

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., MAY 18, 1866.

PREPARATION FOR G. CONFERENCE.

In a very few weeks our Annual Conference will again be in session. We beg to remind our ministers and churches of some things requiring attention previous to our meeting.

1. It is our duty this year, as Corresponding Secretary of the body, to compile a Report on the state of the Denomination, embracing such facts as will reveal the true spiritual condition and prospects of our churches, and suggest such action by the Conference as their state demands. In order to do this as accurately and impartially as possible, we require of every minister in the denomination a letter stating—If he has held the pastoral care of any church or churches during the year? What the present state of his charge now is? Do the members regularly attend Conference and other meetings?—has the Lord's Supper been administered among them during the year, and how often? Do they contribute to the support of the Gospel among themselves, and how much, per average, for each member? With such other information as may be necessary to make up a full and accurate report of the standing and prospects of each church. We desire also to know how much each church has contributed for Home and Foreign Missions. Our brethren will find it to be a reasonable request, and how such correspondence from them would facilitate our work, and enable us to compile an accurate and reliable Report, upon which the Conference could act with wisdom and vigor. It is necessary that all such correspondence should be received by us as early as the first week in June. It is expected that Licentiates furnish us with letters as well as ordained ministers.

2. Every church that has not already made up its Conference Fund, should immediately set about doing so. A resolution was passed in the last Conference, making it incumbent on the senior deacon of every church to collect from the members the contributions to this fund, and forward it, through the District Meeting, to the Treasurer of the G. Conference, with a statement of the several amounts in this paper. But as we have but few, if any acknowledgments, we presume this new rule of Conference has not been complied with. Now is the time to set about raising this fund. It is only a trifle, intended for certain uses and expenses which the Conference is obliged to incur; and it is really a free-will offering, signifying the allegiance of the churches to the G. Conference, rather than a revenue demanded of them. The trifle of twenty-five cents per member is but small to each, but in the aggregate makes a respectable sum for necessary and useful purposes.

3. Something more should be done than has yet been done for our Missionary Societies. The Home Mission Society has had its missionaries at work during the year, with good success in promoting revivals; of course each of these brethren has been an agent for the Society, and has collected funds for it. The whole receipts have not been published; but, judging from the measure of revival success, we suppose the treasury of this Society is pretty well supplied. Nevertheless, we believe there are many churches in our denomination who have not contributed anything to the Home Mission fund. Whatever they intend to give should be forwarded through the proper authorized channels soon.

The Foreign Mission Society, which is as properly and legitimately a child of the General Conference and the Free Baptist Denomination as the other, has had no agent among the churches to plead its merits or its wants, or to stir up the minds of the people in its behalf. We do not know that any attempt has been made by the Executive Committee of this Society to bring its claims before the churches. We do know that this Society has a deep hold on the sympathies of the people, and with very small effort put forth in the proper way, no difficulty would be felt in raising the amount necessary to sustain our Missionary now in the Foreign field. Even one month's agency employed between this and the Conference to visit certain places, and lay the claims of the Foreign Mission before the people, would result in large contributions to the treasury. We urge the friends of this Society to remember its wants. We shall continue to acknowledge in our paper any amounts forwarded to us, and remit the same in due time to the Treasurer.

4. Our Education Society, which was organized last year, has not made much visible progress since. Its friends are increasing, its prospects are brightening, and the necessity for its being early brought into active operation is daily becoming more and more apparent. It is an organization of great importance; it will require considerable funds; it needs the most judicious and wise management, and its success should not be jeopardized by any undue or improper haste. The friends of the Free Baptist Educational movement may be assured that its interests are being looked after, and its vitality is increasing, although not much has been publicly said or written about it. We trust some further progress will be made during the Conference, and we desire to see as many of the friends of the movement present as possible.

There are several other matters of importance which should come under the consideration of the brethren, and which, we trust, with those already named, will call forth their benevolent action. Our General Conferences are becoming every year more and more important; and the wise, fearless, united and vigorous action of these annual meetings, will do much to help every branch of the denomination, no matter how remote or apparently isolated they may be. We shall have more to say in relation to our approaching Conference in a week or two.

ORONOTO.—The cause of religion is prospering at the mouth of Oronoto, under the faithful labors of our young brother McDonald. On Saturday last we attended a Conference Meeting of the Free Baptist Church at that place, when two persons came forward for baptism; and we administered the ordinance immediately at the close of the meeting. Several others, we learn, are waiting for baptism, but not expecting an opportunity on Saturday, were not present. Brother M. left this week to visit his friends at Grand Manan, and will return in about a month.

GRAND MANAN.—Brother George McDonald, who is on a visit to Grand Manan and White Head Island, will act as an Agent for the *Intelligencer* in those places. Subscribers will oblige us by paying their subscription to Brother McDonald.

NOVA SCOTIA.—A letter just received from Brother J. Noble, informs us that he has recently paid a second visit to that part of Cornwallis where he labored with such success in the winter. The revival was still in progress, with interest unabated. He baptized nine during this visit, and still left a field of labor all white for the harvest.

REVIVAL AT TENANT'S COVE.

Our readers will remember a notice in our paper about three weeks ago of a revival in connection with the Free Baptist Church at Tenant's Cove, under the labors of the pastor, Elder Thomas Vanwart. We learn from Brother Vanwart that special services have been held once and twice a day since, up to last Sabbath, and that forty persons in all have been baptized by him. We learn that this work has been of unusual interest and power, and many of the meetings were marked with incidents of an unusual nature. This church had been for some time without a pastor previous to Brother Vanwart engaging with them in October last; and for several years had not held a communion season. During the progress of the revival, and when the union of the brethren had been restored, old differences having been removed, it was deemed expedient and proper to commemorate the Lord's death, by holding a communion season. This was a profitable and memorable occasion, and gave new impetus to the revival. Old saints were blessed, and young saints rejoiced; some seventy persons spoke in the meeting of God's dealings with their souls, and rejoiced in his love. Eleven in all were received the right hand of fellowship, and altogether thirty-nine have been brought into the fellowship of the Free Baptist church at that place. We rejoice to learn that the greatest decorum and order were observed throughout the whole series of meetings, and that those who have not professed religion evinced equal sobriety and civility with those who did. Brother Vanwart speaks in the highest terms of the kindness of all the friends and people at Tenant's Cove, and we learn that they marked their appreciation of his faithful labors among them by a substantial gift in addition to his salary.

It affords us no little pleasure to record this gracious work in the church at Tenant's Cove, under the labors of their pastor. We trust they will retain their labors among them. After revival seasons like these, much work is to be done, and much teaching and instruction is to be imparted. Many revivals are about lost by being immediately left, and no proper labour continued among the people. In this way, we regret to say, much of our missionary labour is lost to the churches and the denomination. In all cases arrangements should be made for the care and teaching of the converts after revival. Where neglect follows revival, declension will also follow, and the church in the end becomes weakened rather than strengthened. Many instances among the churches of our denomination confirm this statement.

WHAT A SUBSCRIBER SAYS.

A subscriber in King's County, in remitting to us some weeks ago, payment for the current year, gives us the reasons why he takes our paper. He says: "I like the *Intelligencer* for the following reasons:—
 "1st. For its religious intelligence, and its Christian feeling toward other evangelical churches.
 "2nd. For its loyalty to the Queen and British Government.
 "3rd. For its sentiments in regard to Confederation, and the exposure of the Anti-Confederate Government.
 "4th. For its truthful and fearless avowal that Roman Catholicism is unchanged, and that it is so severely as much opposed to the Bible to day, as when it burned Ridley, Latimer, and others at the stake.
 "5th. For its bold denunciations of Fenianism, and Fenian sympathizers; and the reliable intelligence which it gives the public relative to that conspiracy against our freedom, our property, and our lives."
 This correspondent further says:—
 "I learn that a dissolution of the House is anticipated; and I am glad of it. I hope the electors will make a selection of better men, and that Confederation will be triumphant."

A CHAPTER OF DEATHS AND ACCIDENTS.

St. John's, N. B., May 2, 1866.
 DEAR BRO. McLEOD.—We have of late, in this place, been called upon to experience bereavements and sorrow, more deeply than in any former period. Sickness, accident, and death have come among us, late, at a fearful rate. During the month of April, there were five persons laid in the quiet graveyard at St. John's. The first, on the 4th ult., was my own sister, wife of Mr. George L. Jess. She had not enjoyed very good health for some years; but was not confined to her room until the beginning of December; and from that time to her death she gradually sank by consumption, until the messenger came and bore her spirit home to the better land. In early life she sought the Lord, and found pardon in His love; followed the example of her Saviour in the ordinance of baptism, and united with the F. C. Baptist Church. During her last sickness, I never saw the beauties of religion manifest more conspicuously than in her. She was perfectly reconciled to the will of God; and while her whole frame was racked with violent pain, she bore it patiently without uttering a murmur, and longed for the time to come when her soul would be set free from the tenement of clay and fly to the arms of Jesus. Her only fear was that she would commit sin by being too anxious to be gone.

Bro. George L. Jess is also a member of the F. C. Baptist Church, being one of the number who joined at the time of the revival in 1853. This added greatly to the comfort of his wife, and during her sickness he exhibited the utmost patience and kindness in ministering to her many wants, and in striving to comfort her even to her dying hour.

Scarcely had two weeks elapsed before the knell of death was again sounded in our ears, and almost as suddenly as the lightning, Mr. Albert A. Tupper being taken sick on Sunday evening, on Monday, about four o'clock, p. m., was a corpse. Mr. Tupper was in the 40th year of his age, and leaves a wife and eight children to mourn his loss. He had long been a professor of religion; but for the last few years had embraced the annihilation doctrine. He believed in the total destruction of the wicked, the unconsciousness of the dead, and the speedy coming of the Saviour to set up his kingdom on earth; but he lived an upright Christian, and only on the Sabbath previous to his death his voice was heard in the prayer meeting, expressing his hope in a risen Saviour, and urging his friends to prepare to meet their God.

His death was followed on the next morning by a child of Mr. Newton Comstock's, which added another to the bereaved families in this place.

But death is not alone. God has truly been talking to us of late by other means, and showing us how frail we are. Three more have suffered by accident; one by the breaking of his leg, which took place in the early part of the winter, and he has never until recently been able to leave his bed.

Another, which took place in the latter part of March, was caused by the falling of a tree, which struck him in the side, causing somewhat serious injuries, but is now fast recovering.

The last accident of which I shall speak, was our esteemed friend, Mr. G. N. Davidson, who, while in the act of driving a nail into a loose board, attempted to strike the nail a strong blow on the head, but having partially missed it, it flew with violence and struck him in the eye, and wounded it seriously. This event took place on the 11th of April, and since that time he has not been able to behold the light of day; and it is feared that the injured eye is entirely destroyed.

I wish to notice two more deaths before closing. I refer to Mrs. Daniel Parker and child. The former took place on the 29th day of April; the latter a few days previous. Mrs. Parker was also a member of the F. C. Baptist Church. Thus ends the fearful catalogue of deaths and accidents in our little village for the month of April. May God grant that these visitations of Divine providence may prove a warning and blessing to us all, and cause us to live closer to the Saviour, so that when we are called upon to depart this life, we may be with joy and not with grief.
 Yours in Christ, JONATHAN LOCKHART.

THE WEDGE ENTERING.

Current events which are transpiring, afford the most unquestionable evidence that Popery is, in our day, marshalling its forces and putting forth all its power to grasp the sceptre of government, and obtain ascendancy in all the affairs of the State. British power and British institutions are the strongholds against which the whole forces of the Papacy are being marshalled. The attacks are in various modes, and from widely different quarters. The passage of the "Parliamentary Oaths Amendment Bill" in the House of Commons, by which the clause, in which the swearer abjures all foreign jurisdiction is struck out, and the clause in which the juror swears to maintain the Crown as Protestant, is also struck out, is a breach of faith with the Queen. It pledges the swearer only to be "faithful and bear allegiance to the reigning Sovereign; and it releases him from the obligation to maintain the succession of the Crown in the heirs of her body, being Protestants." The original clause contained the following clause: "I swear that the Queen is the supreme Governor of the realm, and that no foreign prince, prelate, state or potentate has any jurisdiction or authority in any of the courts within the same." The Romish Archbishop of Dublin, in a letter addressed to the National Association of Ireland, in referring to this clause, says: "No man of conscience, and no Catholic can swear to that clause. It is false to swear that no foreign prince has any jurisdiction in the countries subject to her Majesty." This is the outspoken disloyalty of the highest Romish dignitary in Ireland, and removes all wonder that Fenianism should exist in that country among the adherents to the Romish church.

Colonists may take but little notice of events like these, which are occurring so far away; but these are the undermining of the strong and noble foundations of the Protestant character of the State, and which are designed to open the way for the subversion of all our Protestant institutions and liberties. *Rome is the enemy of England, of freedom, and the Bible.*

THE BARLETTA MASSACRE.

The Rev. William Arthur, the celebrated Methodist minister, writing to the *Recorder* under the date of the 30th ult., states that his attention was attracted in the principal street of Turin to a man who was shouting, "The Massacres of Barletta," and offering for sale a printed paper, which opened with the following language:—

"The bloodstain at Barletta by a pack (braves) of fanatics, instigated by preaching monks, is a terrible atrocity to Italy, which still counts among its sons seventeen millions of the unlettered. It is blood cries to the nation. *Remember, remember*, that so long as thou hast not finally solved the question of Rome, not only the edifice of Italy is on an insecure foundation, but a constant possibility exists of the repetition of atrocities more abominable (because more repugnant to our times) than the massacre, forever execrated, of St. Bartholomew's Night." For about two years an evangelical school has been conducted in Barletta (a town on the Adriatic coast, recently belonging to the kingdom of Naples, and having less than 20,000 inhabitants) with such respect for the laws and the community, that fanaticism was banished, and the school was full of converts. An evangelical minister having come, the long-suppressed rage of the fanatics burst out, under excitement from a preacher on the 16th, the feast of St. Giuseppe (Joseph). A driving crowd, led by priests, passed through the streets with an enormous Christ (image) for each town, shouting furiously, "Death to the Protestants! Death to foreigners! Live Jesus Christ! Live the faith!"

"We seem to be turned back for a moment into the heart of the Middle Ages.
 "I now shall relate all the inquiries committed by the pen of a man of letters. Here a man is thrown from the third story of a house, there infuriated women by themselves murder three unfortunate. One has his throat cut with a razor; another is stoned or trodden under foot.
 "Enough! horrors impossible to relate were committed, which the grievous memory will last forever."
 This is Popery all over. With power, it would sweep the earth of every Protestant man, woman and child. It is stated that the houses of peaceful citizens were ruthlessly invaded, and all that were found in them killed. Goods of every description were destroyed or thrown out of the windows and burnt. The police were not sufficient to quell the tumult at the outset; even the Sub-Prefect, who presented himself in the streets, to save his life was forced to flee, wounded with stones. On the 20th, four hundred soldiers arrived, and restored some little order. They were all arrested; a train has started for Trani with seventy-five prisoners, among whom are four priests, one Capuchin monk, and six or seven women. On the 20th, about noon, it was feared the disorder would recommence; a crowd of men and women assembled, shouting with sedition cries that the prisoners should be released. But the troops dispersed the mob, at double quick, without using their arms, except with blank cartridges.

Mr. Arthur speaks well of the conduct of the police, who did their utmost to temper justice with mercy. The offenders, to the number, it is now said, of one hundred, are sent for trial, and the meeting of the Evangelicals is protected by the public force. The press of Italy is unanimous in condemning the atrocity, and laying the blame at the right door. In reading many of the papers, one might suppose that a century or two of religious freedom had trained men to abhor every kind of persecution. Even in the Italian Parliament, attention was at once called to the events, and the tone assumed by the Ministry did it honor. It is believed that the outbreak was but part of a plot to destroy not only Evangelicals, but Liberals, as all are called who oppose Rome and the dominion of the priests.—Some positive statements are made that evidence of such a plot has been divulged by one of the priests arrested. It may be so; but all outbreaks lead to shoals of such rumors.

From such events there is everything to be hoped and nothing to be feared as to the cause of true religion. They have ever been found to contribute very materially to fix attention, to awaken conscience, to strengthen the hands of the faithful, and rouse public indignation. Mr. Arthur believes that nothing but the civil power prevents the priests everywhere putting forth the same efforts to destroy their innocent neighbors.

The truth is, that the Bible, and the Bible alone, is the cure for all the moral and social maladies of mankind, and is especially the instrument by which Popery is through all the earth to be overthrown. There is not much to be hoped touching the full grown people; the bulk of them will die, as they live, in gross ignorance of the way of salvation. Our confidence is in the school; and it is cheering to find that the work of tuition is steadily, although not very rapidly, advancing. In 1861 there were in the late kingdom of Naples 8,078 schools, attended by 55,411 children; in 1863 there were 8,665 schools, attended by 148,625 children. In Sicily there were 571 schools in 1861, attended by 15,998 scholars; in 1863 there

were 1,177 schools, attended by 52,888 scholars. It thus appears that in two years the number of schools has almost doubled, and the number of scholars more than doubled.

The moral of the whole, then, is, that those British societies that aim at the evangelization of Italy should take courage and begin themselves afresh for the enterprise. That will be a bright day which shall present in Rome a church bearing some godly measure of resemblance to the Church of Paul's days, to which he addressed his glorious epistle.—*British Banner.*

MISSIONS AND SCHOOLS AT THE SOUTH.

The liberation of the slaves at the South has opened an extensive field for Missions and Schools among the blacks. Some four millions of colored persons are thereby made accessible to Christian effort, nearly all of whom are in a deplorable state of ignorance and destitution. Missionaries and teachers from the North were not allowed to labor at the South until since the war; but at present great and increasing efforts are being put forth to educate and enlighten these hitherto poor down trodden slaves. The American Missionary Society is largely employed in this work, and we have a large number of male and female teachers, and missionaries employed in different portions of the South instructing the negroes. By the *American Missionary*, a monthly paper published by the Missionary Society, we learn that much success is attending in many places the efforts put forth to benefit the freedmen; and many incidents are related of an amusing but touching nature, showing how susceptible of religious sympathy and religious feeling is this poor down trodden portion of the Southern population. From a correspondence in the *Missionary* of a lady doing work in Virginia, we make the following extract, which is touching and interesting. She says:—

Many little incidents, occurring every day, show what a deep religious feeling pervades the community. Two little girls were talking in the mission yard the other day, and as they separated, we overheard one of them to the other, "Don't forget to pray." As I was standing on the piazza one afternoon, a young woman came up to me and said, "Do you remember calling at our house this week, and telling me I ought to give my heart to God? I hope I've done so since then." I said, "How are you going to show that you are a Christian, Julia?" said the teacher. "By the way I like music," was the prompt reply.

Sometimes I attend the cabin prayer-meetings. In these, of course, the wild quaint modes of worship which prevailed in the old time of slavery, are somewhat prominent; still I have often found them precious seasons, and I felt that God was there. I went to Aunt P.'s cabin the other night. It was early when I arrived, but a few converts were shaking hands with older professors, and relating their experience. A single tall candle threw a dim, uncertain light over the room, half covered with the benches and scattered occupants. The cabin walls adorned with a few prints—among them the immortal Lincoln—and with old copies of the *Freeman* and *Well-Spring*. A log fire was blazing on the hearth. It was a strange impressive scene—that lowly cabin with its group of dark-browed worshippers, the constant hand-shaking, and the measured rise and fall of the convert's song. "I am free. I am free indeed!" He has taken my seat from the misery clay, and placed them on the Rock of eternal ages, where the winds may blow and the waters roll, but nothing shall ever disturb my soul!

It is impossible to describe the widely-varying notes and long-drawn syllables of this half-cant, half-song, as it rose and fell in that humble cabin. Sometimes it took the form of an address to the impenitent, and then it was full of solemn warning.

Meanwhile the cabin became thronged. Singing and prayer alternated. As some of the hymns went up with a mighty chant, it seemed as if that humble room must be lifted from its place. The prayers were full of quaint expressions, but were earnest and simple. One prayer prayed, "O, Lord! please to hallow the diamond winds of heaven, an' shake out dy' tal'—oh, Lord! an' let a few crumbs fall on the poor of the world." "I am free, I am free indeed!" He has taken my seat from the misery clay, and placed them on the Rock of eternal ages, where the winds may blow and the waters roll, but nothing shall ever disturb my soul!

Another writing from Savannah says:—
 My visits this month have been mostly those of investigation concerning the needs of applicants for clothing. I enjoy this less than visiting in the usual way, though some painfully interesting facts have thus been brought to my knowledge. Last week I listened to a tale of cruelty which brought tears to my eyes; and though I would fervently ejaculate, with the poor weeping mother: "Thank God, such cruel slavery is passing away," I could not give back to her the daughter who died from inhuman treatment at the hands of her hard-hearted owner.

There have been the words dropped by the way-side, the reading of God's word to the sick and ignorant, but less of this work than I could wish. I went to see an old man, whom I found a helpless cripple, lying on a miserable pallet on the floor of a wretched dirty room. Stricken with poverty, and without relatives, his case seemed truly pitiable. I suggested that he would be more comfortable at the hospital, but for some reason the idea was very distasteful to him, and he said: "Wah, missus, I see 'em on de Lord, an' I ain't Jassu' chery where?" "But," I said, "your bones must ache, lying on this hard bed." "Wah, my dear missus, dere's many a worse off'n I. I don't no way need." De Lord know just what I need!"

He told me of the sorrow of his life; through the wickedness of cruel men he was deprived of his freedom left him by his dying master, torn from his wife and children at Charleston, and sold in this city. "But," he said, "when I landed I asked de Lord to go before me, and told him I was willing to leave de helm in his hand; and now I've been washed in de sea twenty-five years. He knows just what I need, and when he sees I've had trouble 'nuff, he'll say, 'Come up higher.' "How do you manage to pay your rent?" I asked. "Well," said he, "when de month's most out, sometimes I say, 'Lord, what shall I do? I've got no money; but when Master James says he'll mind you, he will mind you, an' he sends one friend or another, an' I make out. I've satisfied."

Blessed trust! Happy poor yet rich man, thought I.
 Most eagerly do the poor blacks at the South clutch at the cause of learning. Sow that soil with the precious seeds of knowledge and piety, and then indeed will the land be redeemed. A South Carolina clergyman lately said: "The prejudice against colored schools is gradually giving way, and must ultimately wholly disappear." It cannot be otherwise. Time has wrought marvelous changes, and doubtless the present generation will behold still stranger ones. Educate the blacks, and President Johnson, nor any other power will not be able to prevent them from the right of the ballot, or any other civil or political right enjoyed by other American citizens.

SUDDEN DEATH.

It is our melancholy duty to record this week the remarkably sudden death on Tuesday morning last, of the Rev. Mr. Smithson, Wesleyan minister, at his residence in Fredericton. He preached in the Wesleyan Church on Sunday, and we learn, in his usual health; attended prayer meeting on Monday evening, and spoke and prayed with unusualunction; and was taken with paralysis before the meeting closed, was conveyed home in a carriage, and continued to sink until between 10 and 11 o'clock next morning, when he breathed his last. Mr. Smithson has long been known in these Provinces as a pious, devoted Wesleyan minister. He was, at the time of his death, on the supernumerary list, and had been residing during the last year in Fredericton, where he was beloved and respected by all who knew him. In his death "a good man" has gone to his rest and his eternal reward.

THE NEWS AND THE PRESS.

MAY 18, 1866.

The news from all parts of the Province is unmistakably in favor of Confederation. It is probable that in some of the Counties no opposition to the Union candidates will be put forward; in several, the opposition, if any, will be merely nominal, and without any struggle. Several elections are to come off next, and the following weeks, and we have no doubt will roll up a large majority for the Government. The Smith-Anglin party seem to be without any defined platform. Mr. Smith is willing "to go for union," provided it can be obtained on fair and equitable terms, and one that would be advantageous to his country. Mr. Anglin says that "Confederation on the Quebec scheme, or any similar scheme, means degradation for this Province and ruin for its people." The appearance now is, that the whole party, with the exception of Mr. Anglin and perhaps one or two others, have adopted union policy. But it is quite certain that these men who have fought to the last moment against union on any terms, until by the force of circumstances and public sentiment, they are compelled reluctantly to adopt the popular view, are not the persons to whom should be entrusted the responsible duty of devising a plan of union, or consummating a plan devised by others. Men who have faith in the policy they pursue, the measures they adopt, are the men who should be entrusted with this responsible duty. The present Government is composed of men of ability and experience, competent to weigh and grasp the whole question in all its bearing and contingencies, and the duty of the country is not to embarrass them with political hucksters or loafers, but to return honest, sober, loyal, and intelligent men to aid them in carrying through a great constitutional change, and conferring upon these British Provinces the boon of a young nationality, with the prospect of a great future.

To prevent this—to render these British North American Provinces an easy prey to conspirators and enemies of the British Empire, is the secret policy of a party, of which Mr. Anglin is the leader, and which mainly consists of his co-religionists. If any thing should arouse the loyal feeling of the country, or call into practical force the true British spirit of the people, it is the rapid and determined opposition of this party to union, and to the present Government, viewed in connection with the Fenian movements, Fenian leaders, and Fenian apologies, put before the public in the columns of the *Freeman*, and cropping out occasionally, also, in the *Globe*. The destiny of this country is now in the hands of the people. Whether we shall be overrun and ultimately swallowed up by Fenianism, is more to be decided by the loyal electors of the Province with their ballots at the polls, than by the volunteers who are doing duty in arms on the border, to defend our homes and our lives. We believe from the news reaching us from all quarters, that an overwhelming majority will be returned in favor of Union, protection, the Queen's wish, and British policy, and that the result of these elections will leave but little hope for Fenianism in New Brunswick.

CHARLOTTE COUNTY.—A gentleman just from Charlotte County, and who is well acquainted with matters there, informs us that Messrs. Connell and Lindsay will probably be returned without opposition. That, at least, no opposition can be brought out that will in the slightest degree, endanger their return.

YORK COUNTY.—Our readers may be assured that York is all right on Confederation. A good report will be made in due time.

CONFEDERATE TICKET FOR WESTMINSTER.—The following is the Confederate Ticket for Westminster County:—Hon. James Steadman, A. L. Palmer, W. J. Gilbert and Theodore Burke, Esquires. The Confederates feel confident of success.

THE CONFEDERATE TICKET FOR NORTHUMBERLAND, comprises Messrs. Whiston, Sutton, Kerr, and Johnston.

THE CONFEDERATE TICKET.—For the City of Saint John.—Hon. Samuel L. Tuley, and A. R. Wetmore, Esq.

For the County of Saint John.—Hon. John H. Gray, Hon. R. D. Wilnot, C. N. Skinner, Esq., and James Quinton, Esq.

THE ELECTIONS.—The following are the dates of the Elections in the several Counties named below:—
 Northumberland, May 21, May 25, May 28.
 Carleton, May 21, May 25, May 28.
 Albert, May 21, May 25, May 28.
 Sanbury, May 21, May 25, May 28.
 Gloucester, May 21, May 25, May 28.
 York, May 21, May 25, May 28.
 Queen's, May 21, May 25, May 28.
 St. John County, May 21, May 25, May 28.
 St. John City, May 21, May 25, May 28.

THE FEELING IN CHARLOTTE.—The only remaining Anti-Confederate paper in Charlotte County—the *St. Stephen Advocate*—has recently seen good reason to abandon its opposition to Colonial Union. It approves of Mr. Mitchell's proposal for modifications of the Quebec Scheme, saying:—

"We now ask the people everywhere who read the *Advocate* to accept the Union of the Colonies according to the terms of Mr. Mitchell's proposition."
 "Let us remember, that, as loyal British subjects, it is a duty we owe in allegiance to our good Queen to give a cordial assent to her royal desire, when that desire is intended for our good. Let us remember that even now, without the protecting arm of Great Britain put forth to shield us, we would probably be left a prey to hordes of murderers and robbers, and spoilers of all that we hold sacred. Let us remember that Union on an equitable basis will enable us to lift our head as a colonial dynasty, shining a luminous star in the galaxy of empires and republics. Give us Union on a scheme as now propounded by the Hon. President of the Council, and for better or worse, thereunto let us pledge truth. To oppose the wish of the British Government on such a scheme, at the present critical juncture especially, would be sheer political insanity, superfluous folly, and traitorous as regards almost as Fenianism, and as unpatriotic and disloyal as annexationism."

CAUTION.—We believe it is our duty to caution the people of this Province to beware of the articles put forth in the *Morning Freeman* and the *Evening Globe*. They are intended to deceive and mislead the people; and judged in the light which past events and disclosures reveal, are calculated to play into the hands of our foes, and make this Province an easy prey to Fenian marauders and plunderers. When bands of murderers were assembling on our border, and within gun shot of our soil, and as has since been officially announced by their Head Centre O'Mahoney, for the express and determined purpose of capturing Campbell, which event had it transpired, would have been accomplished by the abuse and murder of innocent women and children, as well as the loss of many other lives who would have nobly attempted defence, these papers were earnestly and persistently setting forth the harmlessness of these Fenian murderers, persuading their readers that "they never meant to attempt an invasion," and they even thought to persuade the people of this Province that these Fenians were the agents of men in Canada, and sent to Eastport for a certain political purpose only. Evidences are constantly occurring, which, to say the least, lead to the supposition that if these papers are not in the very interest of the Fenian movement, they do strongly sympathize with one object which the Fenians hope to accomplish; that is, the dismemberment of these Provinces from the British Empire, whether to annex to the United States, or to form a Fenian Republic, we cannot say. Their object is to divide and distract the public mind, and by the grossest misrepresentations hinder the union of these Provinces, for the purpose

of perpetuating their weakness, and leaving the people of this country as much as possible naked and defenceless, and like a city without walls. The press should be the conservator of the public interests; in the case of the *Freeman* and the *Globe* it is an obstruction to political progress, and all measures tending to maintain and secure the public peace and the freedom of the people. We therefore caution the people of this Province against putting any reliance upon the statements put forth in these papers relative to the union of these Provinces, or the Fenian movements.

SMALL POX.—A private letter from Andover informs us that a young man, named James Kearney, son of Brother Alexander Kearney, recently returned home, from the American Army, to his father, who resides near the Province border, at a place called Lewistown, in Maine. Soon after his arrival at home, he was attacked with the small-pox, and has since died. The parents and six or eight of the children are now down with the same disease.

MAILS FOR GRAND MANAN.—The Government will, we believe assist the commercial public in providing steam and mail accommodation for Grand Manan. The steamer "Queen" will soon carry a weekly mail from St. Stephen and St. Andrews to that important, but much neglected island, touching, en passant, at points in the other islands. Their exports and imports are very considerable, and they have not had sufficient consideration from successive Governments. North and South the new Government are moving with vigor. They will do still better, when they get their old supporters returned to the House, as they will in a few days.—*Journal.*

INTERNATIONAL LINE OF STEAMERS.—About the first of June, the International Line of Steamers will make three trips per week, instead of two, as now made, between this port and the United States. A reduction will also be made in the fare, especially of round tickets for special travel. The travel on this route will undoubtedly be larger during the summer, and the accommodations of these steamers are not surpassed by any afloat.

The steamer "Princess of Wales" made her first appearance at Chatham for the season on Tuesday last week. The *Lady Head* from Quebec arrived at the same port on Saturday last.

Messrs. Lawson, Harrington & Co. intend to place on the line between Halifax and Boston a first class steamer, "Sea King," which will stop at Chatham, and the arrangements cannot be completed for a few months, as it is the intention to send to Scotland for a vessel.

The "Simoon," from St. Andrews, has arrived at Halifax with the 17th Regiment; and the 2d Battalion of the 16th Regiment has sailed in the "Tamar" from the latter port for Barbadoes.

By a singular coincidence the first two iron-clad ships of war that ever were in Halifax harbour entered that port the other day within a few hours of each other, one a British vessel, the other an American. The "Miantonomah," a two turret ship of 4 guns. The arrival of these two ships has created quite a sensation among the Halifaxians.

OUR FIRST PAGE.—We commence this week an interesting and instructive story on our first page,—"The Cottagers of Glenarran," which beautifully illustrates practical Christian life, and the power of right words and right deeds. It is contained in six chapters, one of which we shall publish weekly, until it is finished.

THE FENIANS AND NEW BRUNSWICK POLITICS. The Boston correspondent to the *Colonial Farmer* makes some grave assertions relative to Fenianism, and their sympathizers in New Brunswick. We copy as follows:—

The First Regiment of Massachusetts Fenians, numbering about eighty or one hundred men, has returned from the Sea of War, and is now being demoralized. They are very bitter in their denunciations of the leaders; but expect to start again soon under more favorable auspices. From some very suspicious source the intelligence has been obtained that a certain class of politicians in New Brunswick is ready for a revolution, and would be glad to avail themselves of the assistance of the Fenians. This is not a mere rumor; I know from conversation with numerous members of the brotherhood, that they have been so informed, and that they firmly believe it. Several delegates from New Brunswick have attended the Fenian Convention in this City; and as it is well known that the Fenians are opposed to the confederation of the British Provinces, it is a rational conclusion that the Provincial Fenians agree in this respect with their Yankee brothers.

They are well posted on the Provincial political situation, and can quote from the *Freeman* and *Globe* to prove that their brothers in New Brunswick are awake and working. At a Fenian Sunday meeting at their Army, 47, Hanover Street, I saw four copies of the