

in yee diim, we'll pray yee dead.' This rhetoric is irresistible. His Lordship did not know what influence such people might make in heaven; he did not like to put such prayers to the proof, wisely took the old woman's advice, and let them alone."

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 17, 1865.

PREFACE AND PREAMBLE.

SECOND ARTICLE.

On the restoration of the Jews after the Babylonian captivity, special services were instituted for the instruction of the people in the law of the Lord. The eighth chapter of Nehemiah describes the occasion in full. The principal facts are as follows: "All the people gathered themselves together as one man into the street that was before the water-gate." "And Ezra the priest brought the book of the law before the congregation, both of men and women, and all that could hear with understanding." "And he read three times from morning until midday, and the ears of all the people were attentive unto the book of the law." "And Ezra the Scribe stood upon the pulpit of wood, which they had made for the purpose," and beside him stood various "priests and Levites who caused the people to understand the law." "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

This has been supposed to describe the origin of preaching from texts of scripture. It seems at least illustrative of the Christian dispensation. They read distinctly. They gave the sense. They caused the people to understand. From this example it may be justly inferred that a good delivery, a capacity to expound the scriptures, and also that clearness and force in communicating truth are important to all preachers of the word.

In the book of Jeremiah the term *pastor* is introduced, with apparent reference to the priests of the Jews. While, on the one hand, faithful pastors are fearfully reproved, "We be unto the pastors that destroy and scatter the sheep of my pasture," (Jer. 23, 1), on the other hand the Lord, through his prophet, promises: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. li, 15). Corresponding to this declaration of the necessity of knowledge and understanding on the part of religious pastors, is that of Malachi (ii, 7): "The priests lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts."

Notwithstanding the excellence of the Old Testament precepts with reference to religious instruction, and the good example of a few individuals among them, yet the evil practice of the Jewish priests as a body, is one of melancholy admonition to ministers of the Gospel. Of all the thousands who officiated at the altars of the tabernacle and the temple, we find on record the names of but few who were distinguished for piety or moral power. The majority seemed to have lived and died contented with mere ceremonial routine, careless of their higher responsibilities, and without any visible efforts to instruct the people in righteousness and truth. Too often was the lamentation of the prophet Amos true. "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." (Amos vi, 1.) Not only so, but frequently the whole nation was corrupted through the idolatrous apostasy of the priests. They were charged with the keeping of the law visited the law; and the proverb—"like priests, like people," was not only painfully illustrated in the prevailing wickedness of the entire nation.

The fair inference from the foregoing are—their whatever intellectual or moral qualification was essential to Jewish priests in their teaching capacity, equally, if not more, essential to the teachers of the doctrine of Christ. If temperance, consistency, fidelity, knowledge and understanding were essential to them, how much more essential to those who publish a higher law; and whose great business it is to proclaim the Gospel of salvation to the world.

THE FREE BAPTIST FOREIGN MISSION.

Letter from India—Bany Season—Languages—Missions.—Indian mode of defence of idolatry—Dala—The Sauts, &c.

The Morning Star of the 8th inst., contains a letter from Rev. Jeremiah Phillips (father of James L.), dated at Missions, India, August 1st. From it we make the following extracts:—

Surrounded, as we are, by vast multitudes of men, women and children, who know not God, and obey not his law, but bow down and worship blocks and stones, gods of their own hands' make, we nevertheless feel very much at home. Our ability to speak the language and converse freely with the people, an enter at once upon active labors, together with our long acquaintance with native character and manners, makes it quite a different matter with myself and will from what it was on our first arrival in India.

This is the season of the year (the rainy) when our operations have to be carried on very much within doors. So constant have been the rains the past month, that boisterous preaching has been interrupted nearly one-half the time. I have resumed my Sanskrit work and study; am now revising the Gospel by Matthew, a new edition of which being needed for distribution, and the supply of Bro. Bache's village schools among the Sauts, while at the same time I am endeavoring to improve my acquaintance with this singular language, preparatory to itinerating and preaching among these rude sons of the forest when the rains are over and the cold weather sets in.

James and wife and Julia are applying themselves, with commendable zeal, in acquiring the Bengalee, for although James finds himself able to converse pretty readily in Oriya, it having been decided that he is to remain in Minapore, where not the Oriya, but the Bengalee language is mainly spoken, he, as I think, wisely values the use of Oriya, for the present in order to secure a correct pronunciation of Bengalee. Although three-fourths of the words are the same in both languages, the inflections of the nouns and verbs, and the pronunciation differ widely, and in the attempt to change from one to the other, no small amount of labor and care is requisite, not to acquire a jargon of the two, rather than to secure the ability to speak either one correctly.

Midapore being a civil station, has quite a little English community, and the large government offices draw in people from all parts of the surrounding districts. The population of the town is probably not far from 80,000, that of the district over a million souls, the great mass of whom speak the Bengalee language, though on the southern borders the Bengalee runs into the Oriya, while to the west and north are found the Sauts, Bhumjias and other hill tribes, (as they are commonly regarded,) who, while they

have their own distinct tongue, which alone or mainly is heard in the village, yet still speak sufficient Bengalee for the usual business purposes, as they mingle with the Hindus.

On the whole, Midapore must be regarded as a very eligible and inviting field for missionary effort. The country is more open and better supplied with roads than is the case further south, the people generally are more intelligent and enterprising than the Oriya people are; the result probably, in part at least, of their proximity to Calcutta, the great Indian Metropolis. This Metropolitan influence on the native community, though by no means an unmixed good, has doubtless done much to weaken the hold of the popular idolatry of the country on the minds of the people at large. In this regard a great change has taken place in India. Idolatry, like slavery in America, for the last twenty-five years, has been becoming more and more unpopular, and among the more enlightened regarded as a doomed institution. Comparatively few attempts are made to defend it on its own merits, but simply on the ground of expediency. The following is the present style of argument to which one may listen almost every day in conversation with intelligent natives: "We have no faith in the Hindu gods, we know there is but one God; but it is not right to offend one's father, or one's mother, or one's elder brother; hence we are bound to keep up appearances. The Bible is a very good book—the best of books; but we cannot believe in the miracles of Jesus Christ. If we believe in them we might as well believe in the miracles of the Hindu gods. Jesus Christ was a good man, but we cannot believe him to be the Son of God. We see no need of any mediator; why can we not come at once to God and worship him; can he not forgive our sins?" Thus Christ is still a stumbling stone and a rock of offence, and the preaching of Christ crucified foolishness to the wise of this world. People in the town hear well, are respectful and friendly, and there appears to be no difficulty in securing congregations any day in the week; and in a large number of localities, Bro. Bache and Mahase, the native preacher, appear to be recognized as friendly visitors wherever they go, and their preaching listened to with respect. Bro. B's medical labors have doubtless done much to disarm prejudice and secure confidence, while the word preached, and the free distribution of tracts and portions of the sacred scriptures, diffuse a knowledge of Christianity among the masses of the people.

It cannot fail to interest the friends of our mission to be told that Dala (earnest Phillips) still stands fast in the faith, and is a very useful laborer among his own people. He labors as an itinerant preacher, and in connection with Pandare, one of the Khund converts, has the care and superintendence of Bro. Bache's Santal schools. Whether or not he can, with St. Paul, say, "I have great heaviness and continual sorrow in my heart," * * * for my brethren, my kinsmen according to the flesh," I am unable to say. Certain it is, he takes a deep interest in the propagation of the Gospel among them.

When, at the late session of our Q. M., the brethren from Jellapore urged the wants of that station, and pleaded to have no return and occupy my former field, Dala warmed up and "pitched in." He represented "that the Santals were a poor, ignorant, despised, neglected race, to whom as yet no missionary had ever been sent apart, while for many years missionaries had labored among the Oriya and Bengalee people, (running over the names of different stations in different parts of the country where missionaries have been stationed,) while no one devoted to the interests of the Santals, and speaking their language, had ever been stationed among his people. Was this state of things to continue, and the expectations of the Santals that a Padre Sahib, speaking their language, was coming among them, to be disappointed? If so, we might as well give up altogether, and confine our efforts to the Oriyas and Bengalees. If Phillips Sahib goes to reside at Jellapore, he will have other work to do, and the Santals will get but little help there. His beautiful idea of that selecting the best location that can be found in the midst of the Santals, and there establish a missionary station for their especial benefit. He himself is anxious to join such a colony, and live among the people, where the different branches of missionary work could be carried on to advantage and without interruption. Dala's views, though entirely independent, I must say, coincide very much with my own, though there will be necessary to bring it about. Something must depend on the amount of assistance that can be afforded from home, as it will involve expense to start a new station.

The interests of the Santal work demands a move of this kind appears evident, and a commencement should not be delayed longer than is necessary to settle on the most eligible location and secure the requisite means for putting up the requisite buildings. JEREMIAH PHILLIPS.

For the Religious Intelligencer.

HOME MISSION SOCIETY.

DEAR BRO. PETERS—As some of the reports I have hitherto made to you, as Secretary of the Home Mission Committee, have been published, perhaps those interested in the Home Mission Society would like to know how my labor has been expended up to the present time. At our last General Conference, an urgent call was sent by the northern churches on the island of Grand Manan, for some person to take their pastoral charge. None of our ministering brethren responding to the call, and deeming it a field of labor that should not be neglected, the Home Mission Executive resolved to supply it for at least part of the year, with the labors of one of their missionaries. Accordingly, after a month spent in visiting a number of the churches on the St. John river, Calais and Campbell, I proceeded to Grand Manan, and was heartily welcomed by the warm-hearted members of the churches at "Northern Head." Although these brethren would prefer having a pastor for the whole time, yet as nothing better seemed to offer, they complied with the terms of the Home Mission Executive, and installed me as their pastor for six months, becoming responsible for my salary for the time expended. About three months of that labor has been expended, and I expect to return and complete my engagement, after spending a few months at this place and at Calais, Me.

I did not think it advisable, while labouring there, to make any special effort, by holding extra meetings, for revival, as nearly all the male members of the churches are engaged in the fishing interest, which necessitates absence from home and working at night, and would seriously operate against their success. It is, however, my intention on returning, to hold a series of meetings in connection with each church, and an hopeful of favorable results.

The 7th District meeting has just concluded its session with the church in this place. In the conference meeting, held on Saturday morning, according to usage, many of God's dear children, members of our churches, strangers to each other in the flesh, received an introduction by the spirit of uniting love, that made them feel they were one in Christ.

In the afternoon we met to hear the reports from the churches. Elders present were, Elders Guter, Taylor, Mallock, Barnes, and Parsons. Licentiates Shaw, McDonald, Case, and Gally.

The churches were generally reported, and the reports of a favourable character. The absence of all cases of trial, and the expressed determination to rally around the upraised standard of the Redeemer, and faithfully labour to sustain his cause, were especial subjects for congratulation and thankfulness.

In this meeting the interests of our Mission Societies, both Home and Foreign, were ably advocated, and the interest taken in these God-honored enterprises by the audience was demonstrated in a contribution of \$36.74, which was subsequently increased by sums handed to Bro. Peters for both Societies, to the handsome sum of \$27.89 for Home, and \$33.85 for Foreign. The business session convened on Monday, Elders Parsons elected Chairman. Matters in connection with the prosperity of Zion were fairly and harmoniously discussed, and all seemed alive to the propriety of the cause of Christ. It was thought advisable by some to change the time of meeting from October until June, as that would be not only a less hurried, but more pleasant season of the year, to hold the meeting of the District. Accordingly the next meeting of this district will take place with the church at Seal Cove, Grand Manan, on the 1st Saturday in June, 1867.

The meetings on Sabbath were interesting and profitable. Elders Parsons, Taylor, and Guter occupied the desk at Wilson's Beach on Sabbath morning, afternoon and evening; and Elder Barnes and Brother George McDonald preached at "Malloch's Cove."

On Monday evening we enjoyed a rich treat, in listening to the recitations, dialogues, and singing of the members of the "Wilson's Beach Sabbath-school."

The various parts were ably sustained, and the lessons too valuable to be forgotten. Bro. Lorenzo Wilson, the much loved superintendent of the school, is entitled to the gratitude of the whole community for his indefatigable labour and zeal in bringing it to its present state of efficiency.

I have been holding meetings each evening since the close of the District meeting, with very encouraging results. Backsliders are returning; sinners are entering the way to Zion, and the bonds of christian love and union are being strengthened among christians, and I am looking with faith for an abundant display of God's saving power. Yours, as ever,

J. T. PARSONS.

Campobello, Nov. 6th, 1865.

For the Religious Intelligencer.

MR. EDITOR—One of the most interesting and satisfactory Sunday School exercises, in all its details, the writer ever had the pleasure to witness, came off in connection with the Free Christian Baptist Sabbath School at Blaisville, South Branch Oronoco, on the evening of the 5th inst.

The meeting was opened by prayer by Rev. Thos. O. Dewitt, and singing by the choir. The programme comprised thirty-six pieces, generally the production of talented writers. The selection of these pieces displayed a cultivated taste; there being nothing of that puerile and mawkish description which often characterizes these exhibitions. The spiritual character in which they were recited, showed careful previous preparation, as well as the efficient and refined creditably upon both teachers and scholars.

The recitations were interspersed by appropriate pieces of music by the children and the choir, alternately. The singing of the children, in particular, evinced that their instructor, Mr. Barzillai Webb, had acquired himself well, and that music is an important element in the success of these performances.

At the close of the exercises, brief addresses were delivered by Elder Robert Dobson, Rev. T. O. Dewitt, the Superintendent, and others. Although the inclement weather and heavy rains were unfavorable, yet some time before the appointed hour the large meeting house was densely crowded. We thank the friends of the meeting for the courtesy due to the worthy Superintendent, Mr. Thomas E. Smith, for the zeal and perseverance manifested by him in the Sabbath School cause.

Allow me to say, in conclusion, that the success of these and similar exhibitions, is chiefly dependent on the amount of intelligence the place may possess, both to devise and appreciate such an effort. In particular, it is essential that the state of education in the minds of the people be efficient, and in these respects Blaisville is not behind more favoured sections; and in Mr. C. T. Hendry, they have a faithful and efficient teacher, well fitted to discharge the important and responsible office of a public teacher. Yours respectfully,

GEO. W. S. BAKER.

THE FENIAN CONSPIRACY.

The apologists for Fenianism endeavour to make a strong point of the unreasonableness of the mad project which the conspirators have avowed as their aim, and the certainty of its utter failure. It is quite certain that the idea of the "liberation of Ireland" and the establishing of an "Irish Republic" in Ireland, is as chimerical as it is wicked, and cannot be entertained as a moment by any man of sane mind, who is not completely blinded by intense hatred to England. This, however, is no reason why Fenianism may not disturb the peace of Her Majesty's subjects, and perpetrate the blackest crimes imaginable. Any attempt to carry out their project would be attended with much bloodshed; and however great the failure, the attempt would doubtless result in the loss of many lives. When vicious and wicked men, prompted by the most inveterate hate, and fired by a religious frenzy, engage in mad projects, they are not to be trifled with, however wild or chimerical their plans and schemes may be. Had the public been informed a few weeks before the assassination of President Lincoln, that a conspiracy was in existence, the parties in which were a drunken play-actor, a wicked woman, and a half-dressed fellow of the dregs of society, the object of which was to strike down in a single night the whole Cabinet at Washington, and other distinguished men of the country, the announcement might have startled the public mind in view of its boldness and wickedness, but we apprehend few would have supposed that such a conspiracy would have resulted in the martyrdom of the President, and the plunging of a whole nation in mourning and tears. And yet, such was the sequel. It is an admitted fact that the Fenian conspiracy embraces hundreds of men; that it has ramifications all through the United States, extending to the British Provinces, Ireland, and even in England; that it does command a considerable amount of funds; that arms and other weapons of deadly warfare are purchased and transported to certain points; and that the most violent and malicious hatred is avowed against England, her government, her laws, and her Queen, by the leaders of this daring conspiracy. With these facts before the public, it can scarcely be accounted for, on *loyal* principles, why a portion of the British press should labour so diligently to persuade the people that Fenianism is merely a myth. It is well to fortify the public mind against the idea of its success, but it is also the duty of the press to keep the people informed that there does exist a class of men in other countries, and also among ourselves, who are conspirators against our liberties and lives, and who only wait the opportunity to strike a blow that would unsettle the public peace, and send wailing throughout the land.

But it is far from being certain that the only object of this conspiracy is the chimerical "liberation of Ireland." Facts have transpired, and are transpiring, which indicate that they may contemplate a raid upon some of the British Provinces, with a view to perpetrate robberies, and get a foothold on British soil. We have no wish to excite unnecessary alarm, or to provoke a spirit of retaliation. Fenianism may perpetrate some wicked crimes, but it will never undermine the throne of England, or unsettle the government of Her Majesty. And should an attack be made upon any of her Colonies, decided and effectual means would be at once employed to repel the invasion and punish the conspirators. It is to be feared, however, that a portion of the press that performs the office of apologists for Fenianism, have far more sympathy with the conspiracy than loyalty and patriotism would warrant.

Since writing the above, we have received the last number of the "St. Croix Courier," published at St. Stephen, from which we subjoin the following:—

THE FENIANS.—There appears to be great activity amongst the Fenians, and the newspapers teem with reports and conjectures regarding their intended invasion of Canada. We are not amongst those who believe that they would succeed in their great object of invading the Provinces; still, a great deal of bloodshed and misery might be produced before they were finally repressed. That they are organizing and arming there can be no doubt, and it behoves the Provincial Governments—our own amongst the number—to be on the alert for any contingency that may arise. We think it quite possible that a demonstration of some kind may be attempted, in the hope of involving Great Britain and the United States in a war, and we regret to see the tone of encouragement which a portion of the American press exhibits towards their mad designs. The Alabama claims now being urged by the United States are, doubtless, regarded by the Fenian leaders as a fitting opportunity to bring on a war, if possible, between the two countries, to Ireland's advantage. The brotherhood is said to be strong also in Canada, and it is thought there would be a general uprising immediately on the arrival of their brethren from the United States. We learn from our Canadian exchange that a Fenian member of the Legislature, Mr. Perrault, member for Richelieu, in a recent address to his constituents, appeared to have revealed some of the designs of the organization. He told them that after two centuries of injury and oppression, the Irish people had risen to avenge their wrongs upon their hereditary tyrants—the English—that 200,000 were ready to strike the blow, and that they would during the winter touch upon Canada, and capture the Upper Province, which they could easily hold, and with the wealth of the world would equip ships and make war upon England. A Montreal paper says Government is preparing to organize an army of 40,000 men, and that troops will probably be stationed along the entire frontier.

INCREASE OF INTERFERENCE IN MONTREAL.—We have seen more informed persons in our streets during the past fortnight than in the whole course of some previous years. Nor is this result to be wondered at. Young, middle-aged, and old men flock into the drinking saloons in a constant stream, mostly by the front door, though a considerable minority steal in and out by side doors. If the liquor thus consumed were making them happier, or healthier, or stronger, or better, it would be all very well, and the occasional abuse of it would be simply a matter of regret; but when even what is called the moderate use has none of these good effects, but rather the contrary; and when all admit that the immoderate use, which is apt to grow out of it, is very bad, language cannot adequately express the surprise felt at the infatuation which persists in drinking.

Multitudes will admit the correctness of part or all of these reasons, but say that they have nothing to do with the matter. They do not drink to excess, and that is enough for them. But everyone is either helping to build up or pull down a great drinking system, which is the acknowledged bane of society, and on which side is the moderate drinker found? It is to supply him that the traffic is carried on, for no one pretends to make or keep, or sell liquor on account of drunkards.

It is the moderate drinkers who make drinking respectable, and from whom the young learn to drink. It is from the ranks of moderate drinkers that the army of drunkards is recruited; and if all the drunkards in existence at present were to be reformed or die off, the number would soon be more than made up again from the moderate drinkers. There is no possibility of gaining these facts; and why do they not take hold of the public mind in a matter of such great and pressing importance?

There is probably no one who ever opposed the temperance reformation or held aloof from it who was not visited in some way with some trials through the drinking of himself or others, and for which he is, in a greater or less degree, responsible. It is evidently only the consistent total abstainer whose skirts are clear in this matter.—*Montreal Witness.*

JOHN B. GOUGH was to deliver a lecture on Temperance at Cooper Institute, New York, on Wednesday evening last. A N. Y. paper says it only needs an announcement of his name to fill the house.

GEORGE MULLER, whose peculiar labors attracted so much attention among us a few years since, says the *London Review* "has erected, fitted up, and filled with orphans, three large houses at Ashley Down, at an expense of about £20,000. He now desires to build two more houses for eight hundred and fifty orphans, making the number under his care 2000. Of the £50,000 needed for the two orphanages, about £20,000 has come in."

THE QUEEN OF ENGLAND spends a good deal of time on her Balmoral estate in Scotland. An English paper says: "With Highland chief and Lowland laird she is as popular as she is revered. Those white cottages that send the sun rays across the Dorn from their bright walls are the creations of the Queen. What is more, she personally visits her tenants, and takes a lively interest in their comfort and well-being. On Sundays she appears, wet day and dry day, in the little parish church, in the midst of her Highland tenants and subjects, and joins in the simple service of the sanctuary as devoutly as if it had been the accustomed worship of her childhood." And yet her life would not have been worth a shilling's purchase, in these circumstances, a couple of centuries ago.

A new missionary ship, called the *John Williams*, has just been launched in England, built, like the *Morning Star* in this country, solely by the contributions of children. This ship is the second legitimate successor of the vessel built by the remarkable missionary whose name she bears. The first was worn out in the service and lost. The second, built by the London Missionary Society, to carry on the same work, and named after Williams, was wrecked on Danger Island, last year. The third is now in the water, and long may she be a messenger of peace and good will. By a coincidence of interest, the evangelization of which John Williams so nobly devoted himself, he yet speaketh.—*Exchange.*

WHAT AN IRON BAR BURGESS.—A bar of iron worth five dollars, worked into horse-shoes, is worth ten dollars and a half; made into needles it is worth \$355; made into pen-knife blades, it is worth \$4,385; made into balance-springs of watches, it is worth \$250,000.

What a drilling the poor bar must undergo to reach all that; but hammered and beaten and pounded and rolled and rubbed and polished, how was its value increased! It might well have quivered and complained under the hard knocks it got; but were they not necessary to draw out all its fine qualities, and fit it for higher offices?

And so, all the drilling and training to which you are subject, all the trials and hardships, thumps and pains which often seem so hard to you, serve to bring out your nobler and finer qualities, and to fit you for more responsible posts and greater usefulness in the world.—*Exchange.*

For the information of some of our readers we state: That the reports of our Home Missionaries do not pass through our hands to our columns. The Home Mission Society is a part of our denominational interest, and the Missionaries are supposed to be under the direction of an executive committee, to whom their reports are made monthly, and who have the use of our columns to lay these reports before the churches.

THE NEWS AND THE PRESS.

NOVEMBER 17, 1865.

The *Globe* of Saturday stated that "Mr. Anglin, some days since, tendered his resignation as a member of the Government." The same paper, of Monday, says:—"The resignation of Mr. Anglin upon a new phase in our provincial politics." So we suppose it is settled that Mr. Anglin has retired from the Executive. That Western Extension has had something to do with this is probable; but it is more probable that difference on other matters have been the real cause of this eruption in the anti-Confederate Executive.

Our contemporary, the *Evening Globe*, is excellent in its senior, the *Morning Freeman*, in its apologies for Fenianism, and its efforts to divert public attention from the danger that exists from this insidious conspiracy. The Canadian papers seem to be ransacked by the *Globe* for articles "made to order," and nearly every number contains a dish of Fenian anodyne. This, with the abuse of Mr. Fisher and all Confederates, make up the present staple of our former "manly, able, and independent" little contemporary, the *Globe*.

The *Freeman*, not satisfied with the assistance of the *Globe*, has secured the aid of another journal, the *Acadian Recorder*, of Halifax, to abuse the INTELLIGENCER. The *Recorder* is a "chip of the same block" with its St. John confrere, and deals in the same description of argument—*ipse dixit*.

THE SEASON.—The closing of the river by ice, stopping the navigation at a considerable earlier period than in usual seasons, has seriously disappointed and inconvenienced the Fredericton and other merchants and business men up river. But a small proportion of the supplies for winter had been conveyed up; a large quantity was already purchased, and a day or two longer would have made a great difference in the stock in store in Fredericton. On Thursday of last week, the steamers made their last trip, and suddenly did the snow and frost come, and the *Gazelle* was caught at Woodstock. The Highlander sustained some damage near Tobique, and is therewith. At the time of our writing (Wednesday) the weather is mild, and a prospect exists of the ice going out of the river again, when we suppose will find opportunity for the steamers to make a few more trips for the convenience of freight. A number of Tow-boats are at Fredericton, caught also by the sudden appearance of the winter, before having completed their carrying business for the season.

We regret to hear that Chief Justice Parker, of this city, is extremely ill. He was more comfortable last night than usual, but no marked change for the better this morning. His removal by death would be regarded by the christian community of St. John of all denominations as a sad calamity.

HON. A. McLELLIN has had a dangerous attack of illness, but we rejoice to hear he is now convalescent, and that hopes are entertained of speedy recovery.—*Id.*

HON. MR. BROWN'S ARRIVAL.—The Hon. Geo. Brown arrived in town in the steamer *New Brunswick* on Friday night, and put up at the Waverley House. He left on Saturday morning in the train in company with the Hon. Mr. Wilnot to meet the Hon. Mr. Smith at Moncton. They returned to town on Saturday evening by express train, and left for Fredericton on Monday. The object of Mr. Brown's visit is to confer on matters connected with the reciprocity Treaty.—*News.*

MELANCHOLY ACCIDENT.—ANOTHER SAD WARNING!—On Sunday afternoon between 4 and 5 o'clock, as quite a large number of persons were engaged in skating and sliding on Lily Lake the ice suddenly gave way, and five of them were precipitated into the water; three managed, with the assistance of some of those present, to extricate themselves and gain the shore in safety; but the other two, after struggling about ten minutes, sank beneath the waters of the lake. Both ladies resided in York Point. Their names were John Murray, aged about fourteen years, and William Guiver, aged about twelve. This is another of the melancholy warnings which every Fall the journalist is called upon to repeat, of the premature loss of life, from such too rashly venturing on newly formed ice. Another little boy in making his escape to the shore, fell on the ice and was so severely bruised about the mouth and nose, that for some time it was feared he would bleed to death; but happily it was at length stopped, and he was able with the assistance of another lad to walk home. These accidents almost invariably occur on Sunday. Boys, take warning!—*Morning Journal.*

THE FENIANS.—The Washington correspondent of the *Philadelphia Ledger*, says a prominent officer of the Fenian Brotherhood has received an intimation from a high quarter at Washington that the proceeds of the Order of the Star in the matter of issuing bonds, calculated to embarrass the United States Government in its relations with foreign powers, and that the discontinuance of the movement would be accepted as new evidence of the loyalty of that numerous class of adopted citizens whom the Fenian organization professes to represent. The intimation was in reason to believe, is the result of a recent communication received at the State Department from the Governor General of Canada.—*Boston Journal.*

It is about time that the Federal authorities interfered to stay the progress of an organization, whose aim is to cripple British power, and whose successful leaders would not hesitate to pillage, burn and destroy property, and shed blood to attain that end. On the night of the 8th inst., there was a large Fenian gathering in Baltimore; speeches of the usual character were made, and the dispatch says "great enthusiasm was manifested."—*News.*

The *Evening Globe* has once and again insinuated that the Confederate leaders in Canada and here were in collusion in publishing misstatements with a view to influence the York election. The insinuation of the *Globe* has alone saved it from the animadversions which its insolence and perversity are fitted to call forth. While Fenian bonds are being issued in Canadian cities, arrests made, and plans of insurrection and robbery detected—as may be seen by the very latest despatches—and while the Government of Canada are keeping an eye on the Fenians, (and with good advice) the traitorous *Globe* has the rare effrontery to tell us that the whole thing is a sham, got up for electioneering purposes! Our citizens will, doubtless, protest most emphatically against such a glaring attempt to deceive and impose upon them for the basest party purposes.—*Morn. Jour.*

ANAPOLIS RAILWAY.—The Halifax *Colonist* announces that a contract has positively been entered into and signed between the Government of Nova Scotia and Messrs Harris and Smith, on behalf of Geo. Knight & Co., a firm of English capitalists, for the completion of eighty-five miles of railway from Windsor to Annapolis within two years from 1st May next.

The *Bridgetown Record* states that the engineers and their staff, who came to Annapolis Royal a fortnight ago, have been busily at work surveying the route for the railway, and were at Round Hill on Wednesday of last week.

By an Act of the Province any Company constructing and working a railroad on this route is entitled to an annual subsidy for 30 years of 4 per cent on \$1,000 per mile, which for 85 miles would be \$1,000 per annum exclusive of the bridge across the Avon, estimated by Mr. Laurie to cost \$100,000.

THE NEGROES OF JAMAICA.—The Havana correspondent of a New York paper furnishes some painfully interesting descriptions of the uprising of the negroes in Jamaica, from which we take the following extract:—

The scene of the disturbances in Jamaica is around Morant Bay, which is the part of the island nearest to Hayti, and is in the District of St. Thomas. Quite lately, previous to the dreadful slaughter committed by the furious mob, there had been a dispute between some sailors of the navy and the police, but this was promptly stopped by the Government. The succeeding events are of a more serious character, and are so threateningly declared to be a decided and marked rebellion.

The first alarm was given by a letter, dated Oct 11th, read in the Commercial Exchange of Kingston, from the Hon. W. H. George of Morant Bay, announcing that the writer was wounded by two bullets in his legs, and that the Hon. Baron Van Kote-

booth, the Magistrate of St. Thomas East, Dr. Gerard, C. Price, S. Cook, and the Rev. Mr. Hirschfeld, had been killed. The Baron is afterwards mentioned as arriving in Kingston on a steamer; so he escaped at length with his life.

The beginning of the outbreak is thus described: On the 7th it was said that the people were greatly enraged, especially at an arrest. Sunday passed, and on Monday the magistrates issued warrants for the arrest of twenty persons who had figured on Saturday in the rescue; but the police were overpowered and secured with their own handcuffs, being held as hostages. On the next day three hundred men armed with swords, lath Duffries, and approached Stony Gut, where they held a secret meeting in the Baptist Chapel. Previous meetings had been held the night before at the house of a man named Grant, called by the insurgents Capt. Grant.

All was tranquil till 8 o'clock, and the Magistrates were about to retire, when the cry of women was heard—"Here the people are coming." From the window of the court house could be perceived a furious mob of four or five hundred persons rushing down the main street, and the police, who were rushed, seized the guns, overpowered the mob, and triumphantly hurried on to the court house. The local magistrate caught up the "Riot Act," which he read amid a storm of stones and bricks; the volunteers were ordered to fire, and when the smoke cleared away, several of the rioters were seen dead or wounded.

Then came a momentary pause, when the mob rushed furiously on the handful of volunteers, who fought bravely. Over the railing came the assaults, and an obstinate effort was made to break open the door. All took refuge in the fort, and succeeded in retreating into the building, and set to work to barricade it, trying to save the portrait of Sir Charles Metcalfe in the conflagration, with which the edifice and school houses was threatened. Every soldier who looked out of the windows was received with bullets, which he returned. The school house was soon in flames, but the wind for a time saved the court house.

Two of the magistrates who tried to escape through the window, were at once killed by the besiegers. In this confusion a member of the court tried to escape as he could. All took refuge in the fort, and it was discovered that the few volunteers who defended it had been overcome. The roof was now on fire. At the request of the Rev. Mr. Hirschfeld, a prayer was offered up. Scarcely had it concluded, when the bullets came crashing through the windows, wounding the staid magistrates, the Hon. Mr. George, and a child of the inspector.

Down came the roof, and to have the place was imperative. Mr. McCormack was dashed to pieces against a cannon on the steps. Another rushed out with a sword, while the mob shouted, "Now we have the Baron, kill him! kill him!" and loud shouts announced their satisfied vengeance. Others, perished, and after having mutilated the inspector, they were going to kill his child, but some women succeeded in saving it. The tongue of the clergyman was cut out, and the Baron's fingers were severely treated. The volunteers fought well, and dearly sold their lives. No New Zealanders or Indians could have shown more cruel ferocity than the insurgents.

The storm of riot then rushed on to the District of the Valley, and ended in the destruction there committed soon arrived. Great numbers of refugees had arrived at Kingston.

Troops were at once sent to the scene of confusion, and reinforcements as rapidly as