TELEGRAPH.

ANADIAN NEWS.

Oct. 5 —The government steamer left Quebec today for the nerth the Gulf of St. Lawrence bring back the forty or ilies who, under the direction Bosse, are to be provided with sheldin the county of Beauce.
and Lady Macdonald, Hon. Mr. other ministers left this morning for d Belleville.

ig, Oct. 5.—Fatterley, the engineer bound Canadian express that ran ck on Sunday morning, died here g. All the others injured are doing erley belonged to Nova Scotia. l matter was lost except a bag constered letters.

L. Oct. 5.-It is stated that Sir phen is going to England shortly to h the imperial government in conh the proposed line of Atlantic be run in connection with the Can-c Railway and the question of mair west. It is also stated that the acific have tendered for the Dominmail service.

Oct. 5.-It has leaked out that a us and cold-blooded murder on the e perpetrated on board the Eliza a vessel belonging to St. John, N. n the voyage from Antwerp to ne informant is a sailor named own, who states that during the ing German sailor named Augusta on deck from aloft when, without ion, an officer with an oath ran icked him in such a fatal manner fellow's stomach was burst open fails dropped out. None of the pitnessed it dared to interfere for treated as mutineers. Auguste s buried at sea. McKeown has al deposition of the facts before se peace in this city.

Ont., Oct. 5.—The fourteenth an of the American Public Health sened here this morning with a ce of delegates present.

ence of the state and provincial alth here this morning, the questate notification in regard to inses came up for consideration. Dr. Joseph Holt of Louisiana, a intions were adopted which pro-immediate notification by each ial and local beard of all cases er and smallpox coming under the neighboring and provincial and to local boards in such states ards; suspicious cases to be deem-I the only effectual method of pre-read of disase from the maritime states to the interior,

E FISHERIES. ken by the U.S. Senate Committee.

, Mass, Oct. 5.—The senate fisheries continued its investiganoon, Senator Edmunds in the those who gave evidence were bison, W. A. Wilcox, and Prof. Smithsonian Institute. Capt. Smithsonian insultite. Capt. chooner Moro Castle, which vestawkesbury, having been recently he sailed from Gloucester Bay on his second trip. Bay on his second trip.

a bay he procured 40 barrels
d did not fish inside the limit toms laws. He left the bay me home, stopping at Port Mul-collector Bourinot, of Port came on board accompanied by cruiser Houlette and seized the tested against the seizure, as I tested any law, but was told it ing in various harbors along the n 1883, of which I was ignorant, as then in command of another department at Ottawa was e seizure, when orders were a fine of \$1,600. The owners efused to pay the fine, when the n to Port Hawkesbury and an placed on board. My remonno avail. The vessel was stripan officials and the crew left for earing then closed. The sena-for Portland in the morning.

NE DISASTERS.

e Captain and Crew of a ner from Lunenburg.

5.—Bark E. Sutton, Capt. port from Barbados, brings and five of the crew of the British before reported abandoned ne Aug. 20th, Orient, with a cargo of lumber from Lunenburg, N.S., August uez. On the morning of the which had been blowing from rapidly increased until it blew rapidly increased until it blew gh seas threatening to wash board. The vessel keeled to after laborious efforts to right in ordered the masts cut day the vessel drifted at of the wind and waves, ng severely injured by being he doors of the companionway. The next day a jurymant. The next day a jurymas an effort made to reach Ber southeast. They made no rifted about helplessly for six en they were rescued by the id landed at Barbadoes, whence at by the bark E. Sutten to

ELLANEOUS.

5.—The cabinet has advised mute the sentences of death aders of the recent revolt. 5.—R. P. Wallace, the murfamily of five persons, was Steelsville last night by a

a., Oct. 5.—Reports from all coo belt indicate that half of has been ruined by frost.
Oct. 5.—The International will be held in Pittaburg in

Oct. 5.—No official confirmaseived at the war department t a new Apache raid is in pro-ort is not considered improba-

5.—All of the revolutionists

.-Parnell and his mother to spend the winter in the to spend the winter in the They will probably not resulting of parliament.

Mass., Oct. 5.—The second of the match races between the tetis and the English cutter led today in a very light wind, the cutter. Both bosts together, and the Stramper good lead which the was a triangular cace and the last leg was a verifiatch. At the finish the wo miles behind the grimmer, at into harbor in tow. The of the series will be salied int was won by the Thetla.

ster lately declared in a un-n-twentieths of the huntaris-lonal Hars, and not one of to inherit the Kingdom of

October 13, 1886.

GCTOBER. SUSAN HARTLEY.

October comes across the hill
Like some light ghost, she is so still,
Though her sweet cheeks are rosy;
And through the finating thistle down
Her trailing, brier-tangled gown
Cleans like a cimera are rises. Gleams like a crimson posy. The crickets in the stubble chime:

Lanterns flash out at milking time;
The daisy's loat her ruffles;
The wasps the honeyed pippins try;
A film is over the blue sky,
A spell the river muffles. The golden-rod fades in the sun

The spider's gauzy veil is spun Athwart the drooping sedges;
The nuts drop softly from their burrs;
No bird-song the dim silence stirs—
A blight is on the hedges. But filled with fair content is she, As if no frost could ever be, To dim her brown eyes's luster;

And much she knows of fairy folk

hat dance beneath the spreading oak With tinkling mirth and bluster. She listens when the dusky eves Step softly on the fallen leaves, As if for message cheering; And it must be that she can hear, Beyond November grim and drear, The feet of Christmas nearing.

DIVINE COMPASSION.

-St. Nicholas for October

The Marvellous Tenderness of the Almighty.

Now It Is Interpreted in Romans and He-

brews. Sermon Delivered by Henry Ward Beecher In Westbourne Park Chapel, London.

"For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any screature that is not manifest in his sight; but sit things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Let us therefore come bodly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need "—Hebrews iv, 12-16.

"For every high priest taken from among men is erdained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infimity."—Hebrews v. 1, 2.

The Book of Hebrews and the Book of

epistles of the New Testament were not like our sermons and lectures in this day, that whole of God's moral disposition was not de-clared in the Book of Romans, nor was it in the shape of a philosophical outline and enovelogedic presentation of universal half way through the description. The

And they tried to do it by bringing to bear outward institutions and outward instructions upon the man, not disdaining inward, but outward as the means of inward exclusively; and at last the testimony was, "What the law could not do in that it was weak"—not the theologian's conception of anoral law today, but the Jews' idea of law as embodied in the Mosaic institutions in that day; the apostle says to them, "We have tried what this law of institutions in that day; the apostle says to them, "We have tried what this law of institutions, in that day; the apostle says to them, "We have tried what this law of institutions, in that day; the apostle says to them, "We have tried what this law of institutions, in that day; the apostle says to them, "We have tried what this law of institutions, in that day; the apostle says to them, "We have tried what this law of institutions, in that it was and marrow, and is a discerner of the thoughts"—not alone of the conduct, which may come from complex reasons and thinkings, but and thinkings, but a "discerner of the thoughts," yes, and back of that, "and of the intents," those shadowy impulses that precede a thought or determination of the soul. God reads a man so that the sees clear through to the very beginning and shadowy substances of human conduct and human thought; "the dividing anuder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts."

THE ACTS OF MERCY do not inspire you with the knowledge, if we would not a doutrine, then the not inspire you with the knowledge, if you need it shaped into a doutrine, then the sees clear through to the very beginning and shadowy substances of human conduct and human thought; "the dividing and shadow, and is a discerner of the inspire."

THE ACTS OF MERCY do not inspire you with the knowledge, if we would not a doutrine, then the sees clear through to the very beginning and shadowy substances of human conduct and human thought; "the dividing and shadow, and it has the testimony was a search to said and see have tried what this law of institutions, liturgles and services could do, and in that it was weak through the flesh"—that is, dealing with men that were full of bodily infirmities—"it could not effect the end of right-eousness." It did not touch a great many, it touched the conscience of better men, and it touched the conscience of the divine being, or his wonder, or the worked distrust and distress and so on. The Book of Romans is an epiteme of that—how conscientious men that undertook righteousness according to any high scale were con-victed at every step of such sinfulness, and at last they flung themselves down in despair

at last they flung themselves down in despair and said:

"WHO SHALL DELIVER US
from the body of this death?" The body was their trouble; for man is an animal first, and his passions are the strongest part of his nature ordinarily, and they last up to the gates of Jerusalem. The serpent, it is said, when thousehold has taken place in every intelligent household has taken place in the great household of this world. For no father or mother ever undertook to deal with a child five years old as it dealt with the child when he was 21.

The character of God has been made known to us very imperfectly, and it had to be. There is a view of God which is developed from the mere history of divine revelation. The revelation has followed the evolution of the human race, and that which takes place in every intelligent household has taken place in the great household as it dealt with the child when he was 21.

The child of five years old is taught what is the series of God has been made known to us very imperfectly, and it had to be. There is a view of God which is developed from the mere history of divine revelation. The revelation. The revelation has followed the evolution of the human race, and that which takes place in every intelligent household has taken place in the great household has taken pl that the serpent in them is not killed until the Sun of Righteousness arises. The Book of Romans was an argument of the apostle to show to them that Christ was a better organizer of righteousness than were all the Mosaicinstitutions. They were good enough, they were not actually to be thrown away in a sense, but if you will take a living person that will work righteousness in you a which, he can begin to get

in a sense, but if you will band a sense in you a great deal easier than a dead form.

We learn a great deal out of books; but ah, when a child has a mother, when the student has a professor or teacher, we learn from a living person what a dead book cannot teach ue, though dead books are very good, so far as they go. So of the dead law the law of ceremonies, ef baptisms, of days, of months, of various observances, Paul says not that they are to be condemned as having been useless, but that they do not go far the influence of their passions; and as the whip goads the ox, and yet is not a symbol whip goads the ox and yet is not a symbol whip goads the ox and yet is not a symbol whip goads the ox and yet is

Hebrew economy, and undertakes seriatim to show that over against every one of them there stood an equivalent in the living person, Jesus Christ. Now, there was no person in the Hebrew economy that was so revered as their high priest, so loved and trusted in the better days of the Jewish commonwealth. He became more corrupt in the political times preceding Christians in the political times preceding Christ and accompanying him, and was a mere cat's paw to the ruling forces; but the name high priest, as interpreted by the whole history of the Hebrew people, was one that was not only reverenced, but loved. He was or-dained, it is said,

TO HAVE COMPASSION; he was their highest ideal of purity; he stood he was their highest ideal of purity; he stood in the grandeur of a supposed inspiration; he represented God, or, still better, he represented the peeple to God; he was their advocate; he stood in their place officially, and in every way helped to bring men up without any oppression; he was a minister of mercy to them; they addred him, honored him, revered him, loved him; and you could not have struck a bell that would echo and roll through the air with such melodious roll through the air with such melodious sound as by saying that Jesus Christ stood as a high priest to the people, and that com-pasion was the great attribute of Jesus; that he not only represented the people in their wants, but that he was a forthcomer of the very God himself, and represented God to mankind as far as men obscured by the flesh are capable of understanding God. Oh, if God was only as big as you think he is, he would not be worth anybody's worship. If your thoughts could be his belt, what sort of God would he be? You cannot measure

THE INFINITE WISDOM by my ignorance, and you cannot measure the eternal glow and glory of love by my selfishness, and you cannot in the infirmi-ties of human life in all its relationships have any satisfying representation of the grandeur, and richness, and infinite element of the divine nature. So, in searching for some emblem the apostle strikes through to the centre, and says that Jesus Christ is a high priest to represent—what? On the one side to represent the infirmities of men. He is clothed with them himself; he had to make atonement for himself, the high priest; but Jesus Christ, who was sacrificed, and The Book of Hebrews and the Book of Romans, by different authors, are really on the same kev. and we lose very much truth the same key, and we lose very much truth and we gain a great deal of inconvenience in breadth of human experience and human not taking into consideration the standpoint | need, and he is gone up to stand before God, from which both of them were written. The our high priest there, and not only to repre-

THE WANTS OF MANKIND. attempt to give an epitome of the whole but in doing that and in that being described. theology; they were rather the pleadings of a lawyer at the bar who has a good case, a cter of God himself, and what is the econwho, to be sure, brings out law, but only so omy of the divine love. And according to much of it as is relevant to his aim. The

encyclopædic presentation of universal moral truth. Here were people of God that had been educated through centuries, and with this great object in view, how to build a man perfectly—righteousness; that was the aim and ideal of the Old Testament, how to build up a man so that he should be GOD'S IDEAL OF A MAN.

And they tried to do it by bringing to And they tried to do it by bringing to a periphrasis that was not uncommon in that day. "Is quick"—living. The truth is a living thing; in other words, "Quick and powerful, sharper than any two-edged sword"—running into a battle figure—"piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts"—we see the inside of God: and what was

VARIETY OF HIS ATTRIBUTES that have never been made know to mortal men, "Forever learning, and still with more to learn." The character of God has

was 21.
The child of five years old is taught what

do in a battle—it is "I," "I live, yet not I, but Christ liveth in me," "The life that I now live in the flesh I live by faith, that is, in the Son of God, who loved me assuming a double personality. It is estimated controlled utterly by the other I—Jesus. Now, this Book of Hebrews, by this other man, whoever he was, is an attempt in a different way.

In the son of God, who loved me is all the forgets his Sunday, yet there is Sunday hanging in the air; there is the ideal of and controlled utterly by the other I—Jesus. Now, this Book of Hebrews, by this other man, whoever he was, is an attempt in a different. So it seems to me that in the wonderful passage in the 34th chapter in the wonderful passage in the 34th chapter in the wonderful passage in the 34th chapter in the country and its interest in the desolation and misery no pen can describe, he must ploture to himself a large and rapid river, thickly settled for loom miles or more on both sides of it. He forgets his Sunday, yet there is Sunday hanging in the air; there is the ideal of reached the desolation and misery no pen can describe, he must ploture to himself a large and rapid river, thickly settled for loom miles or more on both sides of it. He forgets his Sunday, yet there is Sunday hanging in the air; there is the ideal of reached the own of the desolation and misery no pen can describe, he must ploture to himself a large and rapid river, thickly settled for loom miles or more on both sides of it. He forgets his Sunday, yet there is the ideal of an argue and rapid river, thickly settled for loom miles or more on both sides of it. He must also fancy four thriving towns, two on each side of this river; and then reflect that the activation of the desolution and misery no pen can describe, he must give in the late of the desolution and misery no pen can describe, he must give in the balant man, whoever he was, is an attempt in a different way.

It takes up the various ordinances and institutions and offices and functions of the institutions and offices and functions of the me—we have an idea of a more perfect character than in given anywhere else.

> THE OLD TESTAMENT had a sublime conception of God; but when you come down to the prophets, when they were denouncing men-stealers, murderers, thieves, robbers; when lust immeasurable, the universal Slough of Despond in this world, threatened to overwhelm society, when religion itself dedicated harlotry in the temples, when the great curse of idolatry was licentiousness, then God says, "I will not relax one particle of my eternal law-not of the letter, but of the nature and of the organized human body; I will hold to that; men shall become more than animals; but I will administer that in patience and long-suffering and gentleness, and where in firmity and weakness turn men this way and that way I will wait for them: I will wait till the crocked grows straight, till the in-ferior is exalted; I will have compassion on men; when they are transgressing their own nature and my moral law, and all things pure and holy, I will still have patience, that I may bring them back again." There is the ideal of the Old Testament, But coming down to a

A LATER PERIOD. when men were brutal, they needed a little thunder, and the prophets gave it to them.
They developed the regent character of God.
I abhor wickedness, and my fury shall burn to the lowest hell; I will not tolerate it; I have not built the world for this; wicked men and devils shall not descorate it; I will put forth a hand of strength, and I will clothe myself in garments of blood! I will walk forth so that the land shall tremble in my indignation; wickedness shall not preval; purity in manhood and divine excellence shall prevail." And so the thunder of God's justice and the threatenings of God's law were sounded out continually cause men were on so low a plane that they needed just that development of the divine nature that should meet their conditions and circumstances. In a rude way, that is very much what you will see in our jails and courts of justice.

In the revelation of God's law and God's

government to men, the men that need hunder get it. But that has given a disproportionate idea of God's character. Men have been taught

THE IMPLACABLE THUNDERER. Another reason is that it is easier for us to thunder than it is to love. It is a great deal easier for a minister to preach hell-fire and damnation and a God implecable, and men elect, and all this, that, and the other. It runs with the animal nature exactly, and t has had a good time in this world-or, rather, a bad time—but it was relative to the age and condition of the unfolding scenes of eternity. So, little by little, in flashes out of the great inspired heart of the loving

violation of the ideal of duty. We have in God one that has compassion, one that does not get up, and contracting his savage brow, look out and say, "Where are you wretches?" but one who looks upon the eorth as a loving doctor looks at the households of the neighboring families, and says, "Who is sick? who needs medicine? who needs nursing?" needs nursing? who needs helping?"

Advice to Cattle Shippers.

The London correspondent of the Montreal Gazette writes :

"A gentleman's experiences, of which I gave a portion in my last, have this year been augmented by the receipt of another instalment, in which he deals with the feeding of stock on board ship. "The thoughts," he remarks, 'are seldom cleaned out as they ought to be. Shy or sickly feeding beasts frequently leave a good portion of their meal (dry or slopped.) This is generally thrown in front of the animal and allowed to lie until it sours and smells, strong allowed to lie until it sours and smells, strong amough to put even a healthy ox off its feed.

Settlements Utterly Destroyed. Nearly Two Hundred Persons Burned or Drowned,

Four Thriving Towns and Many

The summer of 1825 was unusually warm in both hemispheres, particularly in America, where its effects were fatally visible, in the prevalence of epidemical disorders. During July and August, extensive fires of domestic ones, and even thousands of raged in different parts of Nova Scotia, men through the interior. Having done all this he will have before him a feeble de-Peninsula, but the country being generally cleared for a considerable distance round the settlements and villages, little injury was sustained.

In Miramichi, and throughout the northern part of New Brunswick, the season had been remarkably dry; scarcely any rain had fallen; and considerable apprehensions were entertained for the crops. Very extensive fires were observed in a northwesterly direction; along the south side of the Bale des Chaleurs; in several parts of the District of Gaspe; in the neighborhood of Richibucto, and thence in a southerly direction toward

Westmorland. From the first to the fifth of October 1825.

of the Bartibog, Many also heard the crackling of falling trees and shrivelled branches; while a hoarse rumbling noise, not unlike the rushing of distant thunder, and divided by pauses, like intermittent discharges of artillery, was distinct and

On the 7th the heat increased to such a degree, and because so very oppressive, that many complained of its enervating effects. About 12 o'clock a pale sickly mist, lightly tinged with purple, emerged from the for-est, and settled over it. This cloud soon acter of God himself, and what is the economy of the divine love. And according to the passage which I have read here let us look at what the representation which he makes of God is.

Theology, for the most part, has got about half way through the description. The phrase, "the word of God," means "is God" according to a periphrasis that was not uncertainty according to a periphra

Christ acting in place of the high priest, was one that could "have compassion on the ignorant and on those that are out of the way"—all error, all stumbling, all sin, all violation of the ideal of duty. We have in God one that has compassion, one that does not get up, and contracting his savage brow, look out and say, "Where are you wretches?" but one who looks upon the eorth as a loving doctor looks at the housethem, mounted to the sky. A heavy and suffocating canopy, extending to the utmost verge of observation, and appearing more terrific by the vivid flashes and blazes that wiggled and darted irregularly through it, now hung over us in threatening suspension, while showers of flaming brands, calcined leaves, askes and cinders, seemed to scream through the growling noise that prevailed in

All these palpable indications of the approaching ruin were unheeded, probably be-cause the people had never yet experienced the dreadful effects of fire, or had not sufficiently considered the change wrought in the forests by the protracted heat of the summer. Nor could any other reason have betrayed them into a neglect of the warning which Mr. Wright and others endeavored to propagate. Had the timely admonition of these gentlemen received the attention it

density of the state of the sta That was the argument of the Boach of the Section fixed laws that common the horse to be more or less of the diseased in the case to be more or less of the diseased in the case to be more or less of the diseased in the case to be more or less of the diseased in the case to be more or less of the diseased in the case to be more or less of the diseased in the case to be more or less of the diseased in the case to be more or less of the diseased in the case to the character of Christy but that was find of established of cheen and the case of t

had stocked the warehouses and stores with spirits, power, and a variety of combustible articles, as well as with the necessary supplies for the approaching winter. He must then remember that the cultivated or settled part of the river is but a long narrow stripe, part of the river is but a long narrow stripe, about a quarter of a mile wide, and lying between the river and the almost interminable forests stretching along the very edge of its precincts and all round it Evenders. ble forests stretching along the very edge of its precincts and all round it. Extending its precincts and all round it. Extending his conception, he will see these forests thickly expanding over more than 6,000 square miles, and absolutely parched into tinder by the protracted heat of a long summer, and by the large fires that had streamed through almost every part of them. Let him then animate the picture by scattering countless tribes of wild animals, huadreds of domestic ones, and even thousands of scription of the extent, features and general circumstances of the country, which on the

Resting on the indulgence of those who have been kind enough to patronize this work it may not be improper to state that I was at the time of the "great fire" residing within a mile of Newcastle. If my opinion he entitled to a very constant. be entitled to any consideration this is its candid expression :- A greater calamity than the fire which happened in Miramichi never befell any forest country, and has been rarely excelled in the annals of any other, and the general character of the scene was such. that all it required, to complete a picture of the GENERAL JUDGMENT was the blast of a TRUMPET, the voice of the ARCHANGEL, and

the resurrection of the DEAD.

If it be difficult to consider the action of a season generally very cool, an extraor-dinary and unnatural heat prevailed. The effects. The elements had warred against protracted drought of the summer acting us and the country bore the dreadful impress upon the aridity of the forests, had rendered of their hostility. A night of unexampled them more than naturally combustible, and terror had come upon us, and sad and sorthis facilitating both the dispersion and the rowful was the morning that succeeded it. this facilitating both the dispersion and the progress of the fires that appeared in the early part of the season, produced the unusual warmth. On the sixth, the fire was evidently approximating to us; at different intervals of this day, fitful blazes and flashes were observed to issue from different parts of the woods, particularly up the northwest, at the rear of Newcastle, in the vicinity of Douglastown and Moorfields; and along the banks of the Bartibog. Many also heard the languidly rising sun bring any relief to a

WRETCHED AND WITHERING PEOPLE, Like the weary sentinel, who exhausted after a long night's watching, reluctant-ly leaves his bed, so did the jaded luminary sluggishly rise from its hazy couch. Jaundiced and livid was its disk, pale and blanched were its rays, and vainly did it toil and struggle to escape from its murky prison. Notwithstanding its having rained heavily during the night, the fires still

sounds. At this time, the whole country appeared to be

ENCIRCLED BY A FIERY ZONE,

which, gradually contracting its circle by the devastation it made, seemed as if it would not converge into a point while anything remained to be destroyed. A little after four o'clock, an immense pillar of smoke rose in a vertical direction some distance N. W. of Newcastle, for a while, and but the accents of distress; the eye saw nothing except ruin and desolation and

NEWCASTLE, YESTERDAY A FLOURISHING TOWN.

full of trade and spirit, and containing nearly

full of trade and spirit, and containing nearly 1,000 inhabitants, was now a heap of smoking ruins, and Douglastown, nearly one-third of its size, was reduced to the same miserable condition. Of the 260 houses and stores that composed the former but 12 remained; and of the 70 that composed the latter but six were left. Moorfields, an old and nonvelous extrament (near Douglants and populars extrament) and populous settlement (near Douglastown, was a pile of ashes, and the whole cultivated parish of Ludlow was changed into a waste. But what did the maddened elements know of bounds and limits? Was their wild and of bounds and limits? Was their wild and boisterous march to be regulated by the unruffled tranquility of a line, or the scientific precision of a course? No. Having gone forth in the terrific majesty of excited fury, they scattered their blasting and withering energies with desultory profusion. Hence Bartibog, Nappan, Black River and several other surrounding sattlements become in other surrounding settlements became in-volved in the general ruin. More than four hundred square miles of a once settled country now exhibited one wast and cheerless panorama of desolation and despair.

The forests, disrobed of their verdure, resembled a country once covered with corn fields, but now smitten, blasted and beaten down by an unusually violent thunder storm. As far as the eye could reach through the almost innum-erable lanes and avenues the fire had made, erable lanes and avenues the fire had made, the trees were charred, orisped and leafless—some were standing in the mockery of erection, stretching their gaunt and shrivelled limbs to the wind; many lay flat on the ground; others reclined in a supplicating posture; and all were the naked, scathed, and burned monuments of the night's description. The few parsons who had essentiated.

commerce had amassed were flung in shat-commerce had amassed were flung in shat-tered fragments through the blazing air. What mind can analyze, what pen can de-scribe, what tongue can pronounce the feel-ings of industrious people, suddenly stripts of their all, and thrown with their helpiess families. The property of families, upon the measured bounty of promiscuous charity. What could be more distressing—what more heart-breaking, than to see infants, sensible of their condition, vivid remembrance of this event, and a desire glowing to pourtray it, could conceive. I shall therefore say nothing of the human night I have mentioned was suddenly buried

bodies, some with their bowels protruding, others with the flesh all consumed, and the blackened skeletons smoking. Of the headless trunks and severed extremeties; of some bodies burned to cinders; others reduced to ashes; of many bloated and swollen by sufasnes; or many bloated and swollen by suf-focation, and of several lying in the last distorted position of convulsing torture. Such was the bitter destiny of families and individuals; such were the heart-rending spectacles, scattered through the streets, and along the highways of our ravaged country. Brief and violent was their passage from life to death; and rude and melancholy was their sepulture. They died by fire and were buried bouseless and upgassiled. Thousands of houseless and unanealled. Thousands of wild beasts, too, had perished in the woods; and from their putrescent carcasses, issued streams of effluvium and stench that formed contagious domes over the dismantled settlements. It would be useless to speak

of the domestic animals of all kinds that lay dead and dying in different parts of the country; of the myriads of salmon, trout, bass and other fish; which, poisoned by the alcholy formed by the ashes precipitated into the river, now lay dead, floundering and cassing on the sourched above and heart gasping on the scorched aboves and beeches; or the countless variety of wild fowl and reptiles that shared a similar fate. We have already said that on the night of the 7th of October, in order to complete a picture of the eve of the

GENERAL ASSIZE OF MANKIND. required but the blast of a trumpet, the voice of the Archangel and the resurrection of the dead—Let us now dismiss the pain-ful consideration by adding that the merning of the 8th confirmed the appearance, only that some were still living and that these who died had not arisen.

Never were the tender offices of charity more indispensably necessary than on this cocasion, and never, perhaps, were they more promptly and seasonably executed.

The following statement exhibits an account of the lives lost, the property consumed the contributions received how they

From Halifax.... £2,567 18 0 NEW BRUNSWICK. City of St. John £4,300 0 @

 St. Andrews
 350
 6

 Richibucto
 103
 11

 Shediac
 50
 0

 8
 50
 0

 £5,446 11 8 From the United States. 693 7 4

"the Canadas* 5334 4 7

"Newfoundland. 700 0 0

"P. E. Island. 170 0 9 Total......£15,845 4 7 CASH SUBSCRIPTIONS. Nova Scotia. £ 863 15 6

New Brunswick. 266 17 8

Great Britein. 2,941 2 9

United States and other places. 17,779 811

£21,851 4 4 Or a grand total of £37,696 8 11. There were also collected at Glasgew, Bristol, North Shields and Sunderland and accounted for to the committees in those places £1,662.18.11. *This includes a legislative grant of £2,500 from

Total No. of lief in No. claims. cash,etc.
 Wounded aged and infirm men.
 76
 27
 27

 Orphans, widows and single women.
 262
 123

 Farmers.
 1,815
 282
 1

 Lumberers.
 173
 58

 Mechanics.
 311
 98

 Laborers.
 930
 357

 Innkeepers.
 114
 24

 Professional men.
 53
 18

 Mechanics and tradeders.
 161
 61
 Wounded aged and in-firm men ders_____ 161 61 86,150 \$.502 THE RELIEF COMMITTEE.

The following gentlemen composed the local committee for the distribution of relief and the management of all other business connected with the fire:—

Alex. Rankine,
John Fraser,
Thos. C. Allen,
Wm. Abrams,
Francis Peabody,
Alex. Fraser, ja.,
Joseph Cunard,
R. Blackstock,