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TRANSUBSTANTIATION.

PROVED TO BE UNSCRIPTURAL AND ABSURD IN A DISCOURSE DELIVERED BY REV. I. E. BILL, IN HIS PULPIT IN GERMAIN ST. ON THE 2ND INST. AND REPEATED IN THE PULPIT OF BRUSSELLS ST. ON THE SABBATH EVENING FOLLOWING, BY REQUEST OF THE PASTOR. Concluded.

Having thus as I conceive fairly established my first proposition, viz., that the representative my text as entertained by Protestants is correct, I proceed according to my promise to show the falsity and absurdity of the exposition

given by the Romish Priesthood. 1st. According to the dectrine of transubstantiation the bread is actually converted into the flesh of Christ, and the wine into the blood of Christ, so that in partaking of the Eucharist we literally eat the flesh and drink the blood of the Son of man. If this be true, every time the mass is celebrated a miracle is wrought by the Priest, for it is through his blessing that the transformation has taken place. The change has not been effected by any of the known laws of nature, and therefore must be miraculous. Now, where is the proof of this miraculous power? Do you see, or feel, or taste any difference in the Sacramental elements after their consecration by the Priest? Does not the wafer appear in all respects just as it did? Do you say that this is a part of the mystery? But I must have a confirmation of this mystery. When Christ changed the water into wine at the marriage of Cana the miracle though mysterious was palpable to the judgment of the people; they tusted the difference; it was no longer water but " good wine," If your miracle has been wrought and transubstantiation has taken place, then the bread is no longer bread but flesh, and the wine is no longer wine but blood; now let us see this change, and we are salisfied. But in the absence of all evidence that any change has occurred, and in the presence of proof positive to the contrary, so far as our own senses are concerned, how are we to believe?

But our Roman Catholic friends go further, and tell us that in the Eucharist they partake of the soul of Christ as well as his body and his blood. Where is the proof of this? No such intimitation is given in the Bible. Admitting that my text is to be understood literally, it is confined to the body and blood of Christ, and makes no mention of His soul. Where, then, is the evidence that his soul was included? I answer nowhere but in the superstititious drecrees of the Church, But the Roman Catholic idea is still more expansive. It tells us that the holy Eucharist includes also the absolute divinity of our Lord. So that when the consecrated wafer is put upon your tongue you absolutely partake of the body, blood, soul and divinity of Jesus Christ. Again we ask for the proof of this assertion. No such dogma is taught in the Bible, not the slightest hint contained in any passage of the word of God that such is the case. Where, then, is the evidence? No where but in the decisions of the Church.-We challenge any Roman Catholic, even the Bishop himself, to show us from any authorised version of his own Bible, or ours, that his teachings on this subject are correct. He cannot do it.

But we are told that we reject this doctrne of transubstantiation because of its mystery. This is not true. We reject it 1st, because it is not in the Bible; and 2d, because it contradicts the common sense of mankind. Prove to us that it is in the Bible, and it matters not how mysterious. our faith embraces it. The Bible is full of mysteries; we believe them, but there is not one of them opposed to sound reason. The laws of nature are all mystericus; but not one of these laws contradicts the common sense of man. For example, the Scriptures teach us that God is Omnipresent or every where. This is a mystery,

SAINT JOHN, NEW-BRUNSWICK,

tective wisdom, skill and power in everything all the miracles ever heard of, never one to comabove, around and beneath us. How it is that pare with this transubstantiation scheme; and yet the laws of nature can produce such extraordi- strange to say, the devotee at this mystic shrine, nary chemical transformations we cannot explain, whenever he goes to this altar of sacrifice, is but we see coal taken out of the mine and expected to believe that his priest has wrought converted into a beautiful flame, and we therefore believe in the existence of chemical laws .- dressed to his reason or to his senses that such By what peculiar process the Spirit of God so is the fact. One really blushes for the honor of operates upon a man's soul as to make him a new the species, when he sees his fellow creatures so man in Christ Jesus we attempt not to explain, miserably duped by a dogma so absurd. but the change is apparent. You see it in the life. "By their fruits ye shall know them." The resurrection of Lazarus was a mysterious process, but there was the fact patent to all who saw

But we are asked has not Christ power to change bread and wine into flesh and blood. Most assuredly he has. He who had power to give sight to the blind, hearing to the deaf, health to the diseased; to cast out devils and to raise the dead, has power to do any thing that he pleases to do. He could open the eyes of all the blind people in this city, cure all the maniacs over in the Asylum, and raise up all your dead friends in a moment of time if he were so disposed. He could transform all the bread of the city into flesh, all the potatoes into bread, all be anathema." the Bay of Fundy into wine, and all its fish into men, and all the birds of the forest into women if he thought proper to display his power in this way; but has he done it? The question at isme is not what he has power to do; but what does he do? Does he, through the consecrating prayer of the Priest, convert the wafer used in the holy Eucharist into his own personal humanity and Divinity? Guided by Scripture and our own senses we say he does not ; but our Roman Catholic brother says that he does, and hence under the influence of a false faith he bows down how great is the credulity and superstition of the human mind.

is consistent with his own will, he cannot, allow own nature, buman or divine, or which transgresses the principles of his own Government. He cannot, though divine, put his humanity in more places than one at the same time. The mament his human nature is endowed with this capability it is invested with the attribute of Diviknown to be in more than one place at a given time. Where is that body now that was born of Mary, that died upon the cross, that was buried in the tomb of Joseph and that rose the third day according to the Scriptures? I answer in heaven at the right hand of the Father. "Him hath God exalted at his own right hand," and there the Apostle tells tution of all things." But the dogma of transubstantiation requires us to believe, that his huma nity is not to be thus retained in heaven, but that in direct violation of its own laws it is brought down perfect and entire, and placed celebrated so that on Good Friday last the gloripeople ate in the wafer a whole Christ.

The Bible of God teaches us that the body of Christ shall not see corruption, but if transubstantiation be true it does turn to corruption You say the wafer contains the flesh and blood of Christ : you eat it. What becomes of it? Does it not turn to corruption. Do you say that having eaten it, it ceases to be the body of our Lord? Then of what avail is it?

But there is another violation of the law of Christ's humanity in this case. You say that the water contains the entire soul of Christ: if so, every time you partake, you cat the soul of Christ. How many times has the soul of Christ been eaten? or rather how many souls has he got ? As man he has but one soul, and according to the Romish teachings, that soul has been eaten billions of times, and by millions of people at the same hour. Now the soul of Christ, like his body, can only be in one place at the same mo- Is this the time for party feeling, bigotry and ment. If it can, it is no longer human, but Divine; and consequently the Saviour ceases to delusion and a snare? Nay my brethren, let all wear a nature like our own. Transnbstantiation, therefore, robs Christ of his humanity, and er for the faith of the Gospel, and let us remem-

eats the Lord of all things. One is really ter, accomplish much. amazed at the ingenuity that could conceive, Let us, dear brethrer, as a branch of the and the depravity that could propagate a system household of faith that has resisted with blood so absurd and blasphemous. Ponder it christian all the abominations of Popery from the early people. You are asked to believe that in the ages of Christianity until now, be steadfast in the service of the mass, the great God, acting faith to the end. Tens of thousands of our

this miracle without the shadow of evidence ad-

But our Catholic friends have to believe this fearful doctrine, or suffer a most withering curse. Hear what the council of Trent says upon the subject:-

Canon 1. "Whosoever shall deny that in the most holy sacrament of the Eucharist, there are truly, really and substantially contained, the body and the blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire : and shall affirm that he is there in a sign and figure, or by his power, let him be anathema" i. e. accursed.

Canon 3. Whosoever shall deny that Christ entiire is contained in the sacrament of the Eucharist, under each species and under every part of each species, when they are separated, let him

Canon 6. " Whosoever shall affirm that Christ, the only begotten, is not to be adored in the holy Eucharist, with the external signs of that worship which is due to God, and that those who worship the same are idolators, let him be

And what my hearers do you think this anathema or curse of the Romish Church is? I will give it you as furnished by the Pontificate Romanum :- " May he be cursed in his home and out of his home; may he be cursed in the state and in the field; cursed in watching and worships the host vainly supposing that he is and cursed in sleeping; cursed in eating and doing homage to Jesus Christ. Alas! alas! drinking; carsed in walking and sitting; may his flesh and his bones be cursed, and from the sole of his foot to the crown of his head, may But while Christ has power to do anything that he enjoy no health. May there light upon him the curse which the Lord sent in the law of Moes on the sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous; may his habitation and his heritage be with Cain, the fratricide, with Dathan and Abiram, with Annanias and Sapphira, with Simon Magus and with Judas the traiter, and with those who said to God, depart nity, and ceases to be human. Neither before from us, we will not follow thy way : may eternor after his resurrection was his body ever not fire devour him with the Devil and his angels, unless he make restitution and come to

Such my hearers is the tremendous doom inflicted by the Roman Catholic hierarchy upon all who refuse to yield obedience to their decisions; and in the execution of this terrific curse tens of thousands have been put to death by every mode of torture which an infamous ingeus that he is to be ' retained until the final resti- nuity could devise. Surely we ought to thank God that we are not compelled to bow our necks to a vassalage so degrading, and to a system so destructive to present hopes, and so fraught with mischief for this world and the world to come.

Having thus shown the falsity and absurdity upon the altar every time the holy Eucharist is of the dogma in question, I proceed in conclusion to remark that we live in eventful times, and are fied body of Christ was placed upon ten thousand placed in peculiar circumstances of responsidifferent altars existing in all parts of the world, bility. Rome, seeing the danger to which her and that probably not less than 200,000,000 of system of iniquity, is exposed by the wide-spread diffusion of Bible Christianity, is putting forth her mightiest effort. An open Bible she will crush, as far as possible, wherever she finds it. It must not bb at her aitars, schools or firesides. but must everywhere be treated as a dangerous book, and encouraged by the divisions and discords of Protestant churches, she is pushing on to the conflict with unwonted vigor in all sections of the world. Even in this quiet city we have had a specimen recently of Rome's zeal and energies in the extraordinary exertions put forth by her talented Bishop to indoctrinate all the people in the mysteries of his religion. Thousands of his own people have listened to his eloquent lectures with adoring enthusiasm, and hundreds of Protestants have heard and wondered, and some, it may be, have believed and admired.

What is the obvious duty of Protestants under such circumstances, but to contend earnestly for the faith that was once delivered to the saints. strife amongst those who regard Popery as a be of one heart and of one mind, striving togethber that we can never convince Romanists of But it goes still further, and robs him of his their error by slander or abuse, but by meeting Divinity, by materializing it, and wrapping it up, them with sound reason, sober argument and the perfect and entire in the consecrated wafer. The word of the living God. Above all let us revictim of this delusion believes that in the mass member that the strongest argument we can he partakes of the absolute Divinity of the Son present is a united, faithful, boly, praying church. of God. That he is there in all the infinite Political or religious bigotry and strife never has greatness, majosty and glory of his Godhead, and never will convert Papists from the error and therefore when he bows to the host, he wor- of their ways; but a spiritual, active ministry, ships and adores the creator and upholder of the and a godly united church, wielding the sword universe, and when he masticates the wafer, he of the Eternal Spirit can, in the name of the mas-

through the power of the priest, transfuses his brethren in by gone days have suffered bonds, own divine essence into a material substance, stripes, imprisonments, tortures, and death itself and gives it to you to eat, and that every member in its most cruel forms, rather than yield to the

eternal and must triumph. With the certain pros- MANIFESTOS OF THE BELLIGERENTS. pect of ultimate victory, let us be encouraged to

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take to ourselves the armour which is not carnal, but mighty through God to the pulling down of strongholds.

While I speak thus it is right I should say that I have no feelings of uncharitableness towards ral years past in the habit of making upon the my Roman Catholic neighbor. The rights of his undoubted rights of my crown and the integrity conscience are as dear to him as mine are to me, dence and for him as well as myself I thank God that we It goes on to say that in spite of the genernot if I could deprive our Catholic citizens of one to worship Him at all if we so desire, and none dare to molest us. I would not if I could prevent an appeal to arms necessary. he is indebted not to Rome, but to British free. dom, and that that freedom is based upon the Rome hates.

The system of evil which we as Protestants have to contend is of gigantic proportions. And can only be met by fair discussion, manly argument, a Christian life and the Word and Spirit of the living God. Never was the call louder for the spirit of union amongst all evangelical Christians of every name than now; but especially is this call imperative as it regards ourselves. As Baptists we go back to apostolic land-marks, and we date the commencement of our history in the unfoldings of Christianity in Judea. Our doctrines came from heaven and were four d originally in the ministry of John, of Christ and of his holy Apostles. There in the immutable rocks of God's inspiration were the Papacy were thought of, and there they have r mained in all their original simplicity and purity to the present hour. The scorching fires of perthem, and the oceans of Protestant blood shed in the fearful contest with error could not wash them out. There they are engraved as in eternal brass, and there they will remain when mystical Babylon with all her superstitious ceremonies shall have sunk like lead in the mighty waters.

As those therefore, who justly boast of apostolic origin, and whose antiquity is recorded upon the inspired pages. I call upon you to gird yourselves for the contest with error. Let your faith in Gol's Word, as constituting a perfect and all-sufficient rule of sentiment and practice, increase and strengthen yet more and more, and let your zeal for "the truth be tempered by that charity which "suffereth long and is kind. The exemplification of this spirit of love associated with unwavering fidelity cannot fail to inipress the minds of Roman Catholics with the excellency of our faith and the superiority of our religion. "Speak the truth in love," is a divine precept which we should bind as a chain of gold about our neck. Let us then christian brethren ckerish this heaven born principle that those with whom we conscientiously differ on questions of vital interest to immortal souls may take know-

ledge of us that we have been wih Jesus. If the views advocated in this discourse are true, then the Romish priesthood have changed the glory of the incorruptible God into an image called the host; and therefore every time they say mass they are guilty of gross idolatry. They exalt the wafer made by hands into the invisible and eternal God, and bow down to it as an object of religious worship. As Protestants we herror; but while we do this, let us lift our hearts in fervent supplication that the hundreds of millions of our race, who are thus deceived by a designing priesthood, may speedily stretch out their hands to receive the word of God, which is able to make them wise unto salvation. May that glorious day hasten on, and to the Triune, Father, Son, and Holy Spirit, be al! the glory,

The following beautiful letter is said to have been sent by the Sultan to the daughter of the French Consul, Mons. Eveillard, who was murdered at Jiddah. It was accompanied by a purse of 6000 francs .- N. Y. Chron ..

'Abdul Medjid Khan to the youthful daughter

of the lamented Consul of France at Jiddah. 'A just man, the father of a family, was sacrificed by miserable madmen. The child of his blood and of his affection is an orphan. the all-powerful God permit his servant Abdul Medjid to be a second father to the child, and may this flower of the west not reject the beneficent dew offered by one who would give his power and his life to heal the dreary wound in a daughter's heart. It is the prayer of an unworthy servant of God, the judge of innocent and

ABDUL MEDJID KHAN.

Two hundred and fifty drinking fountains, for the free use of the public, have been provided in but it is not opposed to our senses. True, we do not see any material form that we call God, but we see his creative, guiding, moulding and pronumbers drink from these fountains, and it is be-

The manifesto addressed by the Emperor of Austria to the entire population of his empire commences with these words :-"I have given orders to my brave and faith-

ful army to put an end to the attacks which a neighbouring State, Sardinia, has been for seveof the empire confided to me by Divine Provi-

live in a country where the rights of conscience osity and good intention of which Austria has cannot with impunity, be disregarded. I would given so many proofs during the last ten years, the hostility of Piedmont has continually augmented, and has recently displayed itself in a of their rights, and I would take special care that most especial manner by extreme agitation and they shall not rob us of ours. As Britains we are revolutionary propagandism. The manifesto all free to worship God as we think best, or not alludes to the efforts of diplomacy to bring about an arrangement, adding that the refusal of Piedmont to agree to a disarmament had rendered the Roman Bishop of this City from opening his horrors of war, but says that the monarch must mouth or using his pen in defence of the senti- repress the impulses of his heart when honor and ments which he holds dear. But he would duty call upon him to march, when an armed enemy is upon his frontiers united with all those do well to remember, that for the very privilege, subversive parties whose object is to appropriate if such he esteems it, of abusing Protestants, the Austrian States of Italy to themselves, and traducing their Bible and falsifying their religion, when the Sovereign of France, meddling, under frivolous pretext, with the affairs of the Italian peninsula, is sending troops to the succour of our enemy, and when many detachments of his Protestant Bible, the book which above all others army have already crossed the Sardinian frontier. After an impassioned appeal to the patriotism of Austria, the manifesto concludes in these

"We hope not to remain isolated in this contest. The soil on which we are about to fight is steeped in the blood of our brothers of Germany; that country was conquered as a German rainpart, and has been maintained as such to this It is always upon this ground that the most dangerous enemies of Germany commence their attempts to destroy its internal power."

Paris, Tuesday .- The following is the communication made by the Emperor of France to the Corps Legislatif this day :-

Austria, by ordering the entry of her army into the territories of the King of Sardinia, our ally, has declared war against us. She thus violates treaties and justice, and menaces our frontiers. All the great powers have protested against this act of aggression. Piedmont having accepted religious sentiments of Baptists written long the conditions which ought to have insured peace, centuries before the peculiar delusions of the one asks what can be the reason of this sudden ters to such an extremity that her dominion must either extend to the Alps, or Italy must be free to the shores of the Adriatic; for every corner of secution kindled by Popery could not consume | Italy which remains independent endangers the power of Austria.

Hitherto, moderation has been the rule of my conduct, but now energy becomes my first duty. France must now to arms, and resolutely tell Europe-" I wish not for conquest, but I am determined firmly to maintain my national and traditional policy. I observe treaties on condition that they are not violated against me. I respect the territories and the rights of neutral powers. but I boldly avow my sympathies with a people, whose history is mingled with our own, and who now groans under foreign oppression.

France has shown her hatred of anarchy. Her vill was to give me power sufficiently strong to reduce into subjection abettors of disorder and incessantly seen concluding compacts with our enemies, but she has not for that purpose abanles have always been those who desire the ameioration of the human race, and when she draws the sword, it is not to govern but to free. The object, then, of this war is to restore Italy to herself, not to impose upon her a change of masters, and we shall then have upon our frontiers a friendly people, who will owe to us their independence. We do not enter Italy to foment disorder, or to disturb the power of the Holy Father, whom we replaced upon his throne, but to remove from him this foreign pressure which burdens the whole peninsula, and to help to establish there order based upon lawful satisfied interests. In fine, then, we enter this classic ground, rendered illustrious by so many victories, to seek the footsteps of our fathers. God grant that we may be worthy of them. I am about to place myself at the head of the army. I leave in France the Empress and my son. Seconded by the experience and the enlightment of the Emperor's last surviving brother, she will understand how to show herself worthy of the grandeur of her mission. I confide them to the valour of the look upon such profanity with amazement and army which remains in France to keep watch upon our frontiers and to pretect our homes. I confide them to the patriotism of the National Guard. I confide them in a word to the entire and devotedness of which I daily receive so many proofs. Courage, then, and Union! Our country is again about to show the world that she has not degenerated. Providence will bless our efforts, for that cause is holy in the eyes of God.

> The following is the reply of Count Cavour to the Austrian ultimatum:-

> which rests on justice, humanity, love of country,

"Monsieur le Compte,-Baron De Kallersperg handed to me on the 23rd inst., at 5.30 n. letter which your Excellency did me the honour of addressing to me under date of the 10th inst., summoning me, in the name of the Imperial government to reply by a 'Yes' or 'N to the request which is made to us to reduce the army to a peace footing and to disband the corps of Italian volunteers which have been formed, adding that if at the end of three days your Excellency did not receive a reply, or that if the reply made to you was not completely satisfactory his Majesty the Emperor of Austria was decided to have recourse to arms to impose upon us by force, the measures which form the objects of his communication. The question of the disarmmament of Sardinia, which constitutes the groudwork of the demand which your Excellency addresses to me, has been the object of numerous negotiations between the Great Powers and the government of his Majesty. These negotiations have ended in a proposition made by England, to which France, Prussia, and Russia, have adhered. Sardinis, in a spirit of concilhation accepted it without reserve, or arriere-pensee. As your Excellency cannot be ignorant either of Liverpool and other provincial towns. Immense the proposition of England or of the reply of Sardinia, I could not add anything to make

has been appreciated by Europe. Whatever may be the consequences it may lead to, the King, my august master, is convinced that the responsibility will fall upon those who were the first to arm, who refused the propositions made by a Great Power, and deemed just and reasonable by the others, and who now substituted a

threatening summons in their stead. "I take advantage of this opportunity, M. le Compte, to renew to you the assurance of my

distinguished consideration. " C. CAVOUR. "To his Excellency Count De Buol, &c.,

Vienna." On Thursday morning the following "address to his troops" was issued by the King of Sardinia :-

"Soldiers,-Austria, who is increasing her armies on our frontiers, and who threatens to invade our territory, because liberty reigns here with public order, because not force, but concord and affection between the people and the sovereign govern the State here, because the cries of anguish of oppressed Italy fird a hearing among us-Austria dares to intimate to us, who are armed only for self-defence, to lay down our arms and give ourselves up to her mercy. The insulting intimation could not but receive the merited reply. I have contemptuously refused.

"Soldiers! I announce this to you with the certainty that you will consider as addressed to yourselves the insult offered to your King, to the nation, This announcement is the harbinger of war. To arms, therefore, O soldiers! You will find yourselves in front of an enemy who is not new to you; but if he is valorous and disciplined, you need not fear comparison with him, and you may boast the fields of Goito, Pastrengo, Santa Lucia, Sommacampagny, and even-Custoso, when four brigades alone fought three days against five divisions.

"I will be your general. Many of you I have known on other occasions in the heat of battle; and I, whilfighting side by side with my magnanimous father, admired your valour with pride. On the field of he nour and glory, you, I am certain, will uphold, nay, increase your reputation for bravery. You will have for companions those intrepid soldiers of France, the victors in so many colebrated battles, whose comrades you were on the Tchernaya, and whom Napoleon III., always at hand where there is just cause to defend and civilisation to protect, generously sends to us in numerous bodies.

"On, then! rely on victory, and adorn your standard with fresh laurels: that standard which, ov its three colours, and the brave sembled around it from every part of Italy, points out to you the task you have to perform -the Independence of Italy -that just and holy enterprise, which shall be your war cry.'

In addition to the proclamation addressed to the army, the King of Sardinia has issued a proclamation, countersigned by Count Cavour, to Italy. The substance is as follows :-

"Austria, who boasts of her love for peace, attacks us by refusing to submit to a European Congress. She violates the promises made to England; she asks us to reduce our army, and to abandon those brave volunteers who have thronged from every part of Italy to defend the sacred flag of Italian independence. I intrust the cares of Government to my well-loved cousin and draw my sword.

"Side by side with our soldiers will fight for liberty and justice those valiant troops of the Emperor Napoleon, my generous ally. People of Italy! Austria attacks Piedmont because she maintained the cause of our common country in the councils of Europe, and because she was not insensible to your groans of agony. Austria now publicly tears to pieces treaties which she never espected. Heuceforth, by right, the Italian na tion is free, and I may conscientiously fulfil theoath I took upon my father's grave.

"Let us place confidence in Providence, in our union, in the bravery of Italian soldiers, in the alliance of the noble French nation. Let us just in public opinion. I have no other ambiin than to be the first soldier of Italian independence. Long live Italy.'

Appalling Catastrophe-Awful Shipwreck

The splendid clipper ship Pomena, 1500 tons burden, of New York, left Liverpool, on Wednesday, with a crew of 36 sailors, in addition to the captain, Charles Merryhew, and with passengers to New York, numbering about 380. She left the Mersey with a fair and full breeze, and everything seemed to be going on well up to a late hour, when, almost in a moment, the hopes of the living freight were blighted, the ship struck; and nothing but death and desolation lay before them. Many of the passengers and a portion of the crew had retired to their respective berths at an early hour, but a large number, more cheerfully inclined had congregated together in the saloons and were singing and deneing up to a late hour, there being both a fiddle and a piper on board. As the night advanced, however, the breeze freshened into a strong gale, before which the gallant ship flew as it were towards her destination, and most of the remaining passengers turned in. By some means, which at present we have been unable to ascertain with accuracy, the captain, when nearing Tuskar, seems to have lost his reckoning and mistaken his position, for a little past midnight the ship was driven on a sandbank some seven miles off Ballyconigar, near to Blackwater, the sea making a clear breach over her and sweeping her decks The passengers rushed in crowds to the decks. most of them but partially dressed, and many with only their night-clothes on. For a short time a wild scene of terror and confusion ensued which, however, gradually subsided as the ca'm orders of the captain were obeyed by the crew. and something like order was re-established. Th pumps were quickly manned, and it was found that the vessel was fast making water, but the captain was in hopes that if the weather mode rated he should be able in the morning to land all his passengers by means of his boats. In this, .

however, he was doomed to be disappointed, as

the gale continued with increased fury during

the whole of the day. In the course of the morn-

but they were stove in and their crews drowned.

In this fearful state of suspense they remained till towards evening, when the ship, which had till then remained firm on the bank, slipped off

rapidly to fill. The whale boat was then launch-

ed, and a number of the crew and passengers

by the stern into the deep water, and con