

The Intelligencer.

SAINT JOHN, N. B., JULY 31, 1857.

TO ADVERTISERS.

Parties indebted to the Religious Intelligencer for advertising are notified that our Printer Mr. G. W. Day is authorized to collect the same.

B. J. UNDERHILL, Agent.

To Subscribers in Arrears.

We beg to notify those subscribers who are in arrears that our books are being rapidly prepared for the press, and payment is expected from them forthwith. Those who wish to continue to receive the Intelligencer, must settle arrears and pay for it in advance.

Editorial Correspondence.

NO. 1.

CANTERBURY, July 24th, 1857.

To the readers of the "Intelligencer."

To form an idea of the place from which we now write, you must imagine us the guest of a really hospitable and christian family, residing on the margin of a beautiful river; above them, and in the rear of the dwelling, high lands rising almost perpendicularly about twenty-five rods wide. Here, seated in a quiet chamber, from the window of which we can look out upon the river at our feet, and across at the romantic scenery of nature, that stretches away in the distance, interspersed here and there with fields and dwellings, affording a pleasant relief to the eye, we now sit down to write. There is a charm in a home like this, its situation so picturesque and romantic, its quietude so unlike the noise of a city residence, where the din of street confusion breaks in upon the ear, and renders even the hour of devotion less delightful than it otherwise would be. But that which renders this place more sacred and holy, is that here all, yea, all the family, belong to the family of God, and unite in prayer and praise to Him. We have heard them all pray—we have united with them at the family altar, and we have felt the truth of that promise, "The Lord blesseth the habitation of the just."

Leaving our home on Thursday evening, we took passage on board the "night boat," for Fredericton; and, wishing to enjoy what sleep we could, we retired early to rest, and after a few hours of comfort and pleasant dreams, we opened our eyes to look out upon the Capital of New Brunswick, the head quarters of our provincial aristocracy, and quite as distinguished for its tourism and opposition to the Prohibitory Law, as for its sound legislation, or the total absence of some of its highest dignitaries. Fredericton is, nevertheless, a beautiful city in its location—built on the margin of the river, whose waters, ever gliding by and never returning, should remind the inhabitants of the passage of time and the duty of improvement; it reaches back but a short distance from the water without undulation, and has none of that wild scenery of nature which generally surrounds seaport cities. Fredericton is, without doubt, a somewhat conspicuous city. The seat of our Legislature, containing the offices of our principal public functionaries, the residences of his Excellency, and of the highest ecclesiastical dignitaries in the Province, besides various other celebrities; and also, the seat of King's College, with other impositions, give it a notoriety beyond its more gigantic sister, St. John. The abolition of the College, which has been threatened for some time, and which we know would be far more satisfactory to the country than its continuance in its present state, and the removal of the Legislature, which we think is desired by nobody, and only feared by a few for electioneering purposes, would greatly reduce the aristocratic character of Fredericton, and we are not quite certain but would also contribute toward an improvement in its morals as much as anything short of a thorough and general re-creation of religion within its limits. Like all other cities, however, Fredericton now has, and will probably continue to have, much within it to commend, and something to condemn.

Our stay in Fredericton on this occasion, was very brief, the place of our destination being Woodstock, and finding brother Hartley in the former place, waiting to convey us onward, we only availed ourselves of a short time to visit brother Hamilton, whose health has laid him aside from labour for the last ten or twelve weeks, but whom we were gratified to find better than we expected. We hope he may yet recover, and be enabled to enter the field again to labour in the Master's cause.

Ten o'clock found us on the road for Woodstock. To one who in early life has been accustomed to the pure air and green fields of the country, but who has since been confined the principal part of the time to the fog and barren streets of a city, a visit to the country, even for a few days, is a luxury indeed, so at least it is to us. The appearance of the country, from Fredericton to Woodstock, at the present time, is highly promising. A great improvement has taken place during the last few weeks in the appearance of the crops. The grass crop is heavy and still improving. But very few have commenced their mowing, but the quantity of hay the present year in this part of the country, if a favourable opportunity of making it is granted, will be quite equal, if not more than a medium. Corn, which, during the earlier part of the season, promised but little, has recently greatly improved, and bids fair to be a good crop. No rust is yet observed in the potatoes. The entire agricultural crop is promising, and it is to be earnestly prayed that the bountiful Giver of every good gift will vouchsafe a fruitful season and favourable harvest. "Let the people praise thee, O God; let the people praise thee. Then the earth shall yield her increase; and God, even our own God, shall bless us." With an agreeable travelling companion, and a comfortable conveyance, a ride on the banks of the St. John river, by fruitful fields and beautiful meadows, cannot be otherwise than pleasant. At least so we found it yesterday, notwithstanding one circumstance did mar in some degree our pleasure; but this was felt more by our companion (bro. H.) than ourselves. At 9 P. M. we reached the friendly dwelling where we commenced to write this letter, and where Christian hospitality attended us during every moment of our stay. Beneath the roof, and with the family of brother James Hartley, (uncle to the Rev. G. A. Hartley,) we

found a practical illustration of the inspired injunction, "given to hospitality." It is truly a "pilgrim's home."

Woodstock, Saturday evening.—After writing the foregoing, we journeyed on our way, and have at last arrived at the place of our destination. We have no other items of interest to communicate to our readers relative to incidents by the way, beyond a mere notice of the stupendous embankment of earth at Sullivan's creek. A channel for the passage of the water is first constructed of granite cemented together, its height six feet, breadth eight feet, and length three hundred and twenty feet. Above this the embankment, constituting the bridge or road from one side to the other, is raised a height probably from the bottom of about seventy feet. The dirt for this purpose is dug from the banks on both sides, so reducing them that when the road is completed the hill will be but trifling. It is a stupendous work, but will last forever. Nothing can be more beautiful than the appearance of the grass and other crops on the farms situated on the flat immediately below Woodstock, and extending down some five or six miles. The rain of the present week has greatly improved the appearance of things, but sunshine is now needed. Farewell dear reader for the present may you and I have both rain and sunshine upon our souls. Let us not forget that God who waters the earth, and makes it bud and blossom, is also able, and willing to supply all our spiritual wants here, and gives us life evermore hereafter.

NO. II.

WOODSTOCK, July 27th, 1857.

To the Readers of the Intelligencer.

Our first letter was of a secular character, relating principally to observations and incidents of the way. We design the present to embrace religious topics. So far as we can learn, no religious interest of a revival character exists at present in this section of the Province. We are not without knowing also that some considerable prejudice is felt against these seasons of special interest. The excitement consequent on a revival of any magnitude tends to prejudice the minds of some very reflecting men against them. We are very far from defending or even countenancing all the excitement and extravagance that are sometimes mixed with revival in fluence. But we are also quite as far from condemning a good cause because it is sometimes abused. Seasons of religious revivals are just as necessary for the advancement of the cause of Christ, as other means more highly regarded by some; and it is quite certain that without occasional revival influence in churches and communities, the former will sink down into a state of formalism and spiritual death, while the latter will remain irreligious and unconverted. Hence the necessity of seeking, at least occasionally, special outpourings of the Holy Spirit. It may be suggested, that God will always bless and revive his work when "the ark time comes to favour Zion." We reply, the ark time is always when his people "take pleasure in her songs, and favour the dust thereof." Revivals are dependent on the prayers, earnestness, and labours and efforts of the church in general, or some believers in particular. A long season of revival destitution speaks but little in favour of the piety and devotion of the members of the Christian Church.

Between Fredericton and Woodstock on our journey up, we observed several places of worship on the Western side, nearly all belonging to the "close communion Baptists." One belonging to the Free Baptist Church, in Kingsclear, was opened in March last; besides which we have none on the west side of the St. John between the two cities named. A new House has just been erected, very neat in its external appearance, and supporting a lofty spire, near the residence of Mr. Long, in Kingsclear, and which is said to be free for the occupancy of all evangelical denominations. It is to be dedicated, we believe, next Sabbath. A small one just completed near Eel River was dedicated last Sabbath, and accommodation for religious worship seems to be on the increase between Fredericton and this place. Several churches and places of worship already exist on the opposite side of the river, which are in connection with the Free Baptist Conference, but great destitution of ministerial labour exists, and a large and inviting field is spread out on both sides for faithful and efficient labourers in the cause of Christ.

Our Sabbath yesterday was spent in this place in company with our esteemed Brother in the Ministry—Rev. G. A. Hartley. We visited Woodstock in June last year, and spent a few days with the Church here. Of the standing and prospects of the Church at present we shall probably be able to speak more perfectly after having spent a little more time with them. Arrangements were made during our visit last year for the completion of the meeting house, and a contract was entered into with some parties for the performance of the work; but some failure on the part of the contractors, leaves the house in the same condition that it was a year ago. This we regard as a serious loss to the church and cause in this place.

The Baptist Church in Woodstock is at present without a Pastor. The late pastor, Rev. Mr. Seely, left last week, having received an appointment from the Home Mission Society in St. John, to take charge of some Churches recently organized by the Rev. Mr. Scott in Miramichi. The mission field in Northumberland and further north is represented as inviting, the prospect for good being highly encouraging. The Methodist Church here enjoys the labour of the Rev. Mr. Prince. They contemplate the erection of a new and more commodious place of worship, in a more central part of the town than where their present church edifice stands. Of the real piety and true religious devotion existing in the Churches of all kinds, beyond the limits of St. John, we cannot speak more highly, (if we judge from the influence which they have upon those without), than we can of the piety and devotion which is found in the Churches of our own city.

We cannot say that we are the most favourably impressed with the character of our modern christianity. It is too much a religion without life, a profession without principle, a godliness without God. It is too often weak, lifeless, and without energy, and does not need to appeal to public sympathy.

its possessors are unmoved by it, and how can it be the means of saving others? We believe what is now needed in our Churches and Denominations generally, by our membership and by our ministry, is an outpouring of the Holy Spirit, a baptism from on High! Until this is felt and experienced there will not be that close walk with God necessary for eminent usefulness; the value of souls and the importance of their salvation, will not be a subject paramount in the minds of professors to all others, and engaging the best gifts, and strongest energies of the Christian Church. We urge upon our readers the importance and necessity of "holiness" with out which no man can see the Lord. If any man will be a disciple of Christ, he must deny himself, take up his cross daily, and come after him. Without a fulfillment of this condition, our profession of Christianity must be empty, and our religion vain.

(From our Canada Correspondent.)

COMBURG, July 24th, 1857.

MR. EDITOR.—The verdict of the Coroner's inquest, on the burning of the "Montreal," is most satisfactory to the public at large. The investigation terminated yesterday week. The Jury express their belief that "the owner of the vessel, John Wilson, Jr., employed on board the vessel, and John Charles Rudolph, the master of the steamer "Montreal," at the time of her destruction by fire, are chargeable with the crime of manslaughter." In the same crime they involve the pilot and first mate. "The Jury censure in the strongest terms the conduct of John Wilson, Sr., the controlling agent of the "Montreal," for refusing to allow his boats to be inspected." The evidence of the Inspector proved that Mr. Wilson had, in most offensive terms, prohibited examination. According to law, 16 Vic., Cap. 167, Sec. 1, a life-boat capable of sustaining, inside and outside, fifty persons, with life-lines attached to the gunwale, at suitable distances, well-furnished with oars, and life-preservers of suitable material, well adapted for preserving life, for each and every passenger on board, are required; but were wanting on board the fated steamer. All the parties thus criminated have been arrested, and await their trial. Meanwhile, other steamers run with none of the legal provisions, and the Government ear must be peculiarly unimpaired to the complaints of the press, which, with all its faults, is certainly fearless in its exposure of abuses, real or imaginary, and does much to keep our affairs from going to absolute ruin.

The Twelfth of July riots in Montreal have achieved a triumph, while apparently punished. Persons convicted of an attack upon the St. Charles Saloon, were fined twenty dollars each for the offence, and a subscription list has covered the pecuniary outlay. Fines for such offences are outrageous. Imprisonment would be more likely to meet the requirements of justice. Of a piece with the above, is the decision of the Quebec Board, which has merely dismissed from the office of pilot, Roy, whose stupidity, ignorance, or criminality led to the loss of the steamship "Canadian," in the river St. Lawrence; without recommending the punishment of the offender. How far it was his business to make such recommendation, or to take steps to secure the pilot's conviction of crime, is not stated; but of the propriety of chastising one in whose hands were the lives of so many persons, so notoriously reckless or unfit for office, there is but one opinion.

The law of association brings forward another case of grievance, growing out of the Twelfth of July celebration. A dinner was given on the 13th in the George Street Presbyterian Church, as it is called; a building purchased by the Orangemen, from the congregation lately in possession and yet worshipping there, by permission of the Lodge, till the new church is finished. Much more blame than these facts warrant, are laid to the charge of the Orangemen, by the Protestant press, the main offence being the use of a church for festivity on the day following the Sabbath. Why Monday's mirth should be more criminal than Wednesday's; or why a thing, generally treated as innocent, should become criminal by being held in a place of worship, I profess my inability to understand, except on the principle of papal superstition. Was the dinner in itself appropriately conducted? If so, why should it become evil because it chances to be celebrated on Monday, in a building used, by the permission of the lodge, as a place of worship. Its former secular appropriation to religious exercises do not render consecrated, a building no longer a "church," at all events, one would think so. But the "True Witness" brought out a version of the affair representing the Orangemen as feasting on the Sabbath in a place of worship, in honor of William, Prince of Orange. It is to be regretted that the custom of using wines and brandies on these festive occasions is so unvarying. The "Globe" reports—and the "Globe" be it remembered, advocates Total Abstinence,—of the Orange dinner, speaks without blame of the presence of liquors of the description named.—The day seems far distant in Canada when public opinion shall put down the drinking uses now in vogue.

The "Kingston News" warns its readers against a certain Anti-phlogistic salt, sold at the rate of two hundred and fifty dollars per pound, which turns out to be only salaratus! A handsome profit that, for the trouble of hawking the stuff about, and the expense of advertising. It would also warn the public against a tooth-wash, sold at twenty-five cents a bottle, capable of whitening the teeth certainly, but also of destroying them. It consists of diluted muriatic acid, costing, according to the "News," about seventy-five cents a barrel! Such quackery will continue while the world consents to be humbugged.

Importure is so busy in its own line, that the sufferers by the burning of the "Montreal" are to be found all over the country, but without the certificates furnished by the Relieving Committee. This granting of certificates was a wise arrangement, and might be copied with profit under like circumstances. The real sufferers have been fully supplied with what was necessary; and do not need to appeal to public sympathy.

Religious Intelligence.

Appearances of the weevil, west of London, are reported, with some alarm. Canada may not hope to escape the scourge. The cultivation of wheat has been too exclusive in this Province; and Providence compels man, to some extent, to act in accordance with the principles of true political economy.

A. B.

[The following article was received several weeks since, but was mislaid. It having recently turned up, we conclude to give it a place now in our columns. Ed.]

(From our New York Correspondent.)

The Free Mission Baptists—New School Presbyterians.

NEW YORK.

MR. EDITOR.—Week before last the Annual meeting of the Free Mission Baptists occurred in this city in the church of Rev. D. Dunbar.

This society is composed of members of the main body of Baptists—all strict communionists. The Free Mission Baptists, if I understand them, are characterized by two principles. I do not mean these principles distinguish them from any others than the main Baptist body.

First, they refuse to receive the funds of slaveholders in aid of the work of Missions. They are of opinion that the indiscriminate manner in which the price of blood is received into the treasury of the Lord is displeasing to him. They think it is at least to lend a moral influence to slavery to receive the slave-holder's funds without admonition. They cannot see how it accords with the Gospel of Christ to sell a man in America to convert one in Africa. So deep are their convictions on this point, their organization is for the purpose of uttering a protest against the system of slavery, and especially against the fellowship extended to it by implication, as they think, by the Baptist Missionary Union—that is, the Missionary organization of the main body of the Baptists.

Secondly, they think the Missionary organization last referred to does not regard the principle of church representation. The Mission society, being composed of members who pay for membership, they think, tends to aristocracy—to separate the Mission society by degrees from its dependence upon the churches. Of this part, I am too little informed to speak at present any further. Of the other, I can say, I most heartily endorse their views.

The meeting alluded to was not large, for nothing in all the Atlantic cities, north as well as south, is so unpopular as liberty, anti-slavery in any of its forms, as connected with either church or state. Many have their living by southern trade. They are timid time-servers generally, willing to sell their self-respect for pelf. They are as much opposed to God's Gospel in the universality of its application as the Ephesian image-makers were to Paul's preaching against idolatry. "Sir, by this craft we have our living. It will not pay to agitate this question of slavery." This is the substance of the reply made by the worshippers of our great cotton god; made too often by those upon whom the name of Christ has been called.

The meeting was not large but very spirited. These brethren have the cause of Christ at heart, despite the frowns of the world. They are willing to fill up the sufferings of Christ in their own bodies. They are as ready to suffer with Christ as to reign with him. In attendance were brethren from several different States.

The American Baptist, an excellent weekly paper, published here, is the organ of this society. Bro. Brown, one who is connected with its editorial department, is a returned Missionary. Burmah, I believe, was his field of labor, where he spent twenty years. Success to those brethren. First pure and then peaceable.

The New School Presbyterians have just closed the session of their General Assembly at Cleveland, Ohio. Now, as for several years, the slavery question commanded the principal interest. At last this body of Christians succeeded in passing some mild anti-slavery resolutions.—Mild and tame as are the resolutions, it was too much like rebellion against the Southern brethren for them to endure. They acceded. They have issued a call for a meeting at Washington, in August next, of such Presbyterians as are opposed to the discussion of the slavery question. These ministers and Christians are not willing to give up their old habits of stealing the labour of their poor neighbors, and of selling their bodies and breaking up their families; and so they want a church that will not call them in question. This is as it should be. The Mormons believe and practice polygamy, and so form a church to baptize their crimes as saintliness. These men, who insist upon holding "the sum of all villainies" as in fellowship with the Gospel of the Son of God, do well to imitate the Mormons to form a church to "sui customers."

G.

Progress of Missions.

Under this title the "Friend of India," a secular paper published at or near Calcutta, gives the following article relative to the progress of the Gospel in India. Such intelligence must not only be instructive but gratifying to every friend of Missions.

We do not often notice missionary efforts and our silence is deliberate. The oak can grow without watering, and we see little use in perpetually calling attention to the number of its rings. It is time, however, to mention a few plain facts. We are tired of listening to nonsense about the small results of missionary work, the enormous revenue expended, the inadequate return secured. In the midst of the mighty events now passing over Asia, though every throne is rocking, every dynasty crumbling into dust, though the Tartar hordes are ceasing from the face of the earth, and the great struggle of the North and South seem rapidly approaching, there is no event more wonderful than the progress of the mission power. Within one poor half century, the unregarded efforts of a few fanatics, with a "missionary cobbler" at their head, has become the strongest of social levers. If a third of the human race are now in inter-ethnic struggle among themselves, it is because a missionary instructed a poor Chinese lad sick in his hospital. Dr. Livingstone has done more to open up Southern Africa than ten expeditions could possibly have accomplished. He has

revealed the great fact that far beyond the wild tribes who fringe our Southern Colonies lies a great black race, gentle, and with that capacity for a low civilization which all negroes seem to possess. Dr. Krapf has opened Eastern Africa, and Europe hears from a missionary for the first time of cities like Abeokuta, where great and prosperous communities dwell without knowledge of any world beyond. We have Sir H. Rawlinson's word that a missionary saved 30,000 Nestorians from extinction. We say nothing of their success in the Southern Seas. It appears to be the will of Providence, that the Anglo-Saxon race, the ploughshare of the Almighty, should erase those tribes to fit the soil for nobler seed. Another generation and the civilized and the civilized, the missionaries and the Islanders, will alike belong to history alone.

It is, however, in India that we are told that nothing has been done. Is it true? It is nothing that one entire race shortly to people an entire province, eagerly embraces Christianity, maintains its own pastors, builds its own churches, and when called upon to suffer for the cause, dies calmly with Christ upon its lips? Those who know the Karens know that they have done all this. Is it nothing that at this very moment, in the jungles of Chota-Nagpore, among a race wild as our painted forefathers, three thousand men have declared their eagerness to be baptized; that government, with another wild race to tame, and that race recently in rebellion, can find no civilians so efficient as Christian missionaries? Is it nothing that among one of the worst and most degraded populations in Asia, the Pariahs of Lower India, one hundred thousand men have embraced the faith, and do so far as the human eye can see, live according to it? The Christianity may, in too many cases, be of a frightfully low order. What sort of a grade in the scale does the mass of our own population occupy? But the converts still are Christians, some of them are real Christians, and there is this vitality in genuine Christianity, that the world, sensual and lazy as it may be, always looks to that as its ideal, always half unconsciously strives toward it. The English moral standard is high. Is it the great mass of respectability that goes to church and sands the sugar that keeps it so? Or is it the few in whose word every man can trust, who are the living incarnate consciences of the mass?

The tide rolls on; great crimes and great hypocrisies every now and then startle mankind. A popular preacher lusts for gold; a pious banker swindles a country; and faith has discredit among fools. The heaven works in deeper for all that. Why it is not forty years since Englishmen were doubtful whether slavery were wrong? It is not thirty since men and women, starving with hunger, were sent wholesale to the gallows for petty pilfering. It is not twenty since to go to bed sober was, except in a minister, a mark of a miserable spirit. It will be the same in India; though, with an inferior material—a race steeped for generations in the foulest faith man ever yet invented, a faith to which Greek worship was refined and Fetichism is pure—the process will be slow. It is none the less as inevitable as that flame should ever struggle upwards. Nor is this all. It has been evident for years to all men with eyes, that the old fabric of Hinduisim is breaking up. In the Arctic Seas, before the ice cracks, a low, steady murmur is heard, never ceasing; springing, no one can tell whence; yet always, in the midst of the vague terror it suggests, announcing the approaching deliverance. The ice has not cracked, but the murmur which precedes it is on the air. Who believes in Hinduisim? Some few Europeans, the Court of Directors of the British Parliament, but certainly not the Hindus. Suttee and widow calicacy are abolished; polygamy is doomed,—and what Hindu, knowing all this, raises a hand? There is no heart left in the creed, and though it may exist for generations yet, as the corpse of the Roman paganism did, its downfall is assured.

This has been accomplished by missionaries, and is not the greatest of their achievements. For years their influence and that of the class which supports them, has been permeating Indian society. That society is, consequently, utterly changed. The godless, dissipated, drinking fatters of dark child who in Europe were a by-word, have become at least quiet, at least observant of the outward forms of decency, at least equal to the average of men at home. The tone of the official world has utterly changed. The dignitaries who, in 1810, endeavored to drive the "fanatics" from the country, in 1856, even while refusing their requests, admit that much is due to their "earnestness and experience." The avowed support or opposition of the body is as potent as that of any other single class. Is this nothing to have achieved? We have not spoken of souls saved, for we are not writing to religious men, who know these things without our guidance. We address those who will look only at the social aspect of the question, and we ask them whether the result does not justify the cost?

We believe these truths are beginning to be felt in Europe. In 1832, there were twelve missionaries beyond the Kurumassas. There are now one hundred and two. Within the last few years, four new bodies have entered the field, the Swedish Missionary Association, the Moravians, the American Episcopal Methodists, and the Canadian Presbyterians.

There is more wisdom shown, too, in the selection of men. Special missions are to be organized to the half-educated class which calls itself, and perhaps is, the hope of Bengal. Dr. Pfander, long engaged in efforts among the Mussulmans of Upper India, has been selected for the Mussulmans of Turkey. The patient, simple German, with their handicraft and medical skill, are selected for the Jungle missions. All these are symptoms alike of increasing strength and increasing wisdom. England, too, awakes at last, not only to the importance of India, but to the fact that it may be well to concentrate the reapers in the richest field; to leave the dy- ing races alone till another, with tenfold numbers and a permanent vitality, has been fairly civilized. But the great hope of all remains in this. Our schools and colleges, among the thousands they turn out, may yet pro-

duce a native apostle. He will ring the knell of Hinduisim. He will chatter about caste and prejudice, as if Chaitanya had not cast to the winds, and died with eight million followers. A Christian Chaitanya, the clear brain of a Bengalee, the knowledge of the West, and a faith tending to asceticism, would have thousands round his feet. He would have ourselves seen two thousand natives, all their apathy, jumping, screaming, gesticulating, at a song. The power preaching among such a race has yet to be understood.

SUMMARY OF NEWS.

THE ELECTIONS OF THE MEMBERS OF PARLIAMENT.—The Hon. Mr. Watters, a been returned for Victoria without opposition.

The Hon. Mr. Johnson, has been returned for Northumberland, also without opposition. The Hon. Mr. Brown contested the seat of Charlotte, with Messrs. John Marks and Carson. The numbers as far as known are as follows, at the close of the poll:—Brown 592; Marks, 217; Carson, 11.—Leader.

ANOTHER LOCOMOTIVE.—We understand there will be another locomotive on from States in a short time, to be used at the side of Lawlor's Lake for throwing back into the Lake. As soon as the rock pass is open to admit of the locomotive approaching the Lake on this side, both machines will be at work, so that between the two the Lake will soon be filled up enough for the rail track.—News.

THE FISHERY COMMISSION.—The meeting of the joint Fishery Commission, under the Reciprocity Treaty with the United States, consisting of Major General Gustavus Cushman, of Bangor, the United States Commissioner, and R. D. Cuts, Esq., of Washington, his Surveyor, with M. H. Perley, Esq., his Secretary, and George Perley, Esq., his Secretary and Surveyor, at Eastport last week, and transacted many important business. Among other things, Commissioners decided upon the appointment of an umpire, to settle some differences of rivers in New Brunswick and Prince Edward Island, respecting which they have been continuously differed. We learn that the umpire, under the first article of the Treaty, has fallen upon the Hon. J. H. Gray, this city, who was nominated by the British Commissioner, with the approval of Lord Aberdeen, H. M. Minister at Washington.

Yesterday, Mr. Gray subscribed the declaration required by the Treaty, and the oath of office, in presence of the Commissioners for the two countries, before the Mayor of St. John, and Col. Whitteker, Esq., United States Consul at Port. We understand that Mr. Gray will proceed immediately to Prince Edward Island to enter upon the important duties assigned to him.—Freeman.

TRAGIC GALE AT THE NORTH, AND FATAL LOSS OF LIFE.—The following extract from a letter written for publication in the *Mirch Gleaner* by James Blackhall, Esq., of Quebec, dated Saturday, July 25th, but which was received too late for insertion in the number of this paper. Caraqueet is situated near the entrance of the Bay of Chaleur, which divides the Northern part of New Brunswick from the extreme Eastern part of Canada, and is famous for the extensive value of its fisheries. We deeply regret to hear of such a fearful sacrifice of human life. So far as is known no less than thirty-three lives have been lost, and we have too much reason to fear that the number will be greatly augmented.

CARAQUEET, July 25th.

DEADLY GALE AND LOSS OF LIFE.—Monday and Tuesday last, all the Fishing Boats left Caraqueet, Shipigan, and other places in the Bay of Chaleur and head of Gulf, and proceeded chiefly to the Grand and Bradeille Banks. Tuesday was very stormy with but little wind, until towards the close of the day a gale sprang up, almost instantaneously from the Northeast. Some of the boats remained at anchor; not a few of them, supposed, founded with all hands. Others either weighed anchor, cut cables, or were blown parted, and have to, but so severe the storm, accompanied with heavy rain, some foundered, others were driven ashore, many of which went to pieces, and a few got safe into the Gulches of Shipigan, Pokemouche, Tracadie, &c. Several were capsized in entering, and the crews drowned in the very entrance of the harbors. A whole coast from Miscou Island to Tracadie was strewed with the wrecks, the dead and the wounded. Late last evening, one of the neighbours returned from Pokemouche, where he had interred his brother, who was capsized in Shipigan Gully; his comrade was immediately found near the boat, but this brother was found at Green Point, between Pokemouche and Tracadie, a distance of about twelve miles from the place of the disaster. From his mouth I took a list of the actually known to be drowned, to-wit, five Indians, and Nineteen to Shipigan and Four to Pokemouche.

It is impossible at present to make even a vague calculation of the loss of lives or of property, but when the number of boats lost is taken into this and the neighbouring harbours exceed four hundred, each about twenty feet keel, and costing about fifty pounds apiece, fit for use, with their nets, lines, &c., the loss in a pecuniary point of view will be great, but that is nothing to the enormous loss of life and the number of families left destitute.

The Honorable Robert Gordon, M. P., went through this settlement on his way to the Lazzaretto in Tracadie on Tuesday, intending to return on Thursday. He is yet come, and I expect he remains there to administer assistance to the wounded that have been picked up.—New Brunswick 30th July.

A daring robbery was committed on Monday last; some one entering the residence of Mr. George Parks, Lower Corner, and stealing a belt containing \$1,500 in Gold.

The Marshall immediately, with his accustomed energy, went to work to ferret out the robber;—in which, although he failed, he succeeded in obtaining such information as was within a few rods of the place whence taken.—Sentinel.