

believe, is still in session is discussing commerce indeed! Commerce in the revival of the slave trade! It will doubtless prove this revival is sanctioned by the constitution and the Bible. This, doubtless, will be the question soon before Congress. If we judge by the past, Congress will take measures to put this Christian (?) traffic on a firm footing.

But the end is not yet. The end, I mean now, of this new pro-slavery victory. The churches from which the principal receipts pour into the treasury of the society, will probably withhold their contributions till these late decisions are reversed. Last evening a meeting, great in numbers and usefulness, was held at Dr. Cheever's church to protest against this action. Drs. Cheever, Tyng, Thompson, and others, took part in the proceedings. Similar meetings will doubtless be held throughout the free States. It is the last ounce that breaks the camel's back. The ground taken by the meeting last night was to spread the facts before the people and prepare the members to come up next year and re-affirm the action of last year. Then in case the committee refuses to obey instructions, elect a committee that will respect the wishes of its constituents. It may be the cotton men for a year or two will by extra effort keep up the receipts, but they will find it not easy to pay money out of spite. Dr. Tyng stated at the meeting last evening that his church for several years has paid \$3,000 a year. The Southern States pay in but a mere fraction. The New England churches, the chief source of revenue, will probably withhold their contributions. What is to become of the Executive when the Commons refuse the supplies.

The most painful reflection that comes to my mind is, the appearance of such a meeting in connection with the glorious revival, suggests that Satan is still found in the midst when the sons of God assemble in the Divine presence. But courage, we have a promise that Satan is yet to be chained.

G.

The Intelligencer.

SAINT JOHN, N. B., JUNE 4, 1858.

Terms for the Religious Intelligencer.

The Terms of this paper are ONE DOLLAR if paid in advance, or within three months from the time the subscription commences. SEVEN SHILLINGS AND SIXPENCE if payment is delayed until after three months. These terms will be strictly adhered to.

B. J. UNDERHILL, Agent.
*All letters of business for the Religious Intelligencer Office, should be directed to the Agent.

Associated Christian Effort.

We continue this week our notice of some of the New York religious and benevolent Associations.

THE AMERICAN HOME MISSIONARY SOCIETY held its thirty-second anniversary on the 18th ult. This Society extends its operations over twenty-four different States and Territories; and expended last year more than \$190,000. The number of ministers employed was 1,002, supplying 2,034 congregations and stations. The number of Sabbath School pupils included in these was 65,500. Sixty-six new churches were organized by the missionaries, and a large number of places of worship were erected in destitute places. The operations of the Society were reported as successful.

THE LADIES HOME MISSIONARY SOCIETY held its fourteenth anniversary. This Society originated, we believe, with the design principally of reclaiming and benefiting the offspring of criminal and vicious parents, and its operations are mostly confined to the "Five Points" in New York. The mission was signally blessed during the last year. A new school building was completed at an expense of \$8,297. Eight hundred and sixty-two children and one hundred and fifty-five adults had been placed in good homes. Total receipts of the year \$4,373.73. Another mission is also engaged at the "Five Points," which employed two missionaries there the last year.

THE AMERICAN SEAMEN'S FRIEND SOCIETY held its thirteenth anniversary on the 16th inst. This Society has at present fifteen stations in the foreign field. At all these stations Bibles and Tracts are distributed, sick and dying seamen are visited, and the gospel preached in Bethel and on shipboard. A seamen's Chaplain (the Rev. E. N. Harris) was formerly employed in this port, but has recently left. No special agency now exists here for the religious benefit of seamen; the "Home" or Boarding House is still in operation, and we believe preaching is continued on Sabbath afternoons at the Mariner's Bethel, but few seamen however attend. There were received into the Sailor's Home in New York during the last year 2,257 seamen, 172 of whom were ship-wrecked and destitute men. The whole number of boarders in that institution since its commencement has been over 52,000. The receipts of this Society the last year were \$25,000.

A New York exchange paper says that one of the most interesting occasions of the anniversary week was the exhibition of the pupils of the DEAF AND DUMB INSTITUTION at the Academy of Music. An immense and brilliant assembly filled that spacious building to its utmost capacity. There could not have been much less than five thousand present. The exercises were listened to and watched with the deepest interest, frequently eliciting applause, which we regret could not reach the ears of the pupils.

The classes were examined, beginning with one which had been under instruction only seven months. Questions were put to them in signs, to which they returned intelligent replies in writing. They were asked if they would rather be deaf and dumb or blind, and very full answers were returned by some of the older pupils. One of them spoke of music as undoubtedly most enchanting, but thought the pleasure of the sense of beauty could not be inferior. Another, clothed by saying he preferred silence to darkness. Several compositions were written on the large slates by advanced scholars, who showed a remarkable use of language and cultivation of mind, considering their never having heard or spoken a word in their life.

THE AMERICAN AND FOREIGN CHRISTIAN UNION is an association having for its object

the spread of evangelical religion among Roman Catholics both in the United States and abroad. The Rev. Dr. Baird of New York is a prominent and active member of this association. The report shows the expenditure last year to be about \$75,000, a little over the receipts. The number of converts from among Romanists to experimental religion by the labourers employed by the Society during the last year was 250; making more than 1250 as the result of the Society's labours since its commencement. In addition to these many hundreds have renounced Romanism who have not yet become savingly acquainted with the truth as it is in Christ. In addition to 61 labourers in the home field, the society has missionaries in Canada, Mexico, Hayti, Brazil, Peru, Ireland, Sweden, Belgium, France, Piedmont, Switzerland, Rome, and the Western or Azore Islands.

Several other Societies of a religious and benevolent character held their anniversaries in New York during the early part of May. Some also of very questionable character, and the moral influence of which can but militate against the best interest of religion. One feature we have observed in the remarks of many of the speakers of the N. Y. Anniversaries, and that is, a spirit of denouncing all who do not come up to their view of the subject. This is especially true of the anti-slavery speakers, and we think it a great misfortune for so good a cause as the abolition of this "sum of all villainies," to have among its prominent leaders such men as William Lloyd Garrison and others of like stamp, who make such occasions as anti-slavery meetings their opportunities for assailing the truths of the Bible and the principles of our common Christianity. From such co-workers we should ever pray the Lord to deliver us.

THE AMERICAN TEMPERANCE UNION held its 22d anniversary in New York in May. The Rev. Dr. Marsh, Corresponding Secretary, read an abstract of the annual report, from a synopsis of which we make the following extracts:

The Report recognized the present extensive revival of religion throughout the country, and consequent cheering prospects of the temperance cause. Intemperance is one of the mightiest antagonistic forces to the Spirit of God, not merely a destroyer of the bodies, but of the souls of men; and when the Spirit of God is moving upon the community, that tide of woe and desolation will be driven backward. Every hopeful convert may safely be counted on the side of temperance. Thirty years ago it was not so. The Divine Spirit does not correct the scientific errors of men. While men were taught to believe that alcoholic liquors were useful and useful, they would use them after conversion as well as before. Hence, thirty years ago, the churches, in revivals, were replenished with newly converted hearts, but often daily moderate drinkers. The plague festered. The cry went up to heaven for deliverance. At meetings for prayer, the total abstinence principle was adopted as the only remedy. Temperance societies were organized and spread over the land. Churches, thankful for the blessing, shut their doors against moderate drinkers and vendors. And now, at the end of thirty years, scarce an evangelical church, pulpit, or Christian heart admits them to fellowship; converts, multiplied as drops of morning dew, are now, as they are born into the kingdom of God, usually decided on the temperance principle. This has been our work—the work of the "poor wise man," who by his wisdom has saved the city, but we say, "Not unto us, not unto us, but unto thy name, O Lord, be all the glory."

The "Courier" and the Religious Press.

We are gratified to learn that further Sabbath labour on the Railway has been forbidden by the Government, and instructions given to enforce the law against all persons who persist in it hereafter.

The Courier of Saturday last, in an article excusing the guilty parties in the late Lord's Day desecration, steps out of its way to impeach the religious press with silence in relation to the Sunday drunkenness and other tavern immorality which the writer witnessed on the line of works a few Sabbath since. We ask the Courier if he does not know that the Intelligencer laboured hard for the suppression of this description of vice, even to the loss of many friends, and the creation of many foes? Does he not know that we are decided prohibitionists? That with all its reverses, and apostasies of some of its former friends, we are still unchanged, and expect to see prohibition yet established by law? If that writer does not know some of these things, it must be because he is a "stranger in the Province." To insinuate that we, (or our religious contemporaries) would condemn Sabbath labour and countenance the violation of the Lord's Day by drunkenness and other tavern vices, is doing us an injustice that is hardly pardonable in the oldest and one of the most respectable weeklies in the Province. We regret this fling of our esteemed contemporary at the religious press, as any portion of it, as it looks like retaliation for bringing to notice an outrage perpetrated against the Christian Sabbath.

But it may not be improper for us to enquire in this place; if such open desecration of the Lord's day does exist, (and if so, it is of course in defiance of Law,) where is the Police Magistrate, with his officials, whose appointments were made in consequence of the great amount of drinking and its results along the line of works, and hence we supposed, were intended to suppress this description of vice? We are aware that law cannot secure the sanctification of the Lord's day, but law ought to preserve it from open and flagrant desecration. Where then, we repeat are the officials to whom this duty was entrusted?

It little becomes that portion of the press whose influence is on the side of the liquor traffic, to impeach their contemporaries, whose best exertions have been to suppress it, with indifference to the Sabbath desecration, riots, and other vices which are inseparable from extensive public works where liquor is allowed to be freely sold. Had we, however, had occasion to visit the railway works on the Sabbath, and seen the "tavern in full occupation" as the writer in the Courier did, we should doubtless have called attention to the subject, and urged, as we now do, the suppression of the unlawful sale of liquor along the works, at least, on the Lord's day.

Thoughts.

BY T. N. O. VII.

POPERY—Much has been written and argued both for and against Popery, and we must confess that the deductions have been greatly on the latter side. We think the clearest and most reasonable expose of the system of Popery, is to be had, fully and plainly delineated in the Word of God. As we turn over the pages of that inspired volume we find prediction after prediction setting forth this great apostasy as to prevail very extensively on the professing church, and at the same time giving us reason to believe that the scheme was one of Satan's grandest, to frustrate the glorious objects of the blessed gospel.

Our "Thoughts" last week reverted to the fact of two corrupting having taken place in the church since its early history. The first—Paganism—having died out we therefore shall not speak of it; but the second—Popery—conspicuous like, evidencing at times newness of life, we wish to notice.

Men desire something in the form of religion, it is natural. The device of Satan is ingenious, and in order to grant man's desire he provides as little as possible, and that little as far removed from the pure truth of God as is consistent with the principles of error. Happily for his cause he has wrought a system whose dogmas are passports to eternal perdition, yet whose forms are pleasing to the depraved, the ignorant, and the godless.

To trace the history of the rise and progress of Popery in the world would lead up to our view events and incidents of the most startling and extraordinary kind; to obtain an explanation of which we must open the book of life and drink in its spiritual meaning.

The Bible teaches us what are the peculiar doctrines of Popery—what is its desired object. How it would rob man of all right of conscience and deprive him of property. How it would poison the human mind and make the meat it was just beginning to taste bitter and offensive. How it would trample the Holy oracles of God under foot, and dare to violate with impunity the laws of man.

Its sacraments, its sacrifices, its confessional, together with its image worship, &c., shall occupy our "Thoughts" in future numbers, and we trust that with the blessing of God we will be able to show that while we despise the system which so debases the human mind, we love and pity its poor deluded votaries.

Reading.

From an excellent article on THOUGHT in the Free Will Baptist Quarterly, we make the following extract, which we commend especially to the attention of young men.

"It is sometimes said that some have a natural love for reading, while others have no taste for it. In other words, that some are born to be scholars, thinkers, while others are born to be ignorant, and grovel their way through life in the dust of earthliness. But it is somewhat singular that this kind of reasoning is not regarded in other matters. Whoever saw a boy who had a natural taste for a cigar, or a girl for snuff? Where is the man that had a natural taste for chewing tobacco, or drinking new rum? What ever we may say, taste never stands in the way of inclination. Want of time is also often urged as a reason for not reading more. Want of time? Why, we have all the time there is. There is time enough to smoke a cigar; time enough to gossip by the hour; time enough for politics; time enough for money getting; time enough for visiting, recreation, amusement, pleasure; but no time to cultivate the mind in reading useful books! There is time enough to attend to the wants of this perishable body, to bedeck it, pamper it, and waste for it; but no time for the wants of the immortal mind! Ah! beware, lest, as we look back into the past, our wasted hours stare upon us like ghosts of murdered friends, and hiss upon us like the brazen serpents of a man writhing in delirium tremens. We have time enough to read, if we will only improve it. There is not one but what might read volumes in a year if he would, and be a wiser and better man for the reading."

The Slave Trade.

It may not be known to our readers generally that the infamous slave trade, that "sum of all villainies," is still carried on to some extent though clandestinely by persons in the United States; and the legalizing of the trade is strongly agitated at the south. It is said that ships are built every year, furnished and sent out to Africa to procure human cargoes, and bring them to southern ports, where they are sold. A correspondent of the N. Y. Journal of Commerce gives an account of an American slave vessel that was recently captured by British Cruisers, and taken to St. Helena. This slave was a vessel of 220 tons, built in Connecticut, and was crowded with no less than 650 Africans. The storage and condition of these poor creatures are thus described:—

"The Africans were placed in rows face to face, lengthwise of the deck, and each row was one leg between the legs of the one sitting opposite. Another row was placed back to back against the exterior row first seated, and thus the whole deck was almost a solid mass of living human flesh. To keep them still and powerless, and prevent insurrection a ring was put on one ankle, to which an iron bar was attached which reached up to the body, and to which the manacles were fastened which were put on their wrists. Thus situated, row facing row, and legs interlaced with legs, a long iron bar ran along over the line of ankles, to which the irons were attached which fastened the feet. Thus nearly all motion of the body and exercise of the limbs was impossible, men in the stocks having as much liberty as they had, with all the advantages of light and air. Even for a day such a position would be painful and almost intolerable; what then a passage from continent to continent over the broad Atlantic, amidst storms, and calms and suffocation, and occupying often sixty days and more!"

Occasionally the slaves are taken on deck in gangs, where they may breathe the pure air a short time, and where they are washed by having buckets of salt water upon them, their fetters and manacles still remaining upon them, and the salt water washing the sores and raw flesh which their sitting position on the hard planks, their pressing against each other, together with the galling irons, have made—Both men and women are utterly naked, or else have hardly the equal of a fig-leaf apiece for their protection. The stench and filth are necessarily horrible and indescribable, which a stable or sty can hardly exceed, and seldom equal. It is not strange that a frightful mortality soon broke out, which ended the woes of many, and would have done all, but for the providential capture."

Canadian Religious Intelligence.

(From our own Correspondent.)

COBOURG, 28th May, 1858.

Mission at Labrador.

MR. EDITOR:—On the occasion of Dr. Duff's visit to Canada a few years ago, the Canada Foreign Missionary Society was organized; but owing to some peculiar circumstances the money contributed to further the contemplated object was refunded, the *True Witness* waxed jubilant over its downfall, and the Society did not come into operation. More recently two eminent missionaries from the East visited Montreal, the head quarters of the defunct Foreign Missionary Society, and one good result growing out of their visit was the revival of the Society, which has gone to work at once, and has recently sent out a missionary. The field chosen is Labrador, on whose coast a mixed people, comprising English, Irish, Scotch, American, French, Canadian and Esquimaux, reside. No priests, ministers or teachers, live among them: They are without schools, books, and newspaper and present no opening for missionary effort as really needful as in any part of the heathen world. The missionary is a Mr. C. C. Carpenter, who spent a summer among them already for the sake of his health, and now returns drawn by a sense of the destitution of the people. He sails for the scene of his labors about the 1st of June. May the blessed spirit accompany him, and make him a means of great good to the benighted people. May the Society, now beginning to show its vitality, wax strong, and be a chosen agency among the many, but not too many, already in operation, to diffuse gospel blessings throughout the world.

The Bishop of Huron.

An interesting Bible meeting is reported as having been held in Toronto recently. Among the speakers was the newly elected Bishop of Huron, a man of large heart, and devoted to his work. He is treading in the footsteps of eminent Bishops in England, who think it no disgrace to be found associated with dissenters, so called, in works of faith and labors of love. One cannot help contrasting the conduct of the Bishop of Huron with that of other Colonial Bishops, many of whom are very chary of the Bible Society. The other candidate for the Bishopric of Huron, Rev. Dr. Bethune, Archdeacon, and incumbent of the Parish of Cobourg, would not have occupied Dr. Crony's seat at the Toronto Bible meeting. Some years ago it is said, a minister of the Episcopal Church took part with the Wesleyan brethren in a religious meeting, and a correspondence grew out of it, in which Dr. B. characterized his conduct in attending a meeting among the Wesleyans, as "both schismatical and sinful." From such a Bishop the good Lord deliver us! Yet objectionable as such views and practices are, I must bear testimony to the gentlemanly deportment of the Archdeacon, and his untiring performance of pastoral duties. Who ever neglected his people, it is not Dr. Bethune.

Maynooth College.

A deputation composed of clergymen and members of several Protestant Societies recently waited on the Premier, (The Earl of Derby,) at his official residence on the subject of the endowment of the Roman Catholic College, (Maynooth) in Ireland. The deputation was introduced by Mr. Spooner, M. P., whose annual motion in the House of Commons on the subject of Maynooth is familiar to all readers of Parliamentary affairs. Mr. S. remarked to the Premier that the question of the Maynooth Grant would never be settled so long as Parliament continued to vote money in support of this idolatrous church.

The Rev. Dr. Wylie, of Edinburgh, assured his lordship that there existed in Scotland the very strongest feeling on the subject of this grant and of all grants to the Roman priesthood. They would not withhold civil and political privileges from any class of Her Majesty's subjects on the ground of religious opinions. Their opposition to Maynooth was based on another principle, that it is utterly impossible for any member of the Church of Rome to bear true allegiance to the British Crown, or to be in a full and proper sense, a subject of Her Majesty. (Hear.) They were the subjects of a foreign potentate, and one who is both a temporal and a spiritual sovereign, and who employs the whole of his spiritual power to compel temporal obedience. They held it, therefore, as clear as any demonstration in Euclid, that to subsidize the Roman priesthood was to commit treason against the authority of the British Crown, to undermine the liberties of the British people, and to pave the way for a civil war on no distant day. (Hear, hear.)

He trusted his Lordship would take this view of the question, which was the really constitutional view, and put an end to a policy which the rulers of this country had too long pursued, but which would eventually be found pregnant with the most disastrous consequences. (Hear.) The Rev. J. S. Potter, of Dublin, as an office-bearer of the Dublin Protestant Association, bore similar testimony. The Protestants of Ireland—numbering, at the very least, one in four of the population of that country—were unanimous in regarding the Maynooth endowment not only as a national sin, but as an act which must end in civil war. He dwelt on the inconsistency of the Government, in educating the only body of clergy that was disloyal. Many of the Roman Catholic laity would rejoice to be free from the trammels of their priesthood, but the Government patronage of that priesthood was a great obstacle to this deliverance. On their behalf, as well as on that of Protestants, he pleaded for the withdrawal of the grant.—The Rev. Dr. Rule, on behalf of the Wesleyans, left entire confidence in saying that among that body there were not two opinions on the subject. They felt the grant a grievance, and would throw their entire weight in to scale against Maynooth.

The reply of Earl Derby was not satisfactory to the friends of Protestantism.

Two barns owned by Mr. Johnston, were burned at Indiantown on Tuesday evening.

News of the Week.

OPENING OF THE RAILWAY.—

The important public event of this week is the opening of the Railway—out as far as the nine mile house. This event took place on Tuesday. The road is not quite finished, but no obstacle remains to prevent the cars from safely running. They are advertised to run regularly every day, (Sundays excepted.) Three trips were made on Tuesday afternoon, and a large number of persons availed themselves of the pleasure of a railway ride. The punctuality with which this section has been opened for public conveyance, is highly commendable on the part of all concerned, and we believe gives general satisfaction. The road is said to be substantial, and the track across the Lake as solid as any part of it. It is desirable that the works as far as Hampton, at least, be pushed forward with all despatch, and opened as early a day as possible.

The *Morning News* makes an excellent suggestion in connection with the railway: that is, that a fast steamer be on the route between the present terminus and Hampton Bridge, to run at a cheap fare, for carrying passengers and freight. We have no doubt but this enterprise would be well patronized, (providing the rates by rail and boat were both moderate,) and that it would prove ultimately a paying speculation.

The *Freeman* in several of its last issues has endeavored to make something out of our notice of the Sunday labour which recently occurred on the railway. It appears that this labour was under the direction of the sub-contractors only, and entirely without the knowledge of the Government, by whom, when it became known, its repetition was immediately forbidden. The *Freeman's* horror is unreal, every body knows how Rome keeps the Sabbath. The *Morning News* editorial of Wednesday is to the point. The stricture of the *Courier* on our notice of the Sabbath desecration we think was uncalled for. We have noticed it in another place.

We learn that some depredations were attempted by a number of Railway navies on last Sabbath week, on a house near Hammond River Bridge. Some of the parties were arrested by the police; what punishment was inflicted we have not learned. It is to be hoped that the utmost vigilance of the Railway Magistrate and his force, as well as that of the County Magistrates, will be exercised to prevent Sabbath drinking, mobs, and violence along the line of works by the navies, many of whom belong to the most vicious class in society.

SAD OCCURRENCE.—

A melancholy accident occurred at the Iron Bridge in course of construction on the Railway near the Five Mile House on Wednesday. As a large piece of iron was being raised to its place, by some means some portion of the fastening gave way, and it fell upon the leg of a man named John Gory, and literally smashed to pieces a large portion of the bone between the knee and ankle, and otherwise seriously injured him. A person was immediately despatched to the city for a physician, and Dr. Alward with great promptness repaired to the place where the wounded man lay. On examining the leg, he discovered that immediate amputation was necessary, to afford even a chance for his life, and after stating this fact to the gentlemen (Messrs. Myers, Humbert, and others,) who were present, he proceeded to amputate the leg above the knee, which was successfully performed by him without any other surgical aid. Two hours elapsed from the time of the injury until the amputation took place. But little hopes were entertained at the time, of the man's recovery, but we learn that on yesterday he was doing well, and although severe internal injury has been sustained by him, yet he was doing as well as could be expected, and great hopes of his recovery were then felt. This unfortunate man has been in the employ of Messrs. Flemming & Humbert, in their Foundry for several years, is, we are informed, a worthy man, and has a wife and seven children.

The *Christian Visitor* has been transferred for publication from the office of Mr. G. W. Day to the new office of Mr. C. B. Bill, son of the editor and proprietor. The typography of the number before us appears very well. The *Family Casket* is also issued from the same office.

We regret to learn that on the passage of the steamer from Fredericton, on Monday night, Mr. Woolhouser, son of the late Sheriff of York, was lost overboard. His absence was not discovered till the boat had arrived at Indiantown. The body was found near the place where it is supposed the melancholy accident occurred. No further particulars have reached us.—[Presbyterian.]

ROBBERY.—On Friday night last, the residence of the Hon. Charles Simonds, in Portland, was entered by burglars, who effected an entrance through the window, and abstracted about £450 from a desk in the room. *New Brunswick.*

A new locomotive for the Nova Scotia Railway was lost off the deck of a schooner, which was conveying it from Portland to Halifax, during a gale a few days ago.

Mr. H. W. Herbert, the author of a number of Historical Novels and text books in sporting and natural history, committed self-murder a few days ago by shooting himself in New York. Mr. Herbert was descended from the Pembroke and Percy families; was a native of London, England, and the eldest son of the Hon. and Rev. W. Herbert, Dean of Manchester. Mr. Herbert came to this continent in 1831.—[Presbyterian.]

It is a well-established fact, that the slave-trade between Africa and Cuba is carried on in vessels belonging to American citizens, or sailing under American colors. By the treaty between England and the United States for the suppression of this trade, it is mutually agreed that a sufficient force shall be maintained by the two powers on the coasts of Africa and Cuba. England has faithfully fulfilled her treaty obligations in this respect, and her vessels have made numerous captures; but her efforts are rendered almost abortive by the failure of the American squadron to carry out the duty assigned to it.

The horrid traffic continues to increase to such an extent, that it becomes evident that something more must be done by the English fleet, if it is to be checked at all. Orders, therefore, it would appear, have been given to the English cruisers to examine all vessels appearing off the coast of Cuba, whether sailing under American colors or not; and these orders have been strictly obeyed.—Within the last few weeks, probably thirty or forty American vessels have been boarded, and their true character ascertained. The captains of many of these vessels on their arrival in the United States, made a great outcry on the subject.

The press took the matter up; Congress passed some strong resolutions in reference to it, and the Government of course has demanded an explanation from Great Britain. The people, as might be supposed, are consequently highly excited, and war is freely spoken of as the only remedy, unless the right claimed is instantly abandoned. It is quite unlikely, however, that the sad contingency of war between two countries so closely allied as England and the United States, will arise at this time. First, the statements made by the captains of several of the American traders which were examined have been proved to be grossly exaggerated, if not absolutely false; and secondly, it is well understood that England has waived the right of search of all vessels on the high seas, and admitted the principle that the flag covers the ship. It is clear, therefore, if it appears on full inquiry that any American vessels have been actually searched by British officers, their conduct will be disavowed and condemned, and there will then be an end to the matter; but we are inclined to think that no case of this kind will be discovered, and our American friends will find that no insult or outrage has been committed.—[Church Witness.]

We are informed that the Montreal Telegraph Office is not open on the Sabbath, and no telegraph is received from Troy on that day. The only exception to the rule not to send intelligence over the Canadian line on the Sabbath is to transmit to New York and Boston, any European news which may arrive by the Canadian Ocean Steamships on the Lord's day. But even this occasional act of Sabbath desecration cannot be justified, and we trust that the Montreal Company will see the propriety of discontinuing the practice.—[Montreal Witness.]

FURRY COMMISSIONER.—Mr. M. H. Perley, the British Fishery Commissioner, accompanied by Mr. George Perley, his secretary and surveyor, arrived in this city yesterday from Ellsworth. We understand that Mr. Perley has come along the coast from Eastport, and proceeds onward to the boundary of New Hampshire, examining the rivers on his route. It is said that after defining the mouths of the rivers of Maine, the commissioners will proceed to determine the mouth of the St. Lawrence, and the mouths of rivers on the Labrador coast and in Gaspé.—[Bangor Courier.]

Latest English News.

The Steamer arrived at Halifax on Wednesday with Liverpool dates to the 22d ult.

The anticipated defeat of the Derby Ministry has been avoided for the present by the retirement of Lord Ellenborough from the Cabinet, and other circumstances recently transpiring. It appears that Lord Canning, the Governor of India, had promulgated a decree confiscating the landed property of the people of Oude except in a few cases to the British Government. Lord Ellenborough is in a Dispatch to Lord Canning on this subject disapproved not only of this course, but expressed sentiments altogether unbecoming a Minister of the Crown, in relation to the Government of India. The following are extracts from this Dispatch:—

2.—On the 12th instant, we received from you a copy of the letter dated the 3d of March, addressed by your secretary to the secretary of the Chief Commissioners in Oude, which letter enclosed a copy of the proclamation to be issued by the Chief Commissioner as soon as British troops should have command of the city of Lucknow, and conveyed instructions as to the manner in which he was to act in respect to different classes of persons, in execution of the views of the Governor-General.

4.—That authoritative expression of the will of the Government informs the people that six persons, who are named as having been steadfast in their allegiance, are henceforward the sole hereditary proprietors of the lands they held when Oude came under the British rule, subject only to such moderate assessments as may be imposed upon them; that others, in whose favour like claims may be established, will have conferred upon them a proportionate measure of reward and honour; and that with these exceptions, the proprietary right, in the soil of the province is confiscated to the British Government.

5.—We cannot but express to you our apprehension that this decree, pronouncing the disinherison of a people, will throw difficulties, almost insurmountable, in the way of the re-establishment of peace.

8.—Whatever may be your ultimate and undisclosed intentions, your proclamation will appear to deprive the great body of the people of all hope upon the subject most dear to them as individuals; while the substitution of our rule for that of their native Sovereign, has naturally excited against us whatever they may have of national feeling.

9.—We cannot but in justice consider that those who resist our authority in Oude are under very different circumstances from those who have acted against us in provinces which have been long under our government.

10.—We dethroned the king of Oude and took possession of his kingdom, by virtue of a treaty which had been subsequently modified by another treaty, under which, he had