on Wooster-street, near Prince, is a small, but handsome stone building, and in the interior much resembles the houses of worship used by christians. The seats, however, are at the sides of the room, and face toward the centre. In the middle of the open space between the seats is an elevated platform surrounded by a balustrade, which serves as a pulpit for the speaker, and for reading their ritual. The females occupy the galleries, and the males the lower portion of the house. The men retain their hats during the services, and also wear across their shoulders, with the ends hanging down at their sides, a scarf of white, bordered with several stripes of blue, and the edge ornamented with a fringe. This is worn to fulfil the injunction in Numbers, xv., 38. Their appearance suggests a meeting of some secret society with regalia.—When I have attended their worship before, the services have been entirely in the Hebrew language; on this occasion, however, there was, about midway of the exercises, a discourse in English, which occupied about twenty minutes, all the remainder being in Hebrew. I regret to say that my knowledge of that language is so limited that was not much edified.

Their services consist in reading and chanting portions of the Old Testament Scriptures and various prayers. Nearly all their exercises are musical, and even the reading is performed in the Oriental sing-song style, which may, perhaps, be considered a species of chant. The music is entirely vocal, and the instruments which performed so important a part in the service at the ancient temple, find no place in the modern synagogue. The style of the music is peculiar, differing so widely from anything with which I might attempt to compare it, that a description would be impossible without the use of musical signs. It is, nevertheless, pleasing and well adapted to give expression to the sentiment of the words. It is of very high antiquity. The Hebrew system of musical notation as seen in our common Hebrew Bibles, is far less perfect than our own, still it forms a guide so far as to prevent any radical change in the music; and as it has been in use unchanged from time immemorial, and for aught we know may have been applied to the words at the time they were first written, it is probable that the hymns sung by our Lord and his apostles on the night in which he was betrayed, by Paul and Silas in the prison at Phillippi, and by the christians of that age in their meetings for social worship, are still sung to the same tunes in the Jewish synagogues: nay, it may be that the same notes to which David tuned his harp to wile away the lonely hours in which he, a lad, was tending his father's sheep, or which, from their musical sweetness, he employed to relieve Saul from the lashings of his conscience and the presence of the evil spirit, or which gave vent to his varied emotions while he was pursued "as when one doth hunt a partridge in the mountains," or which burst from his lips when he afterward royally led the multitudes of Israel in praising Jehovah with those psalms which forever entitle him to the name of the "Sweet singer of Israel"—it may be that those same notes are still echoed across thirty centuries by the degenerate descendants of that distinguished king and people. The desk is occupied by a leader of the exercises, and several assistants, or "ministers," as they are called in Luke, iv., 20. The leader chants a few words or sentences, when the congregation respond. They frequently change their position from sitting to standing, and the reverse, but never kneel. The language used, though generally unintelligible to the Gentiles, is not so to themselves—a circumstance which would seem to make their ceremonies far more compatible with true spiritual worship than those of the Roman church, in which the language used is unintelligible to the mass of worshippers. The reason of the general knowledge of the Hebrew language among the Jews is said to be their belief that it is the language used in heaven. They say that this was the universal language among men until the confusion of tongues at Babel, and consequently all the righteous who had departed from earth befor that time could have been acquainted with no other language, and if any one ignorant of that language has since joined their blissful ranks, he must of necessity learn it before he could converse with them. It is therefore considered a most imperative duty of every Israelite to teach his children the sacred tongue, that they may be able, on reaching the bosom of Abraham, to receive the welcome of that patriarch, and to converse with their celestial companions. As must always be the case where rituals and prescribed forms of expression are used there is not always on the part of all so reverent and undivided attention to the services as becomes the worship of God, yet many seem entirely absorbed and oblivious of all other external objects, and who shall say that as God looks down upon them, he does not see some who, though blinded by prejudice and false teaching, serve him in spirit and in truth?

S. S.

The Quarterly.

THE FREEWILL BAPTIST QUARTERLY for October, is received. It contains the following articles—1. The American Experiment of Republicanism. 2. The All Fulness of Christ. 3. The Bible as as a Distinctive Branch of Education in our Literary Institutions. 4. The Freedom of the Will. 5. Revivals of Religion. 6. The Impending Crisis of the South. 7. Biographical—William Burr. 8. Contemporary Literature.

We have so frequently commended this work that more at present seems unnecessary. The number before us in our judgment fully sustains its former character. Proposals for the publishing of the 6th volume of this Quarterly are now issued, the first number of which will be forwarded in January next. We are very desirous that a large number should be taken in New Brunswick. Persons enclosing ONE DOLLAR each, to B. J. Underhill, St. John, will receive it one year.

AGENTS.—Mr. Samuel F. Wells, of Point de Bute, Mr. George Jonah, of Elgin, and Mr. A. Freeze, of Butternut Ridge, are added to the list of Agents.

BILLS!—Mr. John Harrington is now engaged in presenting Bills to the subscribers to the "Intelligencer" in this city and vicinity, who are in arrears We trust our friends will find it convenient to pay Mr. H. the small amounts due.

New Books for Sale.

A New Supply of choice Religious Books has been received at the "Religious Intelligencer Book Store." They are for Sale at very low rates. An additional supply of Religious, Historical, and other Books, are daily expected from Glasgow. The Books sold in this Store are all of unexceptionable character for morality and religion, and the most of them are Standard Works in English Religious Literature. Sabbath School Libraries on hand; Packages of Tracts, Hymn Books, Bibles &c.

SUMMARY OF NEWS.

Supposed Case of Horrible Murder.

Never were the people of St. John more startled than on Monday morning last, when the news reached them of the destruction of two houses on the Black River road, a few miles from St. John, by fire, and the supposed murder of all the inmates—six in number. We transfer from the "Visitor" the following account of this tragedy:—

"A man, by the name of McKenzie, his wife, and four children, were murdered, as is supposed, by some demon or demons in human form, on Saturday evening last. The circumstances, as far as they have come to light, are substantially as follow:—Mr. McKenzie was formerly a tailor, sustaining a good business character in this city. For several years past he has lived on his own farm at Black River, about ten miles distant from St. John, and carried on farming pretty extensively. He occupied a very neat and commodious cottage with his family, and on the premises not far distant was a farm house generally occupied by his assistants on the farm. On Saturday evening, between ten and eleven o'clock, both of these buildings were burnt to ashes. The remains of Mr. McKenzie, were found where the farm house had stood, and those of his wife and four children (the oldest about six years, and the youngest an infant in his mother's arms) were found amid the ruins of the cottage residence. The bones of the mother and her infant were together near the kitchen fireplace, and those of the other three children were side by side where there had been a bedroom apartment. The cause of this terrible catastrophe is not yet known, but it is supposed that some vile wretch perpetrated the crime of murder upon the unoffending family, for the purpose of obtaining money supposed to be in the possession of Mr. McKenzie, and that having committed the bloody deed, he set fire to the houses to cover his crimson guilt.

This supposition rests upon the fact, first, that the remains of Mr. McKenzie were found apart from his family, and second, that his safe containing, as is believed, considerable money, had been broken open, and robbed of its contents; but who the murderer was, is, as yet, unknown. It is a singular fact that this startling event was not known in the city until Monday morning. The magistrates in Black River ought surely to have taken the most active measures at once.—The city authorities have the case in hand, and are sending out constables in different directions to discover if possible the guilty party. For the sake of the honor of the law of God and man, and for the sake of human safety, we sincerely hope that they will succeed. Verily the wretch who could commit a crime of such enormity should be brought to the bar of justice, and made to suffer the penalty of violated law.

Since writing the above we are informed that a man who give his name as Williams, and who had hired with McKenzie last week, and two other suspicious looking men who had been seen about the premises in company with Williams, are supposed to be the guilty actors in this affair, and that they probably left in the "Admiral" on Monday morning. Telegrams have been sent on to several points describing their appearance."

FURTHER DEVELOPEMENTS.

A Coroner's inquest is being held on the burnt remains of the victims of the above tragedy, and developements have been made implicating the man Williams, and two others by the name of Slavin, father and son, residing on the Loch Lomond road. The wife of the elder Slavin has been arrested, and a boy about ten years of age. The latter makes disclosures likely to fasten guilt on the par-